

THE
EVANGELIST,

EDITED BY

WALTER SCOTT.

To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even to his Father; to him be glory and dominion for ever and ever. *AMEN.—Revelations, chap. 1.*

VOL. III.

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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.

MESSIAH.

NO. 1.

CARTHAGE, JANUARY 6, 1834.

VOL. 3.

TO THOSE WHO HAVE OBEYED THE ANCIENT GOSPEL.

—
AN ADDRESS.

BELOVED OF GOD,

Grace, mercy, and peace to you from God and from Jesus our Lord.

In addressing you, at the commencement of a new year—a people evidently redeemed to God by your obedience to the Gospel of our Lord Jesus—I feel myself constrained first of all solemnly to recognize the superabounding kindness of our Heavenly Father towards us during times that are past in all the things that relate to life and to religion. As men, to what degree of freedom, political security, and general affluence, higher than that which we enjoy within the bounds of our infant, but illustrious Republic, can we aspire? As Christians, we are left with nothing for which to ask! In every thing that relates to the present life and to that which is to come, in every thing that relates to the present order of things and to man, his past fortunes, his present condition, and his future destiny, God has gifted us with a superlative and kingly profusion of all knowledge and grace. His rich wisdom has illuminated our understandings; his

favours have touched our hearts; and he has purified our morals, and controlled and remodeled our conduct and character, not so much by laws, statutes, and ordinances, verbally and authoritatively announced, as by the number, variety and magnitude of his Princely immunities, distinctions, honors, privileges, and blessings, conferred on us through Jesus Christ our Lord.

To God then, who sitteth upon the throne, and to Jesus Christ be everlasting honor.

Beloved, when, by the departure of our Lord for heaven, the care of the Christian Religion devolved upon his Apostles; the gravity of their mission and our necessities rendered it imperious, that they should announce the Gospel to mankind in the terms in which it had antecedently been communicated to them by its Author.* In the discharge of this high duty these chief ministers of our Religion, the Apostles, have left the world no room to charge them with unfaithfulness; the historical remains embodied in the New Testament, are imperishable evidence, that their course in this respect has been commensurate with the exigencies of the world; and their fidelity proportioned to the peculiar nature and high responsibilities of their exalted mission: with these Evangelical monuments in our hands we can, despite of the lapse of time, immense political changes, the eclipsing of empires and thrones, and the general mutation to which, in eighteen hundred years, men and manners, and all terrestrial establishments, have been subjected, say, that we are still in possession of ^M the Faith once .delivered to the Saints:"

But while we acknowledge with joy and profound gratitude our numerous obligations to the Heavenly Father through his Son, the Prince of Life and his Apostles, in another point of view the condition of our royal kingdom is supremely to be deplored. The Holy Gospel, on whose principles the institution is founded, has, in the hands of its pretended friends, suffered the most shocking deterioration: It has been disordered, transposed, and misunderstood; its most obvious principles have been changed; its privileges misapplied; its ordinances cancelled, and its laws subverted, and it has been forced to become the apparent cause of a thousand miseries to mankind rather than of salvation, and of infinite scandal rather than of glory in the highest to God, and to Jesus our

* If the reader has studied Homer, Virgil, and other Epics, he will recollect with what care ambassadors, when they reached their places of destination, delivered the messages intrusted to them. They repeated them in the very words in which they had received them from their royal masters — a piece of state decorum to which, it is deeply to be regretted, Modern ministers of the kingdom of heaven, have paid but too little regard. How should such servants as they are, prove successful in reconciling the world to God, seeing they so inconsiderately depart from the words in which the message was originally delivered by our royal master? by their party expositions and glosses, they give an air of doubtfulness, uncertainty mid obscurity to the entire Gospel.

ED.

Lord.* The Gospel, considered as a matter of fact, consists in the proposition that "Jesus Christ is the Son of God;" as a principle it is faith; as a privilege it is the remission of sins; as a sentiment it is love; and in hope, it is eternal life. When first announced for salvation, all who embraced its proposition, were readily and cheerfully admitted by the faithful to its privileges, and became distinguished for its prevailing sentiment—love. It was wont to be said of them 'Behold, how these Christians love one another.' The reverse of all this, however, is true now: the simplicity of the Gospel has fallen a sacrifice to meritorious system; it is no longer enunciated in the style and language of the Apostles; its great proposition is lost sight of amid the endless multiplicity of party dogmas; its principle of faith is involved in mystic and metaphysical subtleties, or *de facto* changed; its privileges are undervalued or unknown; its sentiment of love is changed to low suspicion, or implacable hatred; † and the whole profession is thrown off its guard, not knowing, and not caring, that the coming of the Lord draweth nigh.

Among the subjects, therefore, which naturally and obviously present themselves for consideration to those who have obeyed the Apostolic Gospel, its early, continuous and present corruption, is, perhaps, the most surprising; but though this, when understood, is calculated to excite even our astonishment, there is another subject however, which, when perceived, is no less fitted to fill *us* with wonder. It is more immediately related to our performance of duty, and calls for our more immediate and more constant attention. I allude to "*the conversion of mankind.*" That the Gospel has, from a very early period

* The Roman Catholics demand as a *sine qua non* that her converts recognize the HI fallibility of Mother Church; and in the creed of Pope Pius IV, which is conceived to be the best summary of her doctrine, the 15th article reads as follows: "I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them, and I will interpret them according to the unanimous consent of the fathers." It is said that since the seventh century, the Roman Catholics "have butchered, in their blind and infernal zeal, for [their] church, no less than 50 millions of Protestants." The Spaniards killed 12 millions of natives, on the continent of America, besides many more that fell in the islands' and to bring them under the jurisdiction of the Pope, not of Christ, they were driven in herds into the sea, and, in this mock manner, baptized.

† The Roman Emperors of the three first centuries, after the birth of Christ, are somewhere said by Jerome, to have martyred 5000 Christians a day, every day in the year except one; that is, they put to death at different times, during those centuries, 1)820,000 souls! The Heathens, however, according to this calculation, were not half so bloody as the Papists have been. The Infidel Philosophers, who are evermore changing the Gospel with cruelty and murder, though it prohibits everything of the kind under the most awful sanctions, by a most tremendous retribution, have turned their arms one against another, and have murdered, (in France) upwards of 3,000,000 in the the course of seven years.—*Plea for Religion.*

of its history, been corrupted, is a fact; but that the conversion of mankind rests with those who profess it as it came out of the hands of its author, is also a fact; yes, if the world must be converted, and who will deny it? the task necessarily devolves on those who recognize the original means by which it was intended of God and Christ to be accomplished: this herculean labour, in all its extent and grandeur, is assigned to the sons of God; and has not been committed to angels, nor demons, nor men in the flesh, nor to those who corrupt or have corrupted the Truth: and let the sons of God recollect also, that as in Mature reaction is equal to action—so in religion responsibility is equal to privilege; or as my Lord the King has delivered it: "To whom much is given, of the same much shall be required." To us then, who have shaken off the authority of men, much has been given, and, seeing we have received the Truth in Christ, of us much will be required.

Conversion of the world" is, it must be confessed, an expression of wide import; but let us not decline the consideration of it in all its extent; let us. fellow citizens of the kingdom of heaven, enquire, and know, and decide and act, according to the true state of the. case; let us look at things as they are, and fit ourselves for noble enterprize. Shall false religion for ever pervade the earth despite of the true system revealed of God? Shall corrupt forms of the true religion be everywhere palmed on mankind, and the sons of God offer nothing in turn?

The world in regard to religion is divided into Jews, Christians, Mahometans, and Pagans: the whole amounting probably to 800 or 1,000,000,000, an immense mass of flesh and blood indeed, of which the following summary, in regard to numbers, has been given:

Pagans.....	.. 482,000,000
Mahometans.....	140,000,000
Christians.....	175,500,000
Jews.....	2,500,000

The religion of the world may be divided into that of the East and of the West. The religion of the East is idolatrous and false; that of the West is true., but corrupted. Deplorable are the effects of either.

Whether those ministers, who affect to be successors of the Apostles in office, nave or have not acted with Apostolic enterprize and in the spirit of the Apostolic mission, may, it is conceived, be fairly learnt from the above statement in which it is demonstrated, that after eighteen hundred years, one half of all the men upon earth, are, in a religious point of view, in no better a state than that in which they were at the coming of Christ. The remainder, with the exception of the nominal Christians, are the slaves of an abrogated, or a false religion, Jews or Mahometans.

The greater portion, 400,000,000 of the human race are in fact Hindoos; that is, they are under the debasing influence either of the philosophy or religion

of Hindostan! The superstition of this country has spread itself over the vast empires of China, Japan, Burmah, Tartary, Siam, &c. But to form any thing like a just conception of the darkness in which the human mind, in these nations, is involved, it would be necessary, it is said, for a person to become a resident there, "that he might read and see the production of those minds, and witness the effects of the institutions they have formed as displayed in the manners, customs, and moral circumstances of the inhabitants.

The population of Hindostan is divided into four casts; and those best acquainted with their system of government and religion, have imagined, that the whole is the work of the Brahmins, who by their civil, political and religious arrangements, have laid the whole population prostrate at their own feet.

The four Casts are designated Brahmins, Kshutreyu, Voishyu, and Shoodru. To the first are assigned the Priesthood and the business of legislation.* to the second the executive; to the third trade and commerce; and to the fourth all manner of servile employment. In every country, in which the Priesthood have been intrusted with the work of legislation, the people have suffered in a proportionate degree all the miseries of ignorance and degradation; but in no part of the world have men suffered more from this dangerous pre-eminence than in Hindostan, where the Brahman enjoys the distinction of a God, and the ill-fated Shoodru is degraded to a condition below that of the brutes.

But if the unprincipled framers of the Hindoo policy have, despite of justice, been careful to secure their own superiority in church and state by distinctions the most forced and unnatural, they have proved themselves no less base and ingenious in the art of enriching themselves, by having imposed upon the wretched Hindoos, customs the most humiliating; customs † at war alike with justice.

* "If a Shoodru committed adultery with the wife of a Brahman he was to be mutilated, and to be bound upon a hot iron plate, and burnt to death; if he stole a Brahman he was to be burnt to death; if he sat upon the carpet of a Brahman, the magistrate, having branded him, was to banish him the kingdom; if a Shoodru, through pride, spat upon a Brahman, his lips were to be cut on"; if a person of this cast plucked a Brahman by the hair, or by the beard, or seized him by the neck, the magistrate was to cut oil' both his hands; if he listened to reproaches against a Brahman he was to pour boiling: lead into his ears;—and as all these horrible punishments on earth, had not sufficiently degraded the Shoodru, the wrath of the Brahman pursued him into the next world, for the same shasters teach, that if a Shoodru do not rise to receive a Brahman with due honor, he will become a tree after death; if he look angrily at a Brahman his eyes will be put out by Yumu, the Hindoo Pluto."

† As all the Priests are Bramhins, they are of course the interpreters of the Vedu, and the spiritual guides of the people. Whatever is offered or devoted to the Gods becomes the property of the Bramhins.

with true religion, and with the nature and dignity of the human understanding; "as soon as a child is conceived in the womb, a Brahman must be called to repeat certain formulas when he receives a fee and is feasted; other levies are made for the birth; and at the birth; also when the child is a few days old; again when it is six months old; when two years old; again at eight or nine, and again at marriage; in sickness, the Brahman is paid for repeating forms for the restoration of the patient;—after death his son must perform the shraddhu, the offerings and fees at which are given to the Bramhans twelve times during the first year, and after that annually;—if a Shoodru meet with a Misfortune, he must pay a Brahman to repeat incantations for its removal; if his cow die he must call a Brahman to make an atonement; if he lose a piece of gold he must do the same; if a vulture has settled on his house he must pay a Brahman to purify his dwelling; if he go into a new house he must pay a Brahman to purify it; if a Shoodru die on an unlucky day his son must pay a Brahman to remove the evil effects of this circumstance; if he cut a pool, or a well, he must pay a Brahman to consecrate it; if he dedicate to public purposes a temple, or trees, he must do the same; at the time of an eclipse a Brahman is employed and paid; on certain lunar days the Shoodru must present gifts to Bramhins;—at the time of the small pox, a ceremony is performed by the Bramhans; they are paid for assisting the people to fast; to remove cutaneous disorders the Bramhins pray to one of their goddesses, and receive a fee; Bramhins are employed daily to offer worship to the family god of the Shoodru;—the farmer does not reap his harvest without employing a Brahman to perform some ceremony;—a tradesman cannot begin business without a fee to a Brahman;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has rented, without a ceremony, and a fee; nearly one hundred festivals are held in the course of a year, at which Bramhins are entertained, and in some villages, feasts are celebrated at a hundred houses at once. At the house of a Raga, at particular festivals, sometimes as many as 20,000 Bramhins are feasted. Instances are mentioned, of 100,000 Bramhins having been assembled at one feast!"

Men, according to the natural progress of moral turpitude, are first knaves and then sceptics, then deists, and finally atheists; accordingly, the arrogant and tyrannical, but base and beggarly Brahman, after having plundered the miserable Shoodru of the fruits of his industry, and of every thing that renders life agreeable, teaches him to seek for the peace and affluence in another world which are denied him in this, by offering to the gods the sad remains of his wretched existence, and by casting himself into the Ganges;* or before the wheels of the car of the god Juggernaut. †

* "There are upwards of three millions of holy places on the Ganges; to these places the natives continually resort, at a great expense of time and money, to make offerings and pay worship, to the goddess Gunga or Ganges."

† "A body of prostitutes were maintained in the temple of this idol for the use of the worshippers; and various other systematic indecencies, which will not admit of description, form a part of the service." A vast proportion of the pilgrims to this temple, die by the way from want, fatigue, or disease. At a distance of fifty miles from the spot to be approached is known by the quantity of human bones which are strewn by the way.

The penances to which the Hindoo worshiper voluntarily subjects himself, are sometimes of the crudest kind; in opposition to one of the most beautiful maxims of revealed religion, viz: Thou shalt not tempt the Lord thy God, the Hindoo will throw himself from various heights upon iron spikes stuck into bags of straw; and boast of the power of his God in preserving him in circumstances of such imminent danger. They also cast themselves upon knives; and pierce and bore their tongues, and sides, with lancets and pieces of pointed iron. They sometimes do penance with canes thrust through their sides as thick as a man's finger; and are occasionally seen with the pointed handle of iron shovels sticking in their sides, or in their tongues; sometimes they cover their breasts and arms and other parts of their body with pins; and even walk with swords and spears, living snakes, bamboos and ramrods, thrust through their tongues;—among their voluntary inflictions may be mentioned the horrid practice of swinging with hooks stuck in their shoulders and thighs.* In hopes of expiating their mortal sins some swing all their lives; others suspend themselves with their heads downwards; others continue during life in one unvaried posture; carry a cumbrous load; drag a heavy chain, or crawl on their hands and knees around an extensive empire!

Of all the Deities of Hindostan none had attained more distinguished renown than the God Juggernaut. "His temple was esteemed the most sacred of all the religious establishments of the Hindoos, and was annually visited, on the lowest calculation, by 1,200,000 people."

"The idol was a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody colour. His arms were of gold, and he was dressed in a gorgeous apparel. On festival days, the throne of the idol was placed upon a stupendous tower, about sixty feet high, resting on wheels, which indented the ground deeply as they moved slowly around under the ponderous machine. The horses which were fixed to the car, with the driver and the little figures, were all made of wood. Attached to the principal tower, were six ropes, of the length and size of a ship's cable, by which the people draw it along. Upon the tower were the priests and satellites of the idol, surrounding his throne, who occasionally addressed the worshippers in libidinous songs and gestures. Such was the car of Juggernaut imitations of which abounded in many towns of Bengal."

The Idolatry of Hindostan constitutes the broad basis of Asiatic worship. In China it is modified by the Philosophy of Confucius, and the worship of the god

* "A man fell from the post at Kidurpooru, while whirling round with great rapidity; and falling upon a poor woman, who was selling parched rice, killed her on the spot: the man died the next day. At a village near Buljubuj, some years since, the swing fell, and broke a man's leg. The man who was upon it ran to another tree, was drawn up and whirled round again as if nothing had happened."

For, in whose religion in many instances, there is, it is said, a similarity to the external forms of the Romish church. "Upon the altar of the Chinese temples were placed behind a screen an image of *Sin-moo*, or the Holy Mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her."

In Thibet, darkened by the presence and superstitious splendors of the Grand Lama, religion in its exterior forms approaches still nearer to the Roman Catholic, "Friar Horace says, that in the main the religion of Thibet is but the counterpart of the Romish."

In Japan the government is tyrannical, and the religion essentially idolatrous. Catholicism was introduced into the empire in the beginning of the seventeenth century, but the Jesuits being detected in some intrigues in the affairs of the government, an order was issued by the jealous and arbitrary Emperor, in 1615., for the entire suppression of the new religion. Since that period a violent prejudice has existed among the Japanese against every thing bearing the Christian name. They annually trample upon the image of the Saviour, the Virgin Mary, and the Cross; and thus perpetuate their hatred to Christianity.

In the Tartar Regions religion is "a mixture of Lamaism, Islamism, and Gentooism, partaking in some cases also of a resemblance to the corruptions of the Greek and Romish churches." The Laplanders are full of idolatry and pray to their Ancient idols.

The Islands south of Asia together with the whole continent of Africa, is one sink of the grossest and most abominable idolatries! Every thing from the sun and stars down to the stones they tread upon, is with the inhabitants an object of worship, while the doctrine of the Metempsychosis, or of Transmigration, renders them miserable or happy according as it happens to touch their hopes or their fears.*

The great and extensive East, and the South, as it respects religion, are, perhaps even now, in no better a condition than at the advent of our blessed Lord and Saviour. The countries which compose these vast portions of the Globe, are full of false religion and bad government; the effects of which, are ignorance, immorality, misery, degradation.

What then is to be done for the great East and South? For myself, beloved Brethren, I am not persuaded that the Patrons and Disciples of the Ancient Gospel and Ancient order of the church, though comparatively few in number,

* "Kolloh is the name of a great spirit who is supposed to reside in the vicinity of Yaugroo, in Western Africa He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of their king, or of some other of their head men, or when a person has been buried without having observed the usual ceremonies of dancing, drinking palm wine, &c. in remembrance of their departed friends. The Kolloh is made of Bamboo sticks and porcupine quills; it has a very frightful appearance; when the people are delinquent and forget to perform the usual ceremonies, a certain man, a faithful servant of the Devil, puts the Kolloh on his head, and stalks about the country scaring the people, and driving them to the place of assembly."

are wholly dispossessed of the means necessary to render assistance to these benighted portions of mankind. Our churches already embrace men of the first talents and acquirements; in the number of those who have obeyed the Original Gospel, and been immersed for remission of sins, are found, Judges, Generals, Colonels, Statesmen, Lawyers, Physicians, Professors of Colleges, Heads of Academies, Scholars and Philosophers. Are not the talents and attainments of these distinguished Brethren the property of the church? Will she not then turn them to the noble purposes for which they have been consecrated by faith in Jesus Christ; and by so doing raise up, even at the eleventh hour, a people for his name in the four quarters of the earth? Shall the Son of God appear a second time amongst us without any adequate preparations for his reception? Behold he is at the door! Shall we not make one final struggle then to atone for the misconduct of those who have thrown upon our hands the Christian religion in its present state of deepest prostration? O that the men of the Christian nation, the princes of the Most High, would frame an embassy of their nobler Brethren, to debate the question of pardon and eternal life in the courts and cabinets of the judges and kings of the earth!

In the West the Holy Scriptures constitutes the basis of religion; for Judaism, the Greek church, Romanism, Mahometanism,* Protestantism, &c. are only so

* That Mahometanism is only a deflection from the true religion, was the opinion of that great and good man George Stanley Faber: making allowance for the false and arrogant pretensions of its founder, it is nothing else; and this may be learned from the *Credo*, of the Musselmans, in which the authority of the Bible is openly avowed, and which reads as follows

Mahometan Credo.

I believe in the Books which have been delivered from heaven, by the Prophets, as in this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David and the Gospel to Jesus: I believe in the Prophets and the miracles which have been performed. Adam was the first Prophet and Mahomet the last. I believe that for the space of 50,000 years the righteous shall repose under the shade of the terrestrial Paradise: and the wicked shall be exposed to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and is sharp as a saber. All must pass over it, and the wicked shall be thrown off.. I believe in the water pools of Paradise. Each of the Prophets has, in Paradise, a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools a vessel to drink out of, and they are bordered with stars. I believe in heaven and hell, the inhabitants of the former know no want, and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The wicked are, on the contrary, tormented with fire, and by voracious and poisonous animals.

Jewish Credo.

The religious tenets of the Modern Jews are to be found in the celebrated confession of faith drawn up by Maimonides at the close of the twelfth century. It is as follows:

I. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed,) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, for ever.

many deflections from the simple dictations of the Divine Oracles. The countries into which these declensions from the true religion have spread themselves

II. I believe, with a perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as is in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.

3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.

4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.

5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.

6 I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecies of Moses our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.

8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him ,

9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed.)

10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets: he fashioneth their hearts alike, he understandeth all their works.

11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.

12. I believe, &c. that the Messiah is yet to come; and although he retard his coming, yet I will wait for him till he come.

13. I believe, &c, that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated world without end.

Amen.)

Greek Credo.

The Greek Church, without any established Articles of Faith, receives the Holy Scriptures, and the Decrees of the first seven General Councils.

1. The Council of Nice, 325 against *Arius*.

2.. The first of *Constantinople*, 381 against *Macedonius*.

3. The Council of *Ephesus*, 431 against *Nestorius*.

4. The Council of *Chalcedon*, 451 against *Eutychus*.

5. The second of *Constantinople*, 453 against *Origen's* writings.

6. The third of *Constantinople*, 680 against *Sergius*, &c.

7. The second of *Nice*, 787 against the *Idol-Breakers*.

Romish Credo.

The finical, starched, but dangerous, because murderous *credo* of the Romanists. we here subjoin in the form of a note, It is called the Creed of Pope Pius IV, and is embraced in twenty-four articles.

ART. I. I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in three persons, Father, Son, and Holy Ghost.

ART. II, I believe in one Lord Jesus Christ, the only begotten Son of God; begotten

with the most remarkable success, are the Western Asia, Northern Africa, Europe, and the civilized portion of the New World.

of the Father, before all worlds; light of light; very God of very God; begotten not made; being of one substance with the Father by whom all things were made.

ART. III. Who for men, and our salvation, came down from heaven, and was incarnate of the Holy Ghost, of the Virgin Mary, and was made man.

ART. IV. And was crucified also for us under Pontius Pilate; he suffered and was buried.

ART. V. And the third day rose again according to the scriptures.

ART. VI. He ascended into heaven; sits at the right hand of the Father.

ART. VII. And is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

ART. VIII. I believe in the Holy Ghost, the Lord and giver of life, who proceed. from the Father and the Son, who with the Father and the Son is adored and glorified who spake by the prophet.

ART. IX. I believe in one only catholic and apostolic church.

ART. X. I acknowledge one baptism for the remission of sins.

ART. XI. I look for the resurrection of the dead.

ART. XII. I believe in the life of the world to come. *Amen*

ART. XIII. I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

ART. XIV. I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth whose business it is to judge of the true sense and interpretation of them and I will interpret them according to the unanimous consent of the fathers.

ART. XV. I do profess and believe, that there are seven sacraments, truly and properly so called, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, (viz.) baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they do confer grace, and that of these things, baptism, confirmation, and orders cannot be repeated without sacrilege. I also receive and admit the received approved rites of the Catholic Church, in her solemn administration of all the aforesaid sacraments.

ART. XVI. I embrace and receive every thing that hath been defined and declared by the holy Council of Trent, concerning original sin and justification.

ART. XVII. I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the whole Catholic Church call TRANSUBSTANTIATION.

ART. XVIII. And I believe that under one kind only, whole and entire, Christ is taken and received.

ART. XIX. I do firmly believe there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.

ART. XX. I do believe, that the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayer unto God for us; and that their relics are to be had in veneration

ART. XXI. I do believe that the images of Christ, of the blessed Virgin the Mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them.

ART. XXII. I do affirm that the power of indulgences was left, by Christ in the Church; and that the use of them is very beneficial to Christian people.

The Jewish Religion as a written religion, is so perfectly settled and described in the Pentateuch as to be easily understood by the devout and curious of all professions. The Modern Jews are eminently distinguished for the ardent hopes which they entertain of the speedy advent of Messiah; who, they believe, is to be a temporal prince. They are transcendently excited in many parts of the earth where they now sojourn; and they abhor Christianity.

The Greek, and Roman churches, which are so similar in their doctrines and the number and burdensomeness of their rites and ceremonies, have so fortified themselves behind the magistracy of the several kingdoms, over which they are dispersed, and are so imbedded in the prejudices and affections of the people as to present formidable and effectual barriers to the progress of the simple, ancient Gospel of the New Testament. Nevertheless, the time when God, according to the sure word of prophecy, will subtract from these splendid, but false establishments, the civil basis on which they rest, and put it into the hearts of kings, to "hate" and detest them, is joyfully anticipated, by the advocates of the Original Gospel.

ART. XXIII. I do acknowledge the holy Catholic and apostolic Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the bishop of Rome, the successor of Peter, the prince of the Apostles, and the Vicar of Jesus Christ.

ART. XXIV. I do undoubtedly receive and profess all other things that are delivered defined by the sacred canons and ecumenical councils, and especially by the holy Synod of Trent: and all other things contrary hereunto, and all heresies condemned, rejected and anathematized by the church, I do likewise condemn, reject, and anathematize.

Protestant Credo.

I, believe in God the Father, the Almighty, maker of heaven and earth; and in his Son Jesus Christ, our Lord; who was born of the Virgin Mary; crucified, dead, and buried; descended into hell; the third day he arose again from the dead; ascended into heaven, where he sitteth at the right hand of God; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church; the communion of Saints; the resurrection of the dead: and the life everlasting. *Amen.*

Unbeliever's Credo.

"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or no. I believe also, that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end.—I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.—I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes I believe in Lord Bolingbroke; I believe not St. Paul. I believe not revelation; I believe in tradition; I believe in the Talmud: I believe in the Aicoran; I believe not the Bible; I believe in Socrates; I believe Confucius; I believe in Sanconiathan; I believe in Mahomet; I believe not in Christ.—Lastly, I believe in all unbelief."

Christian's Credo.

"Behold my beloved Son in whom I delight!"

The low and distressed condition of certain remnants of the independent Grecian profession, with that of others, scattered throughout Egypt, Abyssinia, Armenia, Georgia, Mesopotamia, &c. present these sects as proper objects of Christian philanthropy to the generous and enlightened Disciple of the Lord Jesus. Heretofore no splendid nor extensive enterprize could rationally be expected from the Brethren; six winters have not yet past away since the re-enunciation of the Gospel in its original terms; but the time is fast approaching, it is hoped, when the Disciples of the Ancient Gospel will seize on more illustrious prizes, and celebrate more brilliant and extensive victories, than can, possibly, be won, in their wars with the innumerable and pertinacious sects, by which they are, at present every where, surrounded. May we not hope, that men, of nobler mould than ourselves, of more varied and extensive talents, of boundless acquirements, and glorious daring, will yet arise, and by this same organ of conversion, the Original Gospel, lead whole tribes and kingdoms to God by Jesus Christ our Lord? Yes, if we are found incompetent, spirits yet unborn will arise and fill the earth with the glory of the Lord.

But of the three great parties in the Gentile Church, Greek, Roman, and Protestant,—the last, divided, and broken into innumerable small sects, offer the feeblest, though not the fewest, obstacles to the progress of the Ancient Gospel. Unclothed, or stript of the secular power necessary to increase the number of their votaries by force, or to doom to confiscation, and to the stake, the Bastille, or the dungeons of the Inquisition, those who descent from their communion, the several parties of the Protestant world, are left dependant for the success of their systems, and for self-defence, wholly, to the conformity of their *faith* and *order* to the fundamental maxims on which the illustrious leaders of the Protestant Reformation, began their warfare against the Romanists, viz: That the Word of God, is the Supreme Arbiter in religion; and that its sense is one: in other terms, that "the word of God means what it says,"

The Protestant world is composed, generally, of Lutherans, Episcopalians, Methodists, Presbyterians, Baptists, Covenanters, Quakers, Independents, Congregationalists, Moravians, Seceders, Shakers, Swedenborgians, Unitarians, Universalists, &c. But, as Romanism, the Greek church, and Protestantism, constituting distinct masses of religious profession, opposed to the onward and upward course of the glorious Gospel, are not to be regarded as offering barriers to its progress equally effectual, but are to be conceived of, rather as a scale of obstacles, graded from bad to worst, Romanism being in the zenith, so also the sects, which make up the entire mass of Protestantism, are in opposition, not one, but many; and are inspired with, and characterized by, a greater or less distinguished zeal, against the simple, beautiful and accessible salvation of the Original Gospel, from the grave Episcopalian downward to the Shaker. It merits particular notice also, that these sects are not so many inert obstacles, lying exanimate in the way of the Gospel, and retarding its free course and glorification in society, by their mere breadth, and bulk, and weight, but are active and warlike in the extreme; often inviting to hostilities, and in their games.

sometimes unfrequently playing off, upon our proclaimers, and even upon the Gospel itself, all the tempest of their party artillery.

Whether, therefore, we look to the East, or to the West, religion, as is seen, is in the most deplorable condition. In the East it is false.—In the West it is corrupted. But in both the East, and the West, it is proved to be a most obsequious and flexible organ for the advancement of bad government—the promotion of priestly and royal aristocracies—and the seduction of the people. In the East it is, Bramhins and Priests.—In the West it is Popes and Prelates: but in both, it is to the people, ignorance, expense, oppression, and immorality. The present sunken and low state of the East and West, in relation to religion, and their immediate and future elevation, form, it is conceived, points of intense interest for the consideration of all who are concerned for the conversion of mankind.

The conversion of the world is a sacred charge committed to the dutifulness, honor, and good faith, of all the Disciples; every thing, therefore, subsidiary to this object, or having a direct tendency to promote its accomplishment, is to be regarded by them as in the highest degree valuable.

Since the restoration of the Ancient Gospel, many things have occurred, of a nature, some of them to retard, some of them, to accelerate its successful progress. Among the matters which has greatly tended to advance its success, are the luminous expositions of the Gospel, which, since its restoration, have been submitted to all America, in the public prints of the brethren, the Messenger, and particularly, that distinguished organ of reformation, the Millennial Harbinger. In these prints, the order, import, intent, and authority; the simplicity, suitability, reasonableness, divinity and value of the Gospel, in all its parts, have been plead, with triumphant success, until the churches are filled with its glory. Faith, repentance, baptism, remission of sins, the Holy Spirit and the resurrection, have all, as terms of the Gospel, been accurately and amply defined, illustrated, defended, and enforced with great point, beauty and variety of reason and scripture, until it would be as difficult for its opposers to impugn the competency of those who advocate and defend it, as it would be for thorn to prove it human instead of Divine. Praised be God and Jesus our Lord.

Among the things, which by the grace of God, have operated in its more extensive diffusion at home, are to be regarded the increased experience of innumerable Evangelists, who, since its restoration, have been convinced of its originality, and of the plans, which were, then, adopted for its speedy and successful progress. "Since that time," says my beloved, Brother Campbell, when speaking of its practical restoration, in 1827, "the number of Evangelists, has greatly increased and many thousands have been blessed with the knowledge of salvation, through the remission of their sins. The ground having been, extensively, prepared for the reception of the primitive faith and institutions, the reformation rapidly spread all over this continent, and is hourly extending its conquests, not only under the governments of the New World, but in the Old World. Blessed be name of the

Lord, who alone does all these great things!" The Gospel is now proclaimed on the seaboard and beyond the Mississippi, in Texas and beyond the Lakes. It has crossed the Alleghenies, it has gone to the Rocky Mountains. It is in Mexico and Canada. It has traversed the Atlantic. It was more than heaven could hold, and must fill the world. All the ends of the earth shall see the salvation of God!

The enlightened and diligent evangelist, whether viewed in relation to the mere moral amelioration, which his labours yield to society in general, or in relation to the actual salvation, which, under Christ, he effects in those, who obey the Gospel, is of all men the object of our most dignified, affectionate, and generous regard. Wheresoever, therefore, the human foot has trodden the soil, thither may the Evangelists of glory and salvation tend; may they stretch along the distant sea-coasts like the arms of the ocean; may they cross all continents; may they spread themselves abroad like the rivers upon the face of the earth; may they ascend with the mountains; may they descend with the valleys; may they descend into the islands of the sea; may they be diffused among men like light, till the earth shall be filled with the glory of the Lord, as the waters cover the face of the great deep!

Another point of much interest in promoting the success of the good cause of the Gospel, is the continuous and increasing development of liberality among the churches. The Brethren every where begin to discern the relation between the labours of the Evangelist, and the conversion of mankind; and between his expenses and their own duty, to him and his family. Instances, however, there are of individuals and churches, who vouchsafe not to the financial concerns of the body, the regard, to which they are most obviously entitled; but inattention of his nature will, it is presumed, be speedily absorbed in the rapidly increasing interests of the glorious Gospel, to the spread of which the Brethren, every where, are daily becoming more and more alive.

What Evangelist has not felt the immeasurable disproportion existing between small audiences and the extent, the boundless extent of the Apostolic mission,

Go ye into all the world and proclaim the good news to every creature?' Could the East and West be assembled—could all the tribes of men, from Japan to Spain, from Siberia to the Cape, from Berhings Straits to those of Magellan, be, on one vast plain assembled, the immense mass, even then, would fail to fill up the measure of the message of heaven in this point,—which may be called its *point of audience*, for the Gospel is not to one generation, but to all, from Jesus to the resurrection of the dead. Of the matters, therefore, which have conspired to facilitate and hasten onward the Ancient Gospel, a practice in such harmony with the Apostolic message as that of drawing together large assemblages of people under the name of yearly meetings, associations, camp-meetings, big meetings, or any other name, is by no means to be disregarded. On the contrary this custom ought every where to be encouraged. And the church, or churches holding such meeting, ought *to* be provident, and, by select and special servants, furnish on such occasions all possible accommodations for the

people. It is not contrary to my experience to say, that such an assembly, supplied with competent Evangelists, will do more for the conversion of the district of country in which the church holding it is placed, than all the particular meetings of the church for six months; for, however much the order, and godliness of the brethren may concern the world, and without them alas! for the world! yet the organ of conversion, the organ of immediate influence in the reformation of men, is the Gospel—the Gospel orally announced. In the walk of the brethren the Gospel can, indeed, be seen in its point of utility; but in preaching it can be read in all its attributes of suitability, power, wisdom, and utility.

The Ancient Gospel is framed by a wisdom truly divine, and like all the other works of God, is stamped with the double intelligence of adaptation and utility. The few facts therefore, on which it is founded; the simplicity, purity and power of its principles; the richness and blessedness of its privileges; and the extent and splendour of its hopes and expectations, are all easily pointed out and described, by the weakest of its disciples. Among the effective means, therefore, which have operated to produce its present and ever spreading fame, are to be enumerated, as not the least pleasing and efficient, the labours of all the brethren, in their own domiciles, and districts, and localities. Very much has been accomplished in this way, since its restoration; and perhaps, never on earth, but it avails, as will be sufficiently appreciated from the eminent services rendered to the Truth by these distinguished brethren, who have availed themselves of the popularity of their professions, and scattered the seeds of our salvation in wide profusion along the land. These are physicians, lawyers, esquires, post-masters, heads of academies, state officers, scholars, agriculturalists, or farmers.

If schools for the study of the scriptures, have not, heretofore, subserved the good cause of the Ancient Gospel, to the extent, which might reasonably have been expected, it has been because these nurseries have been rendered suspicious by the party purposes, which they seem to have in view. The abuse of any thing, however, annuls not the natural and necessary use of it, and therefore, if the advocates of the Truth in Christ, discern in these institutions, any thing either subsidiary to, or having a direct tendency to promote the interests of the Gospel, they will doubtless seize upon such facility, and promptly become the active and enlightened patrons of these schools. A church-school, to be held every Lord's-day morning, has been commenced in Carthage. The Disciples feeling the defectiveness of their own early Christian education, and deploring the unproductiveness of the schemes pursued by ministers, for the instruction of the public, have resolved to atone for the past to the most effectual manner, and accordingly, with their children and their fellow-villagers, have formed themselves into a church-school, for committing and studying the Holy Oracles. They assemble in a house of their own, and, on such occasions, there may be seen whole families, parents and children, husbands and wives, saints and sinners, bishops, deacons and evangelists, classed off, and under their proper instructors, studying, or reciting the laws, ordinances, statutes, and commandments of my Lord.

It were to be wished, however, that our common day-schools embraced the study of the Divine Oracles.

So far then in relation to the Gospel, and to those facilities, which under God, have conspired to exalt it in society.

In relation to order, the churches, by force of scripture, and by elaborate discussions in our public journals, of divers points of various interest to their well being, have been brought to almost a perfect uniformity of order:* making allowances for the incipient and weak condition of some of them, the Disciples generally, meet on the first day of the week, to break bread; and to render a blameless, humble, and willing obedience to the statutes and commandments of my Lord the King. On these occasions, they read the Holy Scriptures, sing, pray, exhort, and teach; and if there be present a capable brother, the opportunity is improved, to the good of the souls of those present, who have not yet obeyed the Gospel; that is, repentance, and remission of sins is proclaimed in the name of Jesus Christ, as was begun at Jerusalem by his order. Blessed be his holy name, and the name of his God, and Father!

Every person, intimately acquainted with the Protestant Churches, must be aware of the lamentable ignorance, which pervades, them in relation, not only, to the things that should be, but even to the things that now are. Of the Original, Holy Gospel, the ministers and members are surprisingly ignorant; of the proper and primitive order of the Church, they are ignorant; and of the application *of* the faith and order of our religion, to the formation of individual, family and church character, they are ignorant. They are unjudging also of the things that shall be; of the coming of our Lord they are unjudging; of the issue of the present age, of the resurrection of the just, and of the millenium, they are unjudging! Alas! for it may be said of them, with propriety, what was said of the Ancient Israelites, "My people are dying for lack of knowledge." Honorable and exalted exceptions, to this, no doubt, there are; but for ourselves we know of none: for the modes of teaching pursued, by the public instructors of the day, and the shocking and profane practice, which that order of men have, of styling the Word of God "a dead letter," † and of telling the people they can neither believe, obey, nor understand it, paralyzes every effort on the part of the public to become acquainted with its contents, and the destination of all religious improvements, *is* the total extinction of light and knowledge.

The government, which obtains in our assemblies, *is by* Bishops or overseers; and the church is waited upon by Deacons, that is servants. Both those officers generally are either farmers or mechanics; men remarkable for simplicity of manners and humbleness of mind, rather than variety of talent, or

* If any person studying the Holy Scriptures on a particular point of order, feels in need of assistance, he would find his account in consulting those pieces in the C. Baptist, which are under the caption, "Ancient Order of Things." ED.

† A person grim with predestination, and galvanized by Calvinism, told the Editor a few nights ago, that the Word of God, alone, could no more effect the conversion of a sinner than an old almanac!

of great learning. Most of them, however, are fond of improvement, devoted to reading, and well skilled in the holy scriptures. Their influence in the churches, is not that of spiritual guides, priests, clergymen, or resolvers of cases of conscience, but only that of chief men among the brethren, distinguished chiefly for their superior attainments, and godly examples, nevertheless some scholars, judges, esquires, physicians, and heads of academies, are occasionally elected to preside over the churches, and to serve them. A Deacon never, and a Bishop seldom, perhaps never, receives, any pecuniary compensation for his labours, unless he teach and proclaim the Gospel, as well as, preside: and he is changed at the pleasure of the brethren, if the interests of the society are not advanced by his administration.

Discipline in the churches, is every where that of Christ and the Apostles, and varying with the nature of the case: Offences are personal, congregational, or mixed; and the laws of my Lord the King, are, in cases of discipline, read off from the face of the New Testament, and applied accordingly.

The manners and customs, of the families composing the reformation, are becoming, holy, and simple. Generally, they pray night and morning, in their little domestic circles; shake hands, sing, and rejoice before the Lord: some of them are growing into the habit of reciting, instead of reading the Holy Scriptures, at such times, and thus have a kind of family school. Many of their children can recite chapters, and some perhaps, whole books. This is a holy, salutary, enriching custom, and merits all encouragement. The brethren are fond of entertaining strangers; they wash their feet; and some of us salute them with a holy kiss; but this last custom has in the churches, suffered a double violence. Some make it a public, church ordinance, and so offend the public; others divorce it from the kingdom wholly, and so offend those brethren who approve it, and who very and properly believe, that the Apostles who enjoined it were men of as much taste, delicacy, and, to say the least, know, as well as we do, the manners and customs which were best befitting our Holy Kingdom.

But besides the Gospel, in which she is founded, and the order by which she worships and is exalted, the Church is an *imperium in imperio*; that is, she is an internal, spiritual kingdom, seated within the bounds of external, temporal kingdoms, but distinct from them; and therefore, having her external as well as internal, or foreign as well as home relations, she is bound, by the highest motives, to answer to their foreign relations, the solemn and dignified consideration to which, by their nature, they are so eminently intitled For the benefit of those empires, or republics in which she sojourns, therefore, it behooves her to have her sacred doctrines, or the scriptures, translated into the various languages. Those who labour for her, ought, as the scriptures direct, to be men of the best character, and of good report with those, who are without the pale of her religious dominion: She is bound to inculcate obedience to magistrates, and to honor the civil institutes of the nations. But thoughts on the external relations of the church, are much needed, and if in accordance with the scriptures would be exceedingly useful.

Some may think, perhaps, that the church holds the helm of the nations by the civil education of her children: however this is, the education of our children is of such transcendent importance, as to command itself, alike to the head and heart, the affections and enlightened reason of all the disciples. Children are naturally fond of amusement, and it is proper that this appetite should, to a certain extent, be gratified, but the sports and past times of our common schools, are most of them exotic; they are not naturally American, but have been imported from the countries of serfs and slaves, and unbecoming children, who are the hopes of the Republic; they are defiled, also, by profanity, and unworthy of those, who are in future to form the Church of God.

The partisans have, this year, discovered no common degree of hostility to the Ancient Gospel, their attacks upon certain of its most obvious points—as *remission* and *the spirit*—have been characterized by a courage and a zeal which would have done honor to a better cause: Dr. Cleland, Mr. Clough, Mr. Waterman and Mr. Lynd, have, successively appeared, at once, to impugn the Original Gospel, and to defend the merits of the opposing systems, respectively maintained by Presbyterians, Methodists, Baptists, and New Lights; the North the South, the East and the West, New York and Cincinnati, Pittsburgh and Lexington, have each furnished the "*the man of war*."

It is presumed, however, that in all this, the Truth has not suffered any obscuration or restraint. On the contrary, it has become more brilliant and impressive; it has become better understood by those who love it; its advocates have enlarged the field of their experience, they have met their opponents at the points at which they were pleased to make their appearance; have been led to discern the best modes of defence, and have, by the will of God, played the artillery of light with such success as to greatly annoy, and in many instances to discomfit their opponents.

Let us not be discouraged: let us rather as soldiers of salvation, and not of condemnation, arm ourselves with renewed courage, and advance the interests of our religion with alacrity; let us meet, and prepare ourselves to meet, men of all sentiments, with the respect and courtesy due to them, as men; and with the philanthropy and piety, expected from us as Christians. Let us reason the case with Atheists, Deists, Sceptics, and Sectarists, and in our reasonings, let us appeal to fact and to the evidences of revelation; let us appeal to Nature and to the views of Nature, speaking by the thousand tongues, that the Hand which made us is Divine. Finally, let us show to all, that if nature and society combined, have made men what they are, religion by her united energy, has made *us* what we ought to be, innocent, elevated, kingly, and divine!

WALTER SCOTT.

Notice.

The following pleasing notice of Brother Campbell, and of his appearance in New York, and Philadelphia, is extracted from the "Pennsylvania Inquirer," a large and elegant newspaper of the last named city. We, with pleasure, copy it into the Evangelist for the gratification of many of our readers, to whom our distinguished and beloved Brother has, under Jesus our Lord, endeared himself by many precious favours. ED.

" Mr. Campbell, the Baptist minister, who was so successful in the controversy, he some time since held, at Cincinnati, with Robert Owen, has arrived in this city, and will do doubt, preach several times before he leaves Philadelphia. The Now York Gazette of Tuesday last, says of this eminent speaker: "He delivered a lecture at Tammany Hall, on Sunday evening,, on the evidences of Christianity, to one of the largest audiences ever assembled at that place. Last evening he preached at the Union Baptist Chapel, in Mott street, near the Cathedral, and took a farewell of his New York friends, previous to his departure for the West. The eloquence of Mr. C., although not of that boisterous kind¹, so popular at the present day, is extremely pleasing and captivating. It is in the true style of the Demosthenian oratory—that of the matter, and not the manner. He has edited a new translation of the scriptures, and sustains a high character for learning and piety west of the Allegiances."

CORRESPONDENCE.

The following interesting letter is from our beloved Bro. Matthew Clapp of Mentor, and furnishes us with a striking illustration of David's asseveration of the Divine Providence. "He maketh the wrath of man to praise Him." ED.

Matthew to his beloved Bro. Scott, wishes health and happiness.

Dear Sir,

I embrace the present moment to address a few lines to you, By the favour of our Father in heaven we are all well.

The Disciples in this vicinity, are in a tolerable state of health corporally and intellectually. I have recently witnessed the power of the *Ancient Gospel* in revolutionizing a Baptist church in Jefferson, Hahtabula Co. As the circumstances are somewhat peculiar, I shall trespass upon your patience by relating a few of them.

A few individuals in the church, had been looked upon as rather heretical for several years—had read Brother Campbell's writings some; but at length for the sake of peace in the church they had discontinued their readings. A few months since they had a revival, and several young persons and children, were added to the church; but upon a certain first day when some persons were to be baptized; a little girl, about 10 years old, who had been studying the scriptures most devoutly, for a long time, came forward and requested baptism. It so happened, that, she had never heard an orthodox experience, and all she knew of Christianity she had learned from the *Sacred Record*. When asked by the *Priest*, if she thought she was a Christian, she very Scripturally answered, "she did not know, that, any one could be considered a Christian until he obeyed Christ, but she wished ardently to become a Christian." But this was rank *heterodoxy* to talk of becoming a Christian by obeying the *great king*, although "He has become the Author of eternal salvation to all who *obey Him*." The *priest* was *thunderstruck*, but soon collected himself enough to "Forbid water," that she should not be baptized. Upon this her father (who had been one of those deemed most heretical) arose, and required of the *Elder* a scriptural reason for refusing to baptize the little daughter, and also scriptural authority for culling any disobedient person a Christian. The cry of heresy was then raised against him. A meeting was called to consider his case and examine his principles. He was excluded as a heretic. A vigorous effort was then made by the *leader* to purge the church. To this end, articles of agreement were drawn up, the purport of which was, "No fellowship with any, that would read the writings of A. Campbell, or that imbibed any of his sentiments." Then followed a summary of what they understood, his sentiments to be. To this one of the most influential members of the church objected in the strongest terms; spoke more than an hour upon the tyrannical nature of all such acts of legislation, as being subversive, not only of Christian liberty, but also of the spirit and genius of our constitution and political freedom. A committee was appointed to labour with him, who "ceased not day and night, for the space of one week, to warn him with tears," but in vain. He was excluded. Hereupon a grievance was drawn up by some one, and signed by eighteen members of the church, who composed almost all the *age, experience* and intelligence of the body. The grievance was laid before the church, but as the aggrieved party far outnumbered the others, the elder entreated, that the matter should be laid over to another meeting; when he assembled his orthodox friends, an hour, before the time appointed, and lo!! ten persons excluded eighteen!!! All that had signed the grievance were concluded in heresy, and as such the hand of fellowship was withdrawn from them. In this distressed state they remained for several months, until the 1st of October last, when Bro. Collins of Chardon, and myself, visited them, and

proclaimed the word of the Lord to them. They formed into a church upon the "foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Two persons were then "baptized for the remission of sins," one of whom was the little girl aforesaid, who had her heart broken ever since, she was prohibited the institution of remission; but now like the Ethiopian of old, she could go on her "way rejoicing." While orthodoxy would pronounce her carnal, not discerning the "reign of God," we say, surely she was drawn to Jesus by the Father; for while he says, "No man can come to me, except the Father, who sent me draw him," yet he adds, "as it is written in the Prophets, they shall all be taught of God. Every one, therefore, that has heard, and learned of the Father, cometh to me." Our Lord in the days of his flesh, healed a paralytic, and while the scribes were disputing, whether he had power to forgive sins, the man was rejoicing in the fact, that he was made whole. So while the modern scribes are debating whether the Sacred Oracles are a living, or a dead letter, honest souls are rejoicing in the assurance, that the "Word is living and effectual," that "the Gospel is the power of God unto salvation, because therein is revealed the righteousness of God by faith," that is, "the forgiveness of sins, by faith in him, who is "the Lord our righteousness."

Four weeks afterwards I visited Jefferson again; immersed 3 persons; one member of the Presbyterian church; and a happier congregation of Disciples I have never seen. There are several truly intelligent, in the scripture, able to edify the body. The opposition is virulent in the extreme. May the Lord preserve the Disciples blameless "unto his coming, and kingdom."

All the family, especially Allicia and our sister, Jane Chapman, (who is with us at present) join me, in the warmest salutation of love, to you and sister Scott and the little ones; favour be with you, with all affection and esteem.

I remain yours in the Lord.

MATTHEW S. CLAPP.

& & & & & & & & &

Rockville, Nov. 19th, 1833.

BELOVED BROTHER,

After long silence I sit down to write to you. I have not been unmindful of your course for the last seven years, nor of its issue, but alas! the circumstances with which I am surrounded, prevent me from making any visible impression in this neighbourhood. During the last few years, I made several attempts to address the people, from the Sacred Oracles. And sometimes the Brethren from Baltimore and other places visited us, and proclaimed the Gospel. But the sects prevailed against us. In proportion as Mr. Campbell's views of baptism, the Spirit, &c. became more extensively known, the people got more alarmed, being excited by the clergy. Mr. McVey, who had preached at Brookville, about 9 miles from us, but who never collected the baptized in a church capacity, came to us with Brother C. Farguharser of Baltimore. They spoke to the people here, but an uncommonly strong current of prejudice set against us. Shortly after the time of which I speak, the clergy of this town

through their friends, circulated a report, that, I had forfeited all confidence with the people, and that they would have me out of the Sunday School, as I had been superintendent, &c. A meeting of the Board of Managers, was called, and Mr. Mines, the pres't, a Presbyterian clergyman, asked liberty to ask me some questions relative to certain reports that had been afloat respecting my religious creed. He was entirely disappointed. I would answer nothing. I would not recognize his right to question me.

* * * * *

This brings me to speak of Brother Campbell. He and the Brethren are to hold a Three Day's Meeting, to commence on Friday, 22nd inst. in Baltimore. He comes from Norfolk. I wish by all means that he may come to Rockville. He will be in Washington, and from thence to this place, is only 16 miles. He is» traveling with Mr. Burnet and Doctor Hall. May the Lord prosper their labour! May the Reformation spread!!

Now Brother Scott, farewell. Fight the good fight of faith, and lay hold on eternal life. Pray for us, that we may be kept without offence till the day of Christ. Happy day! Well may we suffer reproach, well endure hardness; well may we take patiently the insults of the opposers of the Gospel which we proclaim, since God himself becomes our shield and exceeding great reward.

Perhaps you may yet write me, and offer me some advice relative to my course in this neighbourhood.

I remain yours in the hope of eternal life.

WILLIAM M'CLENAHAN.

& & & & & & & &

From the beloved Asa Runyon, *Mayslick, Ky., 3d Dec. 1833.*—Dearly beloved Brother Scott. Your kind letter of 22nd ult. was received this morning. We are getting along here much as usual in our religious affairs; no additions to the disciples very lately; something upwards of 50 have been added to the church during the past summer.

Brother Gates has just returned from a visit to Louisville, says they had a very happy meeting; it terminated in much good to the Disciples, and 3 were added by confessing the Lord, and being immersed in his Holy Name. O may the good Lord grant that the number of the faithful may be greatly increased all over the land! O may the Disciples of our blessed Lord and Saviour Jesus Christ, in every place, have courage to stand up and contend earnestly for "the Faith, once delivered to the Saints;" not by word only, but most effectually and successfully, by their godly behaviour in all good works; for this I apprehend to be the prime meaning of the Apostles, in the above short exhortation. This I conceive to to be the most effectual way to put to silence our opponents, and stop the mouths of all gainsayers, who oppose the Holy Religion, we profess. O Lord bless, and strengthen the Disciples in every place! and grant that they may grow in knowledge, and in the favour of our blessed King! and to thy great and Holy Name be all the praise. Amen.. My kind respects to Brother Wright. May grace, mercy and peace be mul-

tiplied abundantly, to you and your dear family, and the dear Disciples with whom you congregate! I often think of your dear son, who has recently confessed his faith in Jesus, as the Son of God and his Saviour. He is a tender plant of the Lord. The same, I think I would say of Brother Wright's son. Ah, dear Brethren, you ought as I trust you do, rejoice in the Lord, and bless his Holy Name. O that I could hear ray children confess, and obey Jesus as their Lord and Saviour! my soul would exult and rejoice more exceedingly (were it possible) in the Lord, for his goodness and mercy. My prayers and best wishes for your health and happiness, both temporal and spiritual.

Yours in the good hope.

ASA R. RUNYAN.

P.S. Please write me as often as convenient.

* * * * *

LOUISVILLE, Ky, Nov. 29th, 1833.

DEAR BROTHER SCOTT,

Our beloved Brother Gates left us this morning, after spending nearly a week among us. We were somewhat disappointed at not seeing, or hearing at least, from you. We had truly a good meeting, considering all the circumstances, such as, some difficulties we have had amongst ourselves, which, by the by, have happily terminate. Three very intelligent females came forward and made *the* good confession, and were immersed into, the name of the Father, Son and Holy Spirit, for the remission of their sins; and the Disciples were truly refreshed, and encouraged to persevere in the great cause, which we have espoused. As I did not design writing to you, on the subject of our meeting when I commenced, I must bring this part of try letter to a close * * * * *

* * * * *

D. GORDON.

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
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.

MESSIAH.

NO. 2.

CARTHAGE, FEBRUARY 2, 1834.

VOL. 3.

THOUGHTS ON PARABLES.

No. 1.

The word *parable*, (derived from the Greek, *parabolee*, formed from the verb *paraballo*, to compare, or, to set one thing by the side of another,) signifies primarily, a *comparison*.

The Proverbs of Solomon were called parables by the Ancient Hebrews, probably because they abound in comparison, as may be seen in the following extract:

18. A man that bears false witness against his neighbour, is a maul, and a sword, and a sharp arrow.

19. Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint.

20. As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to a heavy heart

21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23. The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.

24. It is better to dwell in the corner of a house top, than with a brawling woman and in a wide house.

25. As cool waters to a thirsty soul, so is good news from a far country.

Chap. XXV.

On account perhaps of this application of the term, it came to signify *an adage*, or *wise-saying*, even where there was no comparison. It is twice used in this sense by the Saviour,—as in Luke, iv. 23. "You will doubtless say unto me this parable, (*parabole*,)" 'physician heal thyself.'" and in chap. xiv. 7. "He put forth a parable, &c. saying, when thou art bidden to a wedding, sit not down in the highest room," &c. which injunction indeed, resemble, one in Solomon's Proverbs, chap. xxv. v. 6, 7. See also Habakkuk, ii. 6.

Hence too, it was sometimes applied to a solemn declaration, whether prophetic or otherwise. Thus Balaam is said 'to take up his parable;' Job to continue his parable, ' &c. See Micah, ii. 4. Psalms, lxxii. 2., and Math, xv. 15.

The primitive and original signification of the word, however, is, as has been already stated, a comparison, or similitude, and in this sense it is used whenever it occurs in the New Testament, with the exception mentioned. Thus in Hebrews, ix. 9. the tabernacle is called "*a parabole*, a model or figurative representation of that more perfect one not made with hands; and in chap. xi. 19, Abraham is said to have received Isaac from the dead in a *paraeble*, or emblematic figure: that is, there was a comparison between the Jewish tabernacle and the true one; and between Abraham receiving Isaac, and a resurrection from the dead.*

Parables or similitudes are of various kinds. Some are simple, in which, one thing is compared to another; for example, as swallows appear in summer, but retire at the approach of winter, so false friends shew themselves in prosperity, but disappear in the season of adversity. Compound similitudes are those in which one thing is compared to several others, as in the following: what light is to the world, physic to the sick, water to the thirsty, and rest to the weary, that is knowledge to the mind.

Similitudes are presented in an abbreviated form, as where it is simply stated, that one thing resembles another, and the mind is left to trace out for itself the points of comparison. At other times they are enlarged upon, and drawn out in the form of short historical narrations, whether fictitious or otherwise, or in that of accurate and striking descriptions of natural objects, presenting to the mind finished pictures, and requiring nothing but an application. Thus, when it is said, "As the apple-tree among the trees of the wood, so is my beloved among the sons,"

* Perhaps the resurrection of Jesus

[Ed.]

the comparison is complete, yet it may be carried out more fully, by speaking of the delight experienced in being "seated beneath his shadow," and the gratification enjoyed in partaking of "his pleasant fruits." Again, when he who keeps the precepts of the Saviour is compared, by him, to "a prudent man who built his house upon a rock," the comparison is perfect, yet it may be beautifully enlarged upon, by introducing the torrents as descending upon that house in vain, and by representing it as standing unmoved and uninjured by the overflowing rivers, and the stormy winds of heaven.

Similitudes of this latter description are susceptible of a subdivision into the *fabulous* and the *rational*. Of fabulous similitudes we have well known examples in the Fables of Esop, and in Jotham's Fable of the Trees, in the 9th chapter of Judges. In these, different animate and inanimate objects, are represented as conversing, or addressed,* and as performing the actions of men. Rational similitudes consist of narrations of things that are natural and possible, things which did happen, or might have happened; and are thus distinguished from the fabulous, for the former, whether feigned or not, might be true, while the latter are necessarily false, it being impossible for brutes or trees to speak.

There is yet another species of similitudes called *symbols* or *iconisms*, from *eicon*, an image.) Here the object used for the purpose of comparison is substituted for that which it represents. This seems to be what constitute? a symbol, These are found chiefly in the prophetic writings.

Concerning the purpose for which similitudes are employed, we have to observe, that it is for illustration. It is a great error, *and* a very common one to suppose that the use of this description of figure, necessarily involve a subject in doubt and obscurity. On the contrary, nothing tends so much to elucidate and explain, as appropriate similitudes or comparisons, which communicate to the mind more perfect and determinate ideas of things before unknown, by comparing them with those with which we are already familiar. Indeed in this respect, they far surpass any literal language, as is evident from several considerations, as,

1. They are found by experience better fitted to communicate instruction to the infant mind. Thus if I wish to elucidate, or make plain to a child the prudential maxim, 'Do not undertake more than you can accomplish,' by what naked arguments, or logical process of reasoning, can we succeed so well, as by the use of some simple and striking comparison, as for instance, the following

* Those similitudes in which irrational creatures are addressed as though they were rational, even although they are not represented as replying, are properly classed with the fabulous. Of this kind is the Epilogue of Cyrus, sent to the Ionians, who, after having at first rejected the proposals of accommodation offered by Cyrus, became more submissive after some reverses of fortune, and sued for peace. "A piper," said he, "on the sea-shore, seeing some fishes in the water, began to play in order to allure them to land; but finding them insensible to the music, employed a net with better success. When taken, they began to jump about upon the shore, but he observed to them. "It is unnecessary now to dance, as I have ceased to play."

from Epictetus: 'A boy discovering a jar with a narrow mouth, which contained some figs, thrust his hand into it, and seizing as many as he could hold, endeavored to withdraw his hand, but found himself unable. Grasp but half the quantity, cried a person who observed him, and you will easily succeed?' Or if we would explain and enforce the moral precept: Indulge not extravagant desire,' where could we find any literal language capable of affecting this object is so perfect and brief a manner as the familiar fable of the dog and his image: 'A hungry dog having obtained a large piece of meat at the butcher's, was carrying it in his mouth across a narrow bridge, but seeing his own image in the water, and supposing it to be another dog carrying another piece of meat, he attempted to lay hold of the imaginary prize, and in doing so lost what he already possessed?'

2. They have been found to be better adapted to the infant state of society. We would suppose indeed from analogy, that the method or means of instruction, best suited to a child, must necessarily be best adapted to men, in a state of incipient civilization, where the intellectual faculties are just beginning to be exercised in the pursuit of knowledge. And when we examine the early records of nations, we find their first teachers invariably clothing their instructions in the familiar language of similitudes. Thus the Fables of Esop formed the first step towards the literature of Greece, and were, no doubt, regarded by the people of that age as a very serious and useful composition. Thus too, picture-writing, and hieroglyphics, formed the early written language of Egypt, of China, and of Mexico; and hence, also, the Aborigines of our own country are so much addicted to the use of comparisons. It is evident then that a mode of instruction so well adapted to the infant mind, and the infant state of society, must be preeminently calculated to elucidate, explain, or illustrate. But we would notice

3dly. That they abound in the sacred writings more than in any other writings whatever, and as these are intended to be understood by the humblest as well as the most exalted capacity, this circumstance furnishes another proof that they possess, in a higher degree than any literal language, the power of illustration. When drawn from Nature, they have also this additional advantage, that in all ages of the world they have the same meaning, Nature being always the same. For example: when the Saviour is compared to a Lamb, there is presented to the mind a more beautiful and perfect image of his character, than could be afforded by any literal description; and this representation is unchangeably true, for a lamb has been at every period, what it will always continue to be, the emblem of gentleness and innocence. Again, when he is called the "Sun of Righteousness," what other expressions could, in so few words, communicate an idea so brilliant—BO sublime, and at the same time so easy of apprehension?

It is also worthy of remark, that the frequent use of similitudes, or parables, constituted one of the most striking traits in the character of our Saviour, as a teacher. He who 'spake as never man spake,' in preaching the Gospel, to the poor, and adapting his instructions to the ignorant, opened his mouth in parables, and with the hand of a master drew from Nature those charming pictures

with which his discourses are adorned, and which are at once inimitable in design, and unrivaled for simplicity and beauty.

While, however, we thus clearly perceive, that the effect and intention of parables, or comparisons, is to illustrate, or make plain, we are aware that there are some passages of scripture, which seem to favour the idea that they are intended to obscure and conceal. For instance, we are told that Jesus taught the people in parables, and explained everything to his Disciples in private. But that we may have the matter fairly before us, we will here quote a parable. Matthew, to which chapter we shall particularly advert, and to the construction of which, the following remarks are in some degree introductory.

New Version.—Matth. XIII, verses 10-17.

10 "Then the Disciples addressed him, saying, Why do you speak to them

11 in parable? He answering, said to them, Because it is your privilege,

12 and not theirs to know the secrets of the Reign of heaven. For to him that has, more shall be given, and he shall abound; but from him that has

13 not, even that which he has shall be; taken. For this reason I speak them in parables; because, they seeing, see not; and hearing, hear not; nor

14 regard; insomuch that this prophecy of Isaiah is fulfilled in them, You will indeed hear, but will not understand; you will look, but you will not per-

15 ceive. For this peoples' understanding is stupefied, their ears are deafened, and their eyes they have closed, lest seeing with their eyes, hearing with their ears, and apprehending with their understanding, they should

16 reform, and I should reclaim them." But blessed are your eyes, be-

17 cause they see; and your ears because they hear. For, indeed, I say to you, that many prophets and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear but have not heard them.

From this passage and some others it appears evident, and we are of course quite willing to admit, that the parables of the Saviour did, in certain cases, tend to veil the truths he taught, and confuse the minds of those who heard him. And here then we are presented with this interesting question: *How does it happen that similitudes, which are plainly calculated, and fitted for illustration, and explanation, become a means of invoking the mind in uncertainly and confusion?* This we shall endeavour to answer in our next essay.

ALUMINUS.

REPLY TO MR. LYND.

No. 3.

In relation to your criticism, on the 38th verse of the 2d chap, of the Acts, it is deemed sufficient to have remonstrated, as I have already done, that the

transposition, which it inculcates, is discountenanced alike by syntax and by the canons of a just scriptural criticism. Grammatical transposition is, in the case, of no value: critical transposition is absurd; for a rule is employed primarily to change, the sense which should be employed primarily to ascertain the true reading. Had you said, that the amendment you propose was sustained by all, or many, or even a few, of the most ancient MSS; or that the fathers, or some commentator, paraphrast, divine, or translator, had given your sense to the passage, we could have borne with you, and would have inquired into the truth of what you offered, but to give it us in the form of a mere *ipse dixit*, as you have done is insufferable. I aver that there is neither politeness nor modesty in such a procedure. Do you, Sir, perceive how the case stands with yourself, in relation to the whole religious world now? The Greeks, Romans, and Episcopalians, "baptize for the remission of sins," and their common creed is—"I believe in one baptism for the remission of sins." Yet you, in opposition to all their faith and wisdom, aver, that "this ordinance is, in no part of the divine word, associated with the forgiveness of sins," save one, and in this one you have attempted to show, that the connection is not real, but only apparent, and that while it reads, "be baptized every one of you, in the name of Jesus Christ, for the remission of sins;" it ought to be understood, "Repent every one of you for the remission of sins!" The Presbyterians, also, and even the Baptists, recognize the connexion of baptism, and remission, as being scriptural, and the former declare it to be both the "the sign and seal of the remission of sins." Have the Greeks, Romans, and Protestants, then, built their whole faith in this matter on a point, on a single passage? Yes, says Mr. Lynd, baptism and remission can be supposed to be thus associated only "in one single passage!" Pardon me, dear sir, but I am forcibly struck with the likeness which your present course bears to that of him who plays at "Blind Man's Buff." You do not see what you are about, you are not aware how much is involved in your criticism. It is not now Mr. Lynd against Walter Scott, and those, who like him, baptize for the remission of sins, but it is Mr. Lynd against the whole religious world—the Greek, Roman, and Protestant world!

A little more on transposition, and I shall have done with it. The construction of the Ancient languages being more subtle and artificial than that of the Modern, admitted of greater and more frequent transpositions. The English, French, &c. seldom allow of them, except in eloquence or poetry, in order to give point, or sprightliness to the discourse. The extreme sprightliness of the Greeks, and the severe gravity of the Romans, seem to have led these two nations to the same result in regard to the arrangement of words in a sentence; for it is obvious, from their literature, that both of them were fond of this involved, inverted, or artificial, *ordo*. We are not to conclude, however, from what is seen of this in the remains of Greek and Roman literature, that the common people in these nations in their usual discourse were fond of this artificial order, equally with the poets, orators, rhetoricians, and historians. On the contrary, the common people usually spoke the Greek as we speak English, that is, in its

natural order. Now the question arises. Have the Holy writers imitated the eloquence, and art of the fine authors, in these nations'? Or, have they in their sacred compilations followed the simplicity and usages of the common people. I answer, that the sacred writers are not remarkable for extremes in any thing, and, that if they have not always pursued a middle course, in relation to the *ordo* in question, they have always kept nearer to the natural and simple *ordo* of the common people, than to the involved and artificial arrangements of the philosophic and learned. Accordingly, the New Testament, in Greek, is pretty much what it is in English, in point of arrangement. Like *enim, vero, and autem*, in Latin, there are certain particles in the Greek which never stand at the beginning of a sentence; but making allowance for this and other slight inversions, the arrangement of the Greek in the New Testament, is almost in all instances, nearly the arrangement which obtains in King James' translation. I might here adduce innumerable instances of this fact, but it is wholly unnecessary: let a few suffice: It is remarkable, however, of the verse in question, namely, the 38th of the 2d chap, of the Acts, that there is not a single transposition in it. It reads in Greek as it does in English. The particle *de*, like some others, which never stand at the beginning of a sentence, is put in the second place, and is idiomatic so far as concerns its collocation; but the entire verse is as wholly free from all invention, and transposition, prompted by grace or gravity, in either Greek or Roman, as the English version of it, is.

"In our translation:"—You say "Peter's words are doubtful, as they stand in our translation." Then, I say, they must be doubtful as they stand in the Greek translation, for they stand in both translations alike. But you evidently imply, that they are not doubtful in the Greek, therefore, I say, they are not doubtful in the English; for they are the same both in Greek and English. Seeing then they are alike, they are either both right or both wrong. If they are both wrong then they must be put to right by substituting an artificial order for a natural one; and then it follows, that an artificial arrangement of the words in a sentence is better fitted for communicating to us the sense of it than a natural order, which is absurd. Are they then both right? I answer, they are both right, because they are both natural, and both alike in sense and syntax. We have the words in English, and we have them in Greek, as they came from the pen of their author, Luke, the Evangelist. Air. Lynd, they tell an anecdote of a collier, who was a Catholic; the Priest wished to ensnare him, and reported him as a heretic accordingly. How, says the Priest, do you believe? I believe as Mother Church believes, answered the wary collier. And how do you and Mother Church believe? We both believe alike, responds the triumphant collier. So of the verses in question. If it is asked how the English reads? the answer is. It reads as the Greek reads. But how does the Greek read? It reads as the English does. And how do both the Greek and English read? *Ans.* They both read alike,

Mr. Lynd, are you aware that you have made, a double transposition in the version which you would supply? You have dislocated two sets of words, or parts of the sentence in question, as may be seen by leaving blank the places

from which you have transposed them, thus, "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. Here, Sir, is a double hiatus for which you are bound to account by the canons of a just and scriptural criticism. But after all, your work were only two parts done by this double transposition; for it is most certain, that, in order to make the whole passage quadrate with the doctrine believed by Baptists, you would, by transposition, need to make another transposition of words and before baptism, the following expression, namely: "and ye shall receive the gift of the Holy Spirit;" for to say, "Be baptized in the name of Jesus Christ, and ye shall receive the gift of the Holy Spirit," is just as abhorrent to your own professed principles, and practices, as to say, "be baptized every one of you in the name of Jesus Christ, for the remission of your sins; *for* you believe that a man must receive the Holy Spirit before he is baptized, as much as you believe he ought to be forgiven before he is baptized. But, indeed, you can in reality believe neither of these doctrines inasmuch as you have no evidence for them in scripture; yet you may have your opinion about both of them. I am sorry you should in so important a matter mistake and teach opinion for faith. Upon the whole, then, when you impose on the passage in question your rule of transposition, you only violate its natural simplicity, beauty, chastity, and divine benevolence without making your own case the better for it.

I have already given you some examples from scripture of the abuses to which an arbitrary exercise of this rule may lead us. You do not seem to have profited by them; nevertheless I shall supply you with another, if by any means I may contribute to your deliverance from so evil a habit as that of handling the Word of God deceitfully. Remember, it is not to the man of contrite heart, merely, but to the man of contrite heart who trembles at the Word of God, that God looks with grace and approbation.

Were I to transpose in word what a Presbyterian does in fact, and say, "he who is baptized, and believes, shall be saved," what could I answer the man who should demand my authority for such a version? That it was supported by the best and ancientest manuscripts; or by many, or at least some popular editions and versions of the scriptures? No, I might answer, that I had done it because it was *capable* of transposition; but the true reason probably would be, it suited my purposes better. And would not Mr. Lynd be the first to tell me this.

But it is possible when you say, "Peter's words, to say the least, are doubtful, as they stand in our translation." that your own words, to say the least, are doubtful; and, that you mean no more by the above saying, concerning Peter's words, than that they are improperly translated in our language. This in one view of the case would seem to be your meaning, because you have offered a different version, or translation of the Greek word *aphesin*, by a rule which you are pleased to call definition. This brings us then, to the second part of your

criticism, namely, *definition*) or a new way of rendering the Greek word *aphesin*.

My Father, peace to his ashes, was wont to tell a singular story of a blacksmith and a physician, who lived in our village, in Scotland. They were both very pugnacious in their way; but the physician was always an overmatch for the blacksmith. It happened in a time, as the story went, that the latter offered some slight indignity to his athletic antagonist, and well knowing the Doctor's kidney, deemed it most prudent to seek safety, and save himself by flight. Accordingly, he made for home post. On entering he immediately closed the door, and barred it against the enraged physician, who coming up, demanded admittance with the voice of a lion. The blacksmith, crouched behind the door, and imitating the voice of a child, told him to put in his finger, and open the latch. The Doctor did so; and the insidious son of vulcan, with the rapidity of lightening, cut it off by the very roots; and then added in the same child-like voice, put in the other finger Doctor, for that one is too short!

Mr. Lynd, however, has acted with more providence than the Doctor in the above story; for he has thrust in both his fingers at once in the hope, I presume, that the one should protect the other; and, that if the finger of transposition should be cut off, the finger of definition would escape; but of the correctness of this, and whether it would have been better and safer to have kept both fingers out, must be determined by the reader when we have drawn the matter to a conclusion.

In the mean time he has not informed us on which of these rules he depends for safety; he has not informed us on which horn of the dilemma he means exclusively to hang his cause, and therefore it will not be deemed improper to suppose, that for the present he means to establish the sense of the Apostles by both of them.

The relinquishment, or putting away of sin:—This is your definition, of translation of the Greek word *aphesin*. Now let us first transpose this, and afterwards translate it as you have done; and we shall have—what? Why, we shall have the most singular reading ever invented, viz: "Repent for the relinquishment of sins!" In this manner your two rules drive remission of sins out of the 38 verse altogether, and not only out of the 38th verse, but out of all the verses in the Bible in which *aphesin* occurs. In the New Testament it occurs seventeen times, according to the Polymicrian Concordance. Now, pray attend, and see how your new definition answers, when applied to the exposition of those other verses in the New Testament, in which the word occurs. This is the blood of the New Covenant, shed for the *relinquishment* of sins! John came preaching the baptism of repentance for the *relinquishment* of sins! This same John was to go before the Lord, and to give the people "the knowledge of salvation by the *relinquishment* of their sins!" But he who sins against the Holy Spirit shall not have *relinquishment*, either in this world, or in that which is to come! Exalted, a Prince and a Saviour, to grant repentance and *relin-*

quishment of sins! That repentance and relinquishment of sins be preached in all the world, beginning at Jerusalem!! To Him gave all the Prophets witness, that every one who believeth on him shall receive, not forgiveness, but *relinquishment* of sins. Be it known unto you, therefore, men and brethren, that through this man is preached unto you. not forgiveness, but *relinquishment* of sins. That they may receive *relinquishment* of sins, Acts, 21st chapter. 16 verse. In whom we have redemption, through his blood, even the *relinquishment* of sins. Without the shedding of blood there is no *relinquishment!*

Does not this application of Mr, Lynd's rule, sufficiently demonstrate its absurdity. Undoubtedly it does.

Very respectfully,

EDITOR,

(*To be continued.*)

SIMPLIFICATION.

It is a very common saying, and a very true one, that "men are prone to extremes." In our eagerness to escape one impending evil, we seldom cease our fight, until we rush into another of an opposite character, which is no less dangerous and ought equally to be feared.

"Incidit in Scyllam, qui vult evitare Charybdin."

Few indeed, there are who pursue that happy medium in which Loth truth and safety are to be found. Few, who follow the advice which Apollo is represented as giving to Phaeton,—*"In medio tutissimus ibis."*

This saying holds good of man in every period of the world, and in all his relations, whether natural, political, or religions. To what extremes has he not such in his views of nature? The Bishop of Cloyne has taught that there is no such thing as matter. A Priestly has declared that every thing is matter. At one time Nature has been regarded as the creature of chance; at another, a part of the Divinity: here a servile minister of pleasure: there an object of supreme veneration; now contemned and disregarded, and again honoured, idolized and adored. Nor has he been less extravagant and unreasonable in the use which he has made of her bounties. Sometimes we find him, like a Carnaro, an epicure and a glutton; and at another period affording a remarkable example of lasting and of abstinence. Now we find him a drunkard, and again he is discovered preaching up a total abstinence under the name of "temperance." Occasionally we see him, like a Charles V, voluntarily dispossessing himself of crown and kingdom, and becoming contented with obscurity, and retirement, and, frequently, like a Napoleon, he springs from obscurity, and becomes a conqueror of nations.

In government, also, how unstable he has proved. From monarchy to anarchy—from tyranny to license—from strength to weakness, from dominion to servitude, have been his usual transitions. Neither in theory nor in practice has he pursued a medium, and even, if for a moment there seems to have exchanged a

despotism for a boasted republic, he stops not in his career, until that republic becomes again a despotism, or terminates in ungovernable licentiousness.

In religion, his character is the same. One is all for external form, another is all spirit. One is an Armenian, and another is driven into Calvinism. One thinks he can do every thing, another that he can do nothing; and, while one speaks of the religion of Christ as if there were in it no threatened punishment for the wicked, another talks of it as if it were wholly composed of fire and brimstone.

It has been well observed that extremes produce each other. Opposition engenders opposition, and as pugnacious rams retreat to the extremes of the arena before they strike a blow, so disputants are driven, by contention, to assume points more and more distant, and to adopt the most unreasonable extremes.

It is also worthy of remark, that extremes often meet together, and produce the same result. Thus the Armenians who suppose that salvation is offered to nil, but that none can obtain it unless through a supernatural influence of the Holy Spirit, which is not at their command; and the Calvinists who imagine that the elect alone can obtain salvation, which must be also by a special call, actually agree in fact, and arrive at pretty much the same conclusion. Thus, two ships setting out at first, in opposite courses, one east, and the other west, in a voyage round the world, conies at last to the same port. Thus, too, it matters not whether we go north, or south, from the equator, we will equally arrive at the regions of eternal frost.

Extremes have ever been found injurious to the peace of society, the cause of virtue, and the progress of truth. Tyranny excites rebellion, war, and blood-shed—the sultry calm begets the fierce tornado; austerity brings virtue and morality into contempt, and error fans the flame of wild enthusiasms.

There is one extreme to which the religious world has run since the beginning if the apostacy, to which I would now more particularly advert. This is the extreme of mystification. No sooner had the Gospel of Jesus Christ arisen, like the sun, upon a benighted world, in simple beauty and unclouded splendour, than the Gnostics, or Spiritualizers, began to shroud its glories in the fogs of mysticism. Dissatisfied with the light of the glorious Gospel of the blessed God, they thought to increase its brilliancy with the feeble lamp of vain philosophy— to improve the wisdom of God, by the foolishness of men. From the age of the Apostles, down to the present time, this has been the state of things. MYSTERY—Babylon the great, the mother of harlots and abomination of the earth, has long sat a queen, and ruled in religion, sovereign of the ascendant. Of the cup which she has mingled have all the nations drunk, and by the abundance of her luxuries the merchants of the earth have been enriched. The sacred and saving truths of God have been obscured and concealed, their meaning perverted, and their effect destroyed. The more mysteries her teachers could discover in the plainest sentence, and the more deep the hidden meanings with which they could astonish the admiring audience, the greater their honour and renown. They have made merchandize of that which cost them nothing, have polluted the pure fountain of Living Waters? have deprived mankind of the blessings of

the Gospel, and introduced a Religion at once worthless, mysterious, and corrupt. But strong is the Lord that judgeth her and terrible will be her day of reckoning. In one hour her riches shall be laid waste: death, and mourning, and famine, shall come upon her, and she shall be burnt with fire. And the voice of harpers, and musicians, and they that play the flute, and sound the trumpet, shall be heard no more in her, and no artificer of any trade shall be found in her, and the light of a lamp shall be seen no more in her, and the voice of the bridegroom and the bride shall be heard no more in her, because her merchants were the grandees of the earth, because by her sorceries were all the nations deceived, and in liter was found the blood of Prophets, and of saints, even of all those who were slain upon the earth.

Within a few years, however, a voice has been heard, saying, "Come ye out of her my people, that ye may not be partakers with her in her sins, and that you may not partake of her plagues. In plain language, a reformation has occurred. The Bible has been dug out of the accumulated rubbish of 18 centuries, and it has not only been put into the hands of the people, but they have discovered, that they have no need of downy Doctors of Divinity to enable them to understand its simple and unaffected language. Their aim and their delight has been to disentangle the Sacred Word from the intricacies and traditions of their former teachers, and they have thus been enabled to rejoice exceedingly in the beautiful simplicity of the Truth, to learn the Wisdom that cometh from above, and to drink at the pure fountain of mercy and salvation. In a word, the Gospel, as it was delivered by the Apostles, has been restored, and the Divine arrangement of its different parts, correctly ascertained and exhibited. In vain have the teachers of corrupt religion laboured to withstand the influence which its simple beauty exerts upon the human mind. In vain has their ingenuity been racked to mystify by metaphysical dogmas, or change by the audacity of transposition, the simple and original order of the Gospel. The true light has shone, and the darkness is past. The authority of synods, and councils, the prejudices of education, and the strong arm of secular power, have ceased to be the passports of this religion. It commends itself now to men by its Divine authority, and its perfect adaptation both to their capacities and their wants, and delivers them from spiritual tyranny, ignorance, and delusion. Wherever it has been thus restored in its simplicity, in vain do spiritualizers attempt to persuade those who think for themselves, that faith comes by the mysterious influence of the Spirit, that Baptism should come before Faith, and the Holy Spirit before Baptism, or that remission of sins is not to be obtained through God's appointed means. The love of God revealed in the Gospel, and the great and precious promises it contains, have been delivered from the veil which mystification had thrown around them, and the Gospel uncorrupted and unadorned, has proved itself to be, indeed, the Wisdom and power of God unto salvation to every one who believes it. [R.

[To be continued)

NOTE

The following answer to Dr. Winans, was intended to have been preceded by the Doctor's own letter, in which he vindicated the negative of a proposition submitted by the Editor, on page 211, vol. 2d, *i. e.* "That the Holy Spirit is not received in his proper existence." This, to the best of our recollection, is the substance of the Doctor's communication. The above mentioned letter was in type, when the Editor left home, but by a fatal mistake in our compositor, it was taken down and distributed, without our knowledge, and the auto-graph is somewhere mislaid. We very much regret that the Doctor is not permitted to speak for himself, as was intended; but the circumstance is our only apology. The Editor is absent, and has sent the following, from Virginia, for insertion in the present No. It would be utterly impossible for us to obtain any other matter from the Editor before this No. is due.

[*The Publisher.*]

ANSWER TO DR. WINANS.

The Holy Spirit is the Word!—This proposition suggests to me another, which I heard asserted, by a Presbyterian preacher, aboard the Steam Boat, Planter, namely: That faith was repentance; or, conversely, that repentance was faith. In nature, origin, age, and what not, two things may very nearly approach each other without being the same. For instance, baptism is intimately connected with remission of sins; but who would call baptism remission? Or, remission baptism? Unless we chose to employ a trope or figure, and then here as well as in any other case one thing may be named for another. If the Spirit is the Word, then the resuscitation of the Ancient Gospel has effected no reform in doctrine: Why? For if the Word is necessary to belief, the Spirit, which is the Word, is necessary to belief! and so starting with the Apostles, we end with John Calvin, without having the honesty to avow it. If the Spirit is the Word, the written word, why then find fault with those who say, the Spirit is necessary to faith? Will any one deny, that the word is necessary to faith? No; It were equally absurd then to deny that the Spirit is necessary to faith, if the Word be the Spirit.

In every piece of reasoning it is as necessary to have some premises to reason

from as to have a proposition to reason to, or arguments to reason with. Your first letter contains one promises, one proposition, and one argument. The premises, namely, that the scriptures is exclusive authority in the case, is assumed rather than verbally stated; this is well enough, inasmuch as neither of us acknowledge any other legitimate source of Christian argument but the bible.

To come then to the proposition: What is to be said of its terms, the subject, and the predicate; the Spirit and the Word? They ought to be defined. We ought to know exactly and to know alike also, what is meant by both. You have defined the Spirit to your own satisfaction; you have said it means the Word; it is the Word. But what means the word, the written word? Does it mean the entire volume, from Genesis to Revelations? If it does then, the word of the devil must be a part of the spirit of God, for the bible embraces the word of the devil. But if it means only part of the bible, then it becomes your duty to say, what part. Is it the Son, the Prophets, or the Psalms? Is it the New Testament or only part of it? Please pay attention to this in your next. You have freely stated your proposition, I shall as freely examine its terms and tendency, and present you with all my difficulties, in relation to your hypothesis.

But in your first letter you have submitted one argument, namely, "that the scriptures say, the Prophets spoke as they were moved by the Holy Spirit; and, also, that the Word of the Lord came to the Prophets." From this you conclude, that the Spirit by which they spoke, and the word which they spoke, are one thing. The word of the Lord is a phrase equivalent, as may be proved, to "A message from the Lord." Now the word, or message from God, was conveyed in various ways. Sometimes the Prophet received it *viva voce* from heaven, as in the cases of Samuel, Moses, Abraham. Sometimes it was carried to the Prophet, by an angel, as in the cases of Joshua, Manoa, Daniel. Finally, it was occasionally conveyed to them, by the Spirit, as in the cases of Isaiah, David, Jeremiah, and the Apostles. Now if it be allowable to confound the messenger with the message: or, to take the thing brought, for him that brought it, then the word may be proved an angel; nay, from the case of the seven churches in the Revelations, the word may in this way, be proved to be seven angels; yes, and seven spirits too! Your word is not your spirit. God's word is not his spirit. Your words, however, are spoken by your spirit. His words were spoken by his spirit. Holy men spoke *them* as they were moved, not by *them*, but by the Holy Spirit. So the messenger the message; or, the effect, the cause. Because I send a message by my boy, shall I therefore say, that the boy is the message. Or, because I correspond with you, by letter, that my letter is myself? A man may with his toe kick a box of glass to a thousand pieces. Is the broken glass or the breaking of it the man's toe? I do not then, from your first argument, receive the least conviction that the word which the prophets spoke is the Spirit by which they spoke.

Your second argument will be attended to in our next; and if you will lay before us all subsequent reasons with the same plain distinctness with which you

have set forth your first, you will confer on me a real obligation. In the mean time please accept the following, as a few preliminary thoughts to what we have got to say on the negative of your proposition, namely, that "The Spirit is not the Word. My proposition is, that the Spirit is the Spirit; and I have no doubt that you also, after you have expent all your ingenuity in trying to prove that the Spirit is the Word, will, with me, and others who have tried every way of it, be glad to rest yourself on the sure ground of calling things by their own names. The Father is the Father; the Son is the Son; the Spirit is the Spirit; and the Word is the Word.

It is exceedingly convenient for man to believe in one God; for Nature at ten thousand points, announces goodness, power and wisdom, as existing somewhere; and though she vouches not whether these reside in a being who is one, or three, or three thousand, yet the reason of man willingly accepts the most manageable of their conclusions, and believes in the idea of unity in the Godhead. This fact constitutes the ground of a distinctive feature of difference on the face of the two great parts of Divine Revelation, the Old Testament, and the New, The first of which relates especially to God; the second to the Son of God. In as much, therefore, as man's reason delights in the idea of one God in the Ancient Oracles, or Old Testament, the existence of the Deity is assumed as a fact without any attempt to prove it. In the Mosaic account of the creation there is no preliminary disquisition on the certainty of Divine existence; this is taken for granted, and the inspired Historian commences his narration with the most unaffected simplicity and majesty. 'In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; and God said let there be light and there was light.'" Thus the Ancient scriptures taken for granted, show the existence of God, and the Spirit of God, without any attempt to prove it.

But now when we turn to the New Testament, which relates first to the Son of God, how differently things appear! Here all is proposition, proof, preparation, formality, as if mankind were now going to be called to the belief of a second God. Nothing is taken for granted. The witnesses are assembled from the Jewish Capitol, from Jordan, from Judea; the person to be received with divine honours, is introduced; he is immersed, and the heavens are opened. The illustrious proposition is submitted: "Behold my beloved Son in whom I am well pleased;" and the Spirit of God as at the origin of creation, appears again, and takes possession of him, who is emphatically styled, the beginning of the creation of God.

Jesus proceeds in the discharge of the duties of his mission to the Jews, for he was a Jewish minister, attributing all his powers to the secret energies of the Holy Spirit, as if he desired that men's minds should be directed to that great ^agent directly and immediately. His own mission was limited, and he knew and felt it; and so as soon as circumstances rendered it proper he told his Disciples in particular, that the Christian Religion would be perfected only under

the administration of another Advocate, which he said was the Holy Spirit. This Advocate, he said, proceeded, or would come, from the Father, as he himself had done. He was to convince the world of sin, of righteousness, and of judgment. He was to comfort the Apostles, bring all things to their remembrance, which Christ had already taught them; and unfold to them *things to come*, or the nature and use of these facts, in Christianity, by which it was suited to become the religion of the whole world. For the introduction of this more splendid, and more extensive mission of the Spirit, it became necessary, that the more limited embassy of Christ should be withdrawn, or annulled, and he told the Disciples as much; he told them it was necessary for him to go away: accordingly, having completed the work assigned him by the Father, he gave the most solemn injunctions to his Apostles, to disciple all converts, not only into his own name, and the name of the Father, but also into the name of the future Advocate, before whose descent from heaven they were to attempt nothing. He commanded them not to depart from Jerusalem, but wait for the promise of the Father, which, said he, you have heard of me.

The forerunner of Messiah was John the Baptist, but the the forerunner of the Holy Spirit was Messiah himself; and the whole ministry of the Saviour may be regarded as a preparation for the Holy Spirit. John proposed a people for Jesus, Jesus proposed a people for the Holy Spirit, and declared, he who spoke a word against the last advocate of man, should be forgiven, neither in this world, nor in that which is to come. Let us take heed then how we attempt to prove the Spirit to be any thing but the Spirit. He came as Jesus declared, the Advocate, the all powerful Advocate of the Christian Religion; came to the people whom Jesus by a most painful ministry had proposed for his reception; and those who received Christ received him; and those who lied unto him, lied unto God, and suffered accordingly. Witness the fate of Annanias and Saphira.

Yours, &c.

WALTER SCOTT.

CHRISTIAN DECORUM.

The Disciples of the Ancient Gospel, in the 19th century, have before their eyes a most splendid example of God's dealings with the human family. They have seen, on the illustrious pages of Sacred History, that God spared not the Old World, but saved Noah, a preacher of righteousness; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them examples to those who should, afterward, live ungodly; and the deliverance of just Lot perpetually vexed with the

filthy conversation of the wicked; (for that just man, living among them, vexed his righteous soul, from day to day, with their unlawful deeds,)—demonstrates, with the greatest conspicuity, that the Lord knoweth how to deliver the godly out of temptation, and to reserve, in ward, the unjust, to the day of judgment, to be punished.

Beloved Brethren, there has crept into the world a principle most hostile to the benevolent government of our heavenly Father. Its strong workings can be traced in every age of civil or religious society. "It is" as observed an excellent author, "a part of all history—and all history is but a part of it," Into all the kingdoms and empires of the world, it has made its insidious and destructive incursions, and has been, or will be, the utter ruin of every nation that has fostered and nourished its baneful influence. Names have been given it, differing according to the different ideas entertained by the various nations, among whom it reigns predominant. By some it has been called, the "Glory of Victory," and has thriven and grown strong amidst the confused noise of battle, and garments rolled in blood. At other times it has taken the name of "Merchandize,"* and consists in the oppression of the many for the aggrandizement of the few, and in the inhuman traffic of slaves and souls of men. Again it has been called by the imposing and presumptuous appellation of "Religion," and has subverted thrones and dominions, principalities and powers,

"By sword, and flame, and massacre."

The oven and pan have often smoked, with the living flesh and blood of those, whom a few miscreants, called, "Holy Fathers," may choose to denominate *heretics*, and condemn to eternal fire; sometimes because the unfortunate victim happens to be rich, and when executed, his estate is confiscated for holy (or rather unholy) purposes; and at others, merely to gratify an insatiate thirst for human blood. But called by whatever name it may, by man—it has been recorded in the Achieves of eternity, and called by the God of the Universe,

* See Revelation, chap. xviii.

"Transgression of Law." It has overthrown Assyria, Egypt, Palestine, Greece, and all the Ancient Kingdoms of renown—has poured the blood of men, in rivers, and heaped its slain to the clouds of heaven! It has drunk in the blood of Prophets and Apostles, and Saints, and all the most excellent of the earth; and God hath sworn its utter destruction. The word of alarm has gone forth: "Come out from among them, and be ye separate; touch no unclean person and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty." Eighteen hundred years have rolled away through the long avenue of departed years, since the approach of the reign of favour was announced, in the wilderness of Judea, along the grassy bank of Israel's princely stream. There stood that Holy Man of God, and, with his rustic garments dripping from the limpid waters of the Jordan, cried, like a messenger of the Eternal, "Reform, for the Kingdom of *Heaven* approaches!" The Rulers and Potentates, of the earth have proved themselves totally incompetent to the government of the Nations, in any form of civil polity whatever. All have been tried; all have foiled. The God of the Universe rises in the Omnipotence of his Wisdom and goodness, in behalf of the *afflicted* sons and daughters of men, He sends them a King. One, whose determination it is to abolish, and extirpate, from his Kingdom, that destructive and accursed principle that the blessed God so supremely hates. The King appeals, not a conqueror, a statesman, or hero, but a meek and lowly man.—The Lamb of God that taketh away the sins of the world. He strives not—lit raises not his voice in the street—He breaks not a bruised reed; nor consumes even a torch of flax in the affairs of a nocturnal combat. Yet he will establish Truth in the earth; and his laws will be victorious. Blessed be God's most holy name! He will establish his throne in righteousness, and of the duration and increase of his Kingdom there shall be no end: the Gates of Hades shall not prevail against it!

Seeing then, my dear Brethren, we have received a Kingdom that cannot be shaken, let have favour whereby we may worship God acceptably, with reverence and Godly fear.

So has been the *destruction* of the Old World, which was de-

luded by water, and perished, and the heavens and earth that now are, have been reserved in store unto a day of fire, and perdition of ungodly men. Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing we look for such things, be diligent, that you may be found of him in peace, without spot and blameless.

The Gospel purposes to form us into such a mould of character, as to prepare us for the society of angels, principalities, and powers, in God's most Holy Dominion, for ever, and ever. It purposes, not merely to purify our hearts, and consciences, from the guilt and power of sin, and rescue us finally, from the punishment, that awaits all the disobedient, and abominable, at the revelation of Jesus Christ. However benevolent *this* might appear, when we consider the degraded condition of man, the design of the Gospel as far transcends it, as the abode of the Eternal out-shines the glories of this mundane sphere. Having purified us from our sins in his own blood, he designs setting us down by the throne of our God and King, in a world of perfect blessedness and felicity, for ever! What elevated characters must those be, that shall be admitted to the court of the Eternal! What an immense weight of glory and renown will rest upon the associates of the Lord of Universe! 'Tis not a mean and worthless character, that shall stand before God's all glorious throne! My very soul is pained within me, when I see professors (I say not Christians,) speaking, and acting as if there were no promise of his coming— as if they never expected to come into the presence of Him, who made the earth, and spread out the star-spangled heavens above, like a canopy. Or do they think to bring into the presence of Him, who alone hath immortality, all *their foolish* cunning and *tying* vanities, with impunity? *Christian Infidelity*, a term, somewhat novel in form, has prevailed to an alarming extent, though all the different sects of Christendom,—an unbelief, or rather a disbelief of a part of God's most Holy Oracles, which they call non-essential, has given rise to that invincible blindness of mind, every where so visible in those, that receive not the love of the Truth. Unjudging are they in the commandments of God,

They know not—they *heed* not, that the King of kings demands, that tribute of respect exacted by the most servile of earthly sovereigns; namely, obedience. When I think of the similarity that disobedience bears to "Transgression of Law," my heart aches, for the fate of this generation, a part of whose religious instruction is, to *trample* on the precepts of Him, who, by the Eternal Spirit, sealed his instruction with his own blood!

Yes, Reader, I have heard it remarked by one indisputably orthodox, that there were no difference between the Law of Moses, and the Gospel of Jesus, if they both equally demand *literal* obedience! I may not at this time, express the tremendous rush of feeling———the accumulated burden of bitterest regret, that overcame my souls, when I thought of Him, who would one day be revealed from Heaven, in flaming fire, taking vengeance of them that know not God, and *obey* not the Gospel of our Lord Jesus Christ!

Fellow Christians, let us arise in the strength of Omnipotence, and cleanse our hands, and our garments, from the filthy abominations of this perverse generation. Let us not be conformed to its manners and customs, but be transformed by the renewing of our minds, that we may know what is that good and acceptable and perfect will of God. Let us draw our moral principles from the Divine Oracles; for the Lord is at hand, and great will be the fall of those human establishments, that are built merely upon hearing, without doing the commandments of Him, who taught with authority!

[SILAS.]

(To be continued.)

NOTE

The following beautiful extract is from the Millennial Harbinger; and is at once a literary jewel, and a tremendous warning-word to the "filthy dreamers," of this current generation. It was written on the occasion of the meteors on the 14th November last, under the head "*Phenomenon*" After the writer has given a most vivid, and luminous de-

scription of that illustrious and glorious scene, the following soul-stirring remarks are ~~published~~ *published*.

It was, indeed, a glorious sight! and doubtless can be very satisfactorily explained on philosophic principles. So can cholera. But is there no moral instruction in it! May it not be for a *sign*? Josephus, the Jewish historian, informs us, that a short time previous to the destruction of Jerusalem, many such signs and singular prodigies were seen in the sky. Among which a meteor-man stood with a drawn sword hanging over that devoted city. The rumour and appearance of marshaling and contending armies, &c. &c. Now if there was any meaning in those singular phenomena—any sign to the Jews, why may not the grand phenomenon which we just witnessed speak a word to Christians, and to the world! The meteors of the ecclesiastic heavens are certainly shaking. They cannot long retain their places, and hold the admiring gaze of the deluded multitude. They must fall, and all their glory with them must soon die away. None but the real, the fixed stars, which cannot be shaken, will remain. Hark! what means that warning voice which we hear from the North, and from the South,—from the East, and from the West—"Behold the Bridegroom comes; go you out to meet him!" Awake! awake! Deluded world———awake!!! We are not mad. Behold! the Judge stands at the door! Such is the cry. "Heaven and earth shall fail," says the Lord of the Universe; "but my words shall not fail." To the Word of the Lord are we now directed.—"The sun shall be darkened, and the moon shall withhold her light, and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. Then they shall see the Son of Man coming in the clouds with great power and glory. Then he will send his messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth."

"But the present heavens and earth, by the same word" (the same that formerly predicted the deluge) "are treasured up, being kept for fire to a day of judgment and destruction of ungodly men. The Lord does not delay his promise in the manner some account delaying; but exercises long suffering towards us, not desiring that any should perish, but that all should come to reformation."

We presume not to offer any explanation, nor to make any application of these predictions; but only add, after the first, the Saviour commands, "Be circumspect, be vigilant, and pray; for you know not when that time will be." And after the last, Peter says, "Seeing, then, all these things shall be dissolved; what sort of persons ought you to be, in all holy behaviour and godliness, expecting, and earnestly desiring the coming of the day of God."

PROGRESS OF REFORM.

MANTUA, January 5th, 1834.

DEARLY BELOVED BRO. SCOTT.

Distant as we are from you, we have not forgotten you. How happy is the Faith of the Gospel which unites in Spirit, those that are separated in person. May the favour of our heavenly Father abide on you, and all that love our Lord Jesus Christ.

I have nothing special concerning the state of the Reformation in this vicinity, except that it appears to be gradually progressing; occasional additions of numbers, and the growth of the Churches, in knowledge and grace, of the Christian Faith, sustain our spirits to depend with confidence on the promises of our heavenly Father; much greater improvement, however, is necessary among them. But as we have witnessed, with much pleasure, the progress they have made, we hope they may improve until, they "stand perfect and complete in all the will of God.

Some individuals, however, appear to say, Lord! Lord! but do not the things which he commands; I think the Disciples have generally said, more on the subject *of doing* the will of the Saviour, than others have done; but every one cannot be roused to be fully aware of the necessity of "walking as the Saviour walked;" but more attention is bestowed on this subject of *lite* by the Brethren, than formerly. I was glad to see this subject so energetically presented by Elder Campbell, in his late extra. Let all the teachers among the Brethren, insist as did the Apostles, when they did not cease to warn every one night and day, with teats.

I have thought much of late of your application of our Saviour's word. "The children of this world are wiser in their generation, than the children of light." To see the combined energy of the supporters of the systems, and schemes of the day, they strain every nerve, labour night and day, make use of every means to support their own inventions, present in strong terms how much might be done if all the talents, all the gifts of all the children of light were *called forth* and applied to the edification of the Saints, in holding forth the word of life to all around. Not that I approve or would recommend such means as many that are used in support of the schemes of the day, but I desire to see a lawful, scriptural energetic use of all the talents God has given us. [D. A.]

The prospects in the country are rather brightening; truth must and will prevail. The more our enemies, or, rather the sects, oppose, the more the Truth is advanced.

N. Albany, Ind.

A. LITTELL.

We are now in a better condition as a congregation than at any previous period since the banner of reformation was unfurled in Louisville; and all this in consequence of a determined stand which a few of us have taken against

anarchy. Bro. Gates and Fall, have been with us to the great edification of the Disciples.

Louisville, K.

D. GORDON.

I rejoice in the success of the Gospel in your vicinity, and other places which are spoken of in the Harbinger and the Evangelist. May the Lord give efficacy to his word, and energy to the proclaimers thereof. There has been no unusual excitement in our section of the country this year; nor have there been many additions to the congregations; but the Disciples are steadfast, generally, and improving in knowledge, so far as my acquaintance extends.

Western Reserve, *Canfield, Ohio.*

M. SACKETT.

We have a few even names in Salem, Disciples devoted to the service of the Lord, and the doctrine of the Apostles; but the mass of the people are locked up in sin and sectarianism: their eyes have they closed; their ears have they stopped; and their hearts have they hardened; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and God should heal them!

ARTHUR HAYDEN.

I have lately returned from the East. I found some very interesting Disciples in the state of N. York. The cause is certainly prospering there; but there appears to be a lack of persevering proclaimers. I had an opportunity of speaking repeatedly in the county of Plymouth, Mass, to large and attentive assemblies; conversed, also, in private with preachers; all appeared anxious to understand our views of religion; but when they heard them they were ready with Nicodemus, to exclaim, "How can these things be."

Braceville, W. Reserve,

O. M. BOSWORTH.

My mind often wonders among the scenery, which I have left behind in Carthage, one of which, it is ever having read—the scene where I obeyed the Gospel of the Saviour, and received assurance that I was admitted into his Kingdom. That beautiful day!—the bright declining sun—the neat and quiet congregation—the hymn at the water's edge—the baptismal ceremony,—the song of salvation—the supper of the Lamb—the parting hymn, and salutation of the Brethren—the overjoyed and happy wife—all, all is more fervently felt, more highly coloured, and more striking in moral grandeur, the farther it recedes in the distance of time! Of what invaluable worth is that sweet communion which you now enjoy, and of which we have been deprived! I rejoice to hear by A. Smaller, of the great accessions to the Church. The cause is gaining ground in Kentucky, with startling rapidity; the advocates of Creeds, and of the traditions, and opinions of men, are flushed with alarm.

New Lawrenceburg, Ind.

V. V. BALDWIN.

Bro. John Smith is now with us; we had last first day and to-day two noble Discourses; to-day we had an important acquisition to the cause of truth. We

anticipate the most favourable results in reference to some others, O! that the Lord Jesus may, and he will win the trophies of the cross! O! that his soldiers may take the Sword of the Spirit, as they have been commanded! that they may quench the fiery darts of the wicked one, and compel sinners to bow to the authority of Christ. The cause still progresses with us, but more slowly than heretofore. The next spring, I anticipate, will open with glorious results. In the mean time we are doing what we can. Bro's, John Smith and Jno. Rogers, have consented again to act as Evangelists. They are a noble pair, and I rejoice that such Elders can be associated. The liberality of the Brethren is developing truly more and more. Bro. W. Morton is expected to take the field. If so we may calculate on great success from his labours. He wields his Master's weapons with great power.

Georgetown, Ky.

JOHN T. JOHNSON.

This Way is everywhere spoken against; we nevertheless feel it to be our duty to obey God rather than man; and, therefore, we strive to walk blameless, before God and man, yielding obedience to every Divine command. We meet, as did the primitive Disciples, on every first day of the week, and continue stedfast in the Apostle's Doctrine, in their fellowship, and breaking of bread and prayers.

Now for our edification, as well as for the conversion of the world, we have appointed the 3d Friday, in May, 1834, for the commencement of a Big-Meeting, to which we invite yourself, and others, who feel it convenient to attend.

Rising Sun, Ind.

JOHN B. CRAFT.

BROTHER SCOTT,

Grace, mercy, and peace to you, from God, and from our Lord Jesus Christ.

I have still learnt through the pages of the Evangelist, your place of sojourning; and your pursuits: I bless God for the success of the good cause in which you are engaged; and I doubt not that thousands more will render thanks to Him who sits upon the throne, and to the Lamb, for the labours of yourself and your fellow Evangelists. The success of the Truth in other places is pleasing to us even though we ourselves set in the Region and shadow of Death. We are surrounded, you know, by the most inveterate sectarians, who stop their ears, and gnash on us, not with their teeth, but with their tongues. The congregation numbers the same it did when you was with us, although 25 or 30 persons have been added: some have removed: some, alas! have sinned! Yet blessed be God, there are those who fear the Lord, and speak often one to another, and the trials of whose Faith, has proved more precious than that of gold that perishes, though tried with fire. Our Meeting for the most part have been very edifying, and have, I trust, deserved the title of "heavenly places, in Christ Jesus. We have immersed 7 since July.

Kings Creek, Va.

SAMUEL GRAFTON.

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. 3.

CARTHAGE, MARCH 3, 1834.

VOL. 3.

SIMPLIFICATION.

Concluded from No. 2, page 36.

But, as we have remarked, men are prone to extremes, and these have a strong tendency to produce each other. The human mind, like the pendulum of a clock, seldom pauses until it have reached the opposite extreme from which it started. Accordingly, some in modern days, and some in the present reformation, in their haste to escape from the dangers of mystification, are in danger of rushing into an error no less fatal and pernicious. I mean the error of *simplifying the religion of Jesus Christ so far as to destroy its identity, and prostrate its divine and gracious purposes.*

This simplification is attempted, in two ways: 1st, By simplifying the means through which the religion is taught; and, 2ndly, By simplifying the things of which it consists. As is well known, the Babylonish teachers have endeavored to inculcate that the scriptures are so exceedingly mysterious, that it is out of the power of the common people to understand them, and that consequently they need such learned, clever and apostolical men as the clergy to explain them. In opposition to these absurd claims it is urged that the scriptures are plain and simple, easily understood, and requiring no exposition whatever. And, carrying out these views to their utmost limits, some have become so strongly

impressed with an idea of the simplicity of the scriptures, that they cannot tolerate a single word by way of exposition, so that in Christian assemblies not a syllable must be spoken, no exhortation must be tendered, no teaching attempted—the bare reading of the scriptures can alone be permitted. Thus the congregation is cut off from one of their chief sources of edification and improvement, to wit, the teachings and exhortations of the brethren. For it is susceptible of easy proof that the bare reading of the scriptures tend very little to the edification of a church. It is one thing to read the scriptures or hear them read, and quite another to receive and fully understand the ideas which they contain. Indeed it is a great error to suppose that a book which contains the words of the Divine Spirit—yea, the deep things of God, is to be comprehended at a glance, even by an unprejudiced mind, much less by those who have been previously misled by erroneous views and false teaching. The experience of every one who is well acquainted with the scriptures, attests, that it requires deep and solemn thought—prayerful meditation to enter fully into the meaning of the sacred prize. There are a profundity and a beauty in the ideas contained in the scriptures which entirely escape the superficial reader. And if any one have by studious examination learned any important truth, or discovered more fully the force and beauty of a single expression, how conducive it is to Christian improvement that he should call the attention of the brethren to it, and exhibit and enforce it with whatever power of argument and illustration the scriptures may furnish him! But the extreme of which I speak, not only interferes with the growth of Christians in knowledge, but leads them to neglect plain injunctions and important duties. "Forsake not the assembling of yourselves together," says Paul, "but exhort one another." There would be no wisdom in assembling together merely to read: this could be done as well at home, and reading is not exhortation. Again he says, "if any word be good for the use of edification, speak it, that it may minister grace to the hearers." But it is unnecessary to multiply quotations.

Those who thus advocate the mere reading of the scriptures, and oppose teaching and exhortation among saints, are equally opposed to having the Gospel proclaimed to sinners. "They have the Bible," they say, "let them read it, or we may read it to them." Highly gratified and edified indeed would a congregation of sinners be, if called together by the sound of the bell, to hear a chapter of the New Testament read to them I Not so did the Apostles practise, who reasoned with the Jews out of the Law, the Prophets, and the Psalms, (which they at that time read, and are reading to this day without any advantage) and directed their attention to the truths therein conveyed, intreating them to attend to them. The tongue has in every age been employed in converting and reforming men; and must continue to be while human nature remains unchanged. The Bible, indeed, contains the truths of salvation.—In the scriptures, as in a storehouse, or granary, is laid up the good seed of the kingdom; but that seed can never grow unless it is drawn forth, and scattered abroad.

But this is not the only evil that results from this extreme. It leads to errors and absurdities as great as those which flow from the supposition that the Bible is a mysterious and incomprehensible volume. For restriction to the bare reading prohibits investigation, and consequently prevents the necessary distinctions from being drawn, between those matters which are circumstantial and peculiar in their application; and those which are universal and imperative. So that those who hear will be likely either to neglect important duties, or perform works of supererogation. Some, accordingly, in hearing read some of the most valuable injunctions of the sacred oracles, suppose them not to be at all applicable to those who live in the present day. Others have gone forth, "without purse or scrip," and have only been convinced after discovering that they "lacked many things," that they were not among the number of the Apostles. Some again, hearing it read, that the Saviour instituted the supper the evening before his trial, and washed the disciples feet upon the same occasion., have been wont to wash each others' feet when they eat the supper,* thus transforming what Paul calls a good work into a mere ceremony. And I have heard of a small congregation, which after reading that, at the conclusion of the supper, "they sung an hymn, and went out"—were induced to imitate the example, and after "singing an hymn," thought it their duty to go out, that they might in all things walk according to the simple letter of the New Testament. The passage reads, however, "when they had sung an hymn they went out *into the mount of Olives.*" Whether, or not, they visited that famous mountain, or have yet returned from their travels, I have not been informed.

The same extreme which leads some to do every thing which the book declares to have been done, induces them to refuse to do any thing not expressly mentioned in its pages. So strait-laced are they—so hide-bound in Christianity, that they dare not have a meeting house; they cannot endure to have any person appointed to preside over, and keep order in their meetings: they contend against receiving formally, any persons as members of particular congregations, and tremble at the thought of having their names written in a church record; things which are highly necessary, and conducive to the peace, comfort, order, and edification of a Christian church, and which are absolutely implied in the precepts relating to order, decency, and things of good report.

Thus, zeal for simplicity as it regards the means of Christian instruction, when carried to an extreme, in opposition to the complicated system of things heretofore existing in the religious world, not only leads men into errors and absurdities, but strips the Christian church of edification, exhortation, order and

* In a neighbouring village, three or four persons of this persuasion, had for some time been accustomed to meet for the purpose of eating the Lord's supper, and washing each others' feet. On one occasion it happened that the leader alone, came to the place of meeting, the other members being detained at home. Finding himself thus situated, and moved with zeal for the faith once delivered to the saints, he proceeded forthwith to eat the supper by himself, and wash his own feet!

comfort, and leaves entirely undone the work of the Lord, the conversion of the world.

This rage for simplification is, however, by no means confined to the means of instruction, but extends itself to the truths revealed. Some are wonderfully pleased with the idea of bringing *every thing* in the Christian religion down to the level of the plainest understanding, and delivering it from all that is of a mysterious nature, and hard to be understood. In this spirit, a book has been lately written to prove, that the Devil is nothing but a personification of *evil*; and, we may, perhaps soon, have another to prove, that God is only a personification of good, and by this means be reasoned out of the belief both of a Divinity and a Devil. Again, others have attempted to show, that our Saviour was a mere man, and his religion nothing but a sublime system of moral philosophy; while there are not wanting some, even among those who advocate the restoration of Ancient Christianity, for whom the scriptural *doctrine of the Holy Spirit* is quite too mysterious. They cannot imagine how the Divine Spirit can dwell in the congregation, or how it is possible for any one in these days to receive the Holy Spirit. They suppose, therefore, that Holy Spirit stands for the "*Word of God*," by which, perhaps, they mean the *scriptures*, though this phrase in the New Testament signifies *the gospel*. But I have not understood them to suppose that the *simple gospel* is the Holy Spirit; nor do I know whether or not they would have it to mean the *New Testament*, or the *Old*, or *both*, nor whether it be the *words* as they stand in black and white, the *ideas* expressed by those words, or the *things* represented by those ideas. And if they imagine the *things revealed* to be the Holy Spirit, I know not whether they exclude any of the *multitude of things* revealed from their definition, or *what part*, or *how many* they thus exclude. Nor have they explained whether or not, a person can be said to have the Holy Spirit, who is *fully acquainted* with these truths or things revealed and yet does not obey them; and if so, how a wicked person can thus have the Holy Spirit without reformation and obedience, and why the fruits of that Spirit are not manifest in him. Nor have they explained other difficulties which arise upon their hypothesis. Paul instituted an analogy between God and the Spirit of God, and man and his spirit, and says, that "as no man knows the things of a man but the spirit of a man which is in him, so no one knows the things of God but the Spirit of God." Now if the Spirit of God be the word of God merely, why is it represented as *knowing the things of God*? And if the Spirit of God be the word of God, the spirit of man must be the word of man—ergo, a dumb man has no spirit. Again, the Holy Spirit is represented as working, as speaking, as bringing forth fruit, &c. and all are commanded to be immersed into his name.

But the principle upon which this simplifying process is founded is entirely indefensible, and indeed manifestly erroneous. Upon what authority do they assert, that *every thing* in the Christian religion must be so simple as to be understood by *every capacity*, or indeed by *any*? That *much* of Christianity is so, I

willingly admit, and rejoice to know; but it is neither necessary, nor susceptible of proof, that it should *all* be so. Amongst all the sciences there is not one which does not contain some things abstruse, and difficult. The natural sciences are full of deep things and mysterious phenomena, which the highest human intellect has failed fully to explore. There is not in the heavens a star but what sparkles with mysterious light—there is not on earth a blade of grass but what is big with wonder. The human science too, abounds in things remote and difficult, which stretch themselves beyond the grasp of almost every mind. And if those sciences which relate to things which we feel, touch, taste and handle, contain such mysteries; if creation in all its various departments have its remote recesses, its arcana, its unfathomable depths; if man cannot fully know himself, and is unable to understand the secret springs of his own mind; what reason is there is to expect less mystery—nay what abundant reason is there not to look for secrets still more wonderful, and mysteries far more inscrutable, in the science of God the Author of creation, who breathed into man's nostrils the breath of life, whom no man hath seen, or can see, who dwells in glory inaccessible, who is blessed for ever and ever? "Who by searching can find out God? Who can know the Almighty to perfection? It is as high as heaven, what canst thou do? Deep as hell what canst thou know?" "Who can estimate the depth of the riches, both of the wisdom and knowledge of God, whose judgments are unsearchable and his ways past finding out?"

To the suggestions of truth and reason, however, the pride of opinion is not accustomed to yield, and accordingly, there are some who, not content with applying this simplifying process in minor cases, presume to extend it to the Spirit of truth himself, and would not only make the things revealed more simple than the spirit of God has made them, but as we have seen, would fain resolve that spirit into his own words, and make the effect, the cause—uncaused.

Thus the Christian religion, in the hands of simplifiers forbidding it to be taught, enjoyed or spoken, resembles a man tied neck and heels and gagged, but as though this were not sufficient, they would even take away from it its spirit, and reduce it to the condition of a dead body, soon to be resolved into obscure and worthless elements.

In this way simplification destroys, as we have said, the identity, and frustrates the divine and gracious purposes, of the religion of Christ. Indeed, the beauty, the uses, and the characteristic properties of every thing is destroyed by too remote an analysis. The blooming rose with all its charms, may be changed into the same simple elements as the poisonous hemlock; and the brilliant diamond which glitters upon the tiara, may be converted into charcoal.

Further, it becomes by this means as great an evil as its opposite, and actually, by the absurdities and difficulties in which it involves the Christian religion, renders it as obscure and as difficult to understand as mystification itself. Nor is this strange, for as we have shown, extremes often produce the same results. Would the bending lily which opens its silvery calls upon the margin

of the rivulet, be more difficult to recognize if dressed up in ribbons and daubed with paint, than when reduced to its ultimate elements in the crucible of the chymist? Would the water of the pure fountain which gushes from the mountain's side, if polluted with poisonous drugs, be less fitted to refresh the thirsty traveler than if it were wholly evaporated?

It is evident then that to take any thing from the religion of Christ is as fatal an error as to add to it; and it is also evident, as indeed might naturally be expected, that those who are so *fond of simplicity, show much simplicity themselves*. They should remember, however, that it is WISDOM who enquires: How long ye simple ones will ye love *simplicity*? and that it is WISDOM, also, who commands the *simple* to learn understanding and be *wise*.

Let the testimony of the Lord then, be the unerring guide—"To the law and to the testimony. If they speak not according to these, it is because there is no light in them." [R.]

CINCINNATI, Dec. 30, 1833.

EXCURSION TO VIRGINIA.

The evening past away in a pleasing and profitable conversation with the president of the congregation on the best plan for a 'Note Book.' At his request I showed him mine, which happened to be in my saddlebags with other things necessary to an excursion into Virginia. The whole book is titled, '*The Universe*;' it consists of several hundred pages divided into three parts, each of which is superscribed with an appropriate title. These heads are:

- 1st. NATURE.
- 2nd. SOCIETY.
- 3d. RELIGION.

Nature:—Under this head is collected natural objects classified, their attributes, relations, uses and abuses: the natural science, their principles, laws, uses, &c. history of the sciences; biography of Philosophers; and anecdotes.

Society:—Under this title is classed man, divided into various species, moral philosophy, and the sciences which relate to mind; government; economics; the arts liberal and mechanical; and every thing by which we are fed, clothed, lodged, educated, &c. history ancient and modern; biography; anecdotes.

Religion:—Under this head are collected the religions of the world, true, false and corrupted, with all observations relative to

their origin, history, &c. together with the biography of their authors, professors, defenders, martyrs, and propagators, and a comparison of the true with those which are to be reckoned corruptions of it: anecdotes, &c.

Nothing is more conducive to our advancement in real knowledge than a Note Book; and if it be accompanied with a Diary, by the aid of the two together, a man may, at all times of his life, pretty correctly ascertain where he is in knowledge and practice, and so shape his future conduct accordingly.

31st. We were detained a day in the city for want of a boat; but now the Steamers lay panting along the shore, like so many racers, each eager to make the first descent to Louisville, Natchez, or N. Orleans. We boarded the Planter, a steamer of the lowest rate in point of size, but possessing the best accommodations for deck and cabin passengers. After a momentary hesitation, I entered my name for Wellsburgh, birth No. 12. My indecision rose from a sudden but transient recollection of my late long debility, during which I had contracted the most invincible love of home. Bro. Bryant rallied me a little, and I yielded to what [was ashamed to resist.

Next day the bell rang the signal for departure, and the deck and cabin were crowded *instanter*. In the cabin the passengers walked stately, or talked importantly; while some hung on the back of their chairs, and, like birds, when boys approach their haunts, couched their heads and cast frequent and speculative glances at their fellows, hoping to descry in their faces, dresses, walk or talk, indications of their natural, social, or religious importance and character.

There are many charms and sometimes much excellent fellowship in a good supper. The Captain of the Planter served us with one of the very best; and soon exalted all minds to the conversational pitch. If obmutescence or gloom had hitherto pervaded the cabin, it might have been owing to a fact of which I was not then aware, namely: that there were actually no fewer than *five* ministers present! all alike strangers to each other and to the rest of the company generally. I, like others, perhaps, thought myself unknown except by Bro. Bryant; but in this I was mistaken; I was recognized immediately, and spoken

to by all as if I had previously enjoyed the honor of their acquaintance. Some were citizens of Cincinnati, some relations to brethren in the West, and some were actually of the brethren.

One of the ministers was a Presbyterian, who, as he afterwards informed me, had been a physician, but had become a teacher of religion, from sentiments of high regard for the interests of Christianity: his name was Mr. Gridly, at that time an Agent of the Tract Society. Mr. Gridly was too sincerely inspired with the importance of religion in general, and of his own mission in particular, not to let his high calling be speedily understood.

Another of our ministers was a Mr. Smeed, an Episcopalian, an assistant to the Rector of Christ's Church, New York. Possessed of the most pleasing exterior, Mr. Smeed discovered the greatest candour and ingenuousness of mind, speaking freely of every thing which related to the truth of revealed religion, and doing the greatest honor to every argument of those whose views led them to differ from him in any matter in Christianity. Dr. M———e of L———n had, during his visit to that city, convinced him that immersion alone was baptism; and before he left the Planter his ingenuousness and love of truth led him to afford me ample opportunity of laying before him the doctrine of scripture, concerning the Holy Spirit. He admitted the adequacy of the Divine Testimony alone to produce Faith, in all who read the scriptures with proper motives; and said, He thought he never would again direct sinners to wait upon special operations so long as he lived. I earnestly entreated him to announce the Gospel in the style and language of the Apostles, and to administer it to believers accordingly.

Mr. Ross had been a Universalist, and was, as he jocularly expressed it, *a sprig of the college*. He had in his youth been thoroughly drilled in the elements of the learned languages, but his talents were allowed to languish; and his education was incomplete. He heard my discourses and reasoning on the Ancient Gospel, with unfeigned pleasure, and, in the presence of all the passengers, expressed his gratitude to God for being permitted that day to hear announced and defended, a thing, of which he had been told so many wonderful, but erroneous stories. Mr. Ross, finally admitted the views of the Reformers, and declared, he

never could forget the things which had, during the voyage up the river, been submitted to his consideration.

Our fourth minister belonged to the Dutch Reformed. He was a German by birth; and had not been more than one year in the U. States. He was certainly a pious man; but he spoke English very indifferently; for want of words, he could not express himself in such a manner as to render his conversation agreeable either to himself or others. He parted with the company in tears, and wished us individually the Divine blessing.

Here we were then, five of us cooped up with nearly thirty more, all as impatient and undoubting on the subject of religion, perhaps, as ourselves! What was to be done? What was to be expected? Any thing but war! Nothing but war. Being somewhat indisposed I had hoped that my debilitated and sunken frame would have been permitted to indulge in ease during our three or four days journey up the river, but no: 'war in the wigwam;' there is no rest here.

It is singular to contemplate how much the prejudices of thousands have been touched and stirred up by the restoration of the Baptism of Remission, and the scripture account of the Holy Spirit. Here was a whole cabin full of men, ignorant, entirely ignorant, of the character of the Reformers, who plead for the Original Gospel, and of every circumstance relative to its reappearance in society; yet perhaps, there was not a single individual among them wholly unacquainted with the points of dispute between *us*, and all other *parties* on the field.

We were soon invited to hostilities; Mr. Gridly was neither ashamed of his religion, nor aware of the indefensibility of some of his sentiments, as a minister of the Presbyterian body. Baptism, therefore,—baptism, that bone of contention, between those who immerse and those who do any thing else, was soon upon the carpet. But Professor Stewart has settled this question, in regard to Presbyterians; Mr. Gridly, therefore, was unable to stand a single minute before his learned brother's criticism, the Andover Professor. Indeed, Mr. Gridly did not seem aware of the mischief which Mr. Stewart had done to the *sprinkling* cause; but he was made to feel it severely; for a regular Baptist, who made one of our number, urged upon him, with much gravity, both the truth

and potency of the Professor's criticism. One of the Plinys says, that true glory consists in doing things worthy of being written; of writing thing worthy of being read; and leaving the world (ourselves) the better of having lived in it. The skirmish which took place this evening, however, seemed only to wet up the courage of those engaged in it for more and better defined contention. Whether we, this night, dreamed of victory and triumph, I know not; but sure it is that a more eager discussion of religious matters than was lighted up aboard the Planter next morning I never witnessed. It is pleasing to add, however, that never were religious men better pleased with each other, or apparently more solicitous to honor the sentiments and sincerity of each other, than the passengers aboard the Planter.

EXCURSION TO VIRGINIA.

Continued.

Mr. Gridly is a very accomplished man, and, as he informed us, is at present engaged as an agent of the Tract Society: I told him, that on condition he would admit certain premises, I felt perfectly willing to take the opposite of a proposition which he had asserted and assumed in his conversation with a gentleman who sat by us. I continued to observe, that he had intimated, that "Faith came by a special internal operation of the Holy Spirit;" Now this was precisely what I denied, and I should be very happy to hear him on the affirmative, on condition that we should first define the subject of the proposition, namely, faith; and secondly, that the Holy Scriptures should be taken as all authority, and as the only authority in the case. Mr. Gridly agreed to these two preliminaries; and the word was submitted for definition. Being requested to speak first, I supplied, of course, the Apostolical exposition of Faith, found in the 11th of the Hebrews, accompanied with a sufficient number of suitable illustrations, drawn from the same chapter. Mr. Gridly then proceeded, and after an incomprehensible definition of Faith, not in the words of scripture, but in his own words, unaccompanied by one single illustration, I replied, and appealed to the numerous auditors, whether Mr. Gridly had not departed wholly from the premises, "that the scriptures should be exclusive authority in the case?" I went for the very words of scripture in the matter of definition and, agreeably, had submitted the Apostle's account of Faith in the words of the Apostle. The question now was, whether this definition could be received as unexceptionable. Mr. Gridly assented to it as unexceptionable; and the proposition in form came forthwith upon the carpet; the several ministers seemed

to draw nearer and closer; and Mr. G. stated the proposition to be discussed, namely, 'That special operations of the Holy Spirit are necessary to faith.'

Mr. Gridly then adduced as argument for the affirmative, the words of the Lord Jesus, namely, 'When He, the Holy Spirit, is come, he will convince the world of sin, of righteousness, and of judgment.' This was conceived to be in point. But in answer, it was replied, that although the Spirit was to convince the world of sin, of righteousness, and of judgment, it was not asserted in the verse, that he should convince them of faith; or, that he would give them faith. On the contrary, he was to convince them of sin, because they had no faith. He shall convince them of sin; "because," said the Lord, "they believe not on me." Moreover, if the Holy Spirit is to give us faith, and convince us of sin because we have it not, then religion is founded in cruelty and absurdity; for, how could he convince me of sin in having no faith, if it were his own indefeasible office, by internal uncontrollable operations, to bestow upon me this grace? As well might he assume to convince a man of sin, in not seeing when he was born blind! Neither reason nor the scripture adduced, favoured the affirmation that special operations are necessary to faith.

It was then proposed as a second authority, that Stephen said to those who condemned him, 'Ye do always resist the Holy Ghost; as your fathers did, so do ye.' This, it was conceived, very much countenanced special operations.

In reply. It is to be admitted, that they and their fathers were guilty of the same sin; that is, they both resisted the Holy Spirit. The Holy Spirit spoke to their fathers by the Prophets; and to them by the Apostles: they and their fathers, then, had resisted Him. But where was He when they resisted Him? Was He in them and their fathers, or in the Apostles and Prophets? In the Apostles and Prophets without doubt! The spirit of the Devil was in them and their fathers; and led them to offer despite to the Spirit of God, who wrought before them for their salvation, all mighty signs, and wonders, and powers, and miracles, and glorious works!

Before the examination of this part of Mr. Gridly's argument was finished, Mr. Smeed, the Episcopalian Clergyman, a gentleman alike distinguished for personal beauty, and ingenuousness of mind, supplied Mr. Gridly with another scripture, viz: "No man can say, that Jesus is the Lord, but by the Holy Spirit."

In reply. It was asked, Whether the operations, by which we were enabled to believe in Jesus, and say, he is the Lord, were internal or external? I asserted they were external in signs, miracles, &c. and adduced, as proof, the case of John the Baptist, who said, He knew Him not; but received the external sign of the Spirit's descent as that by which he should know Him. 'And I saw and bare witness,' said John, 'that this is the Son of God:' the case of the twelve Apostles, the people on Pentecost, the Samaritans and others, were then brought forward as instances of the same nature, and to the same point.

Here dinner was announced, and every one starting to his feet, the Univer-

salist Clergyman, Mr. Ross, a person of great respectability, and known to several gentleman in the cabin, availed himself of the occasion and publicly thanked God he had been favoured with an opportunity of hearing stated and defended, the sentiments for which I plead, namely: that "Faith cometh by hearing and not by special operations of the Spirit." The above gentleman was finally convinced of the truth of the Ancient Gospel, and expressed a serious regret, that our present accidental, but interesting interview, was to suffer interruption by an unavoidable separation.

Mr. Gridly confessed that his opponent had managed the argument with great coolness, but could not help thinking that his course owed more to his ingenuity and subtlety of reason than to the Holy Scriptures.

His opponent admired Mr. Gridly's manner of escaping from the horns of the dilemma, between which he had been thrown. Much had been adduced to show, that Faith came by hearing; but nothing satisfactory, that it came in the manner asserted by Mr. Gridly.

Mr. Ross, the Universalist minister, is a gentleman of great urbanity, and has received a good education. He listened to an explication of our sentiments with great apparent satisfaction, and seemed much to admire the Ancient Gospel.

For the entertainment of the company during the afternoon, it was agreed to by the ministers, that each of them should speak for 15 minutes on some select subject; but not in the way of replication to any thing that had been spoken before, or that might be said in the course of the entertainment.

Mr. Smeed, the Episcopalian, being requested to commence, declined, as being the youngest; and Mr. Ross to a like solicitation, replied in the negative, and apologized as being the oldest: being neither so young as Mr. Smeed, nor so old as Mr. Ross, I was left without excuse and at the earnest request of the company opened the entertainment by a discourse on the "Unity and variety of the Gospel," Mr. Gridley followed, on "True Repentance." Mr. Smeed selected for a theme "The nature of genuine and scriptural liberality." And Mr. Ross concluded on "The necessity of immediately preparing for that state which is to succeed the present."

Next night it was agreed that each should speak for an indefinite time on any subject he pleased to select. Mr. Gridly spoke first, and chose for a topic, "Regeneration." I spoke next, and selected for a theme, "The literal and figurative representations which are given of the Gospel in the New Testament."

In the course of this speech it was shown, that the Gospel in principle is faith, it is repentance, baptism, remission of sins, the Holy Spirit, eternal life. These privileges and principles, it was vouched, constituted the Gospel literally. The question was then asked, "What is the Gospel figuratively?" In answer, it was stated, that the Gospel figuratively is many a thing; it is a new birth; a burial, a resurrection; a death; an ingrafting; a marriage, &c. &c.: but it is a most important fact, in relation to figures, however, that they are not intended to add to, or diminish, from the literal sense of the Gospel; for, whether metaphorized by a birth, a marriage, or a death, the Gospel, literally, is ever the same; in

principle, in practice, in privilege, and in spirit, it is still the same. A metaphor, like a ray of light, falling on the face of a clock, and discovering the hour of day without disturbing the index, sheds a lustre on the thing metaphorized, and gives to it a vivacity and sprightliness not its own, but it disturbs not its parts; it interferes not with its structure.

Why then do men fail to be intelligible and perspicuous when they discourse on the figures and metaphors employed to give lustre and sprightliness to the Gospel, and to parts, and points in the Gospel?

The reason is, that figure is only to be explained by fact; and the metaphorical by the literal; a person ignorant of the fact must be ignorant of the figure; and no man can explain the metaphorical who does not first understand the literal. Why have we so many incoherent and absurd theories of regeneration? I answer, simply because the authors of them are ignorant of the literal Gospel; and unfortunately imagine that it is one thing in fact, and another thing in figure. But, although the Gospel were held up in a million of different figures, it would literally still be the same; it would still be filth in principle, reformation in practice, love in sentiment, pardon, the Spirit, and life eternal.

Mr. Smeed proposed the three following propositions, and spoke on them with great force and beauty.

1st. God loves all men.

2nd. He has provided salvation for all men.

3d. He has put the means of obtaining this salvation equally within the *power* of all men, who have the Gospel.

Mr. Smeed possesses a fine exterior, and many personal accomplishments; nor is he less distinguished for the amiable and shining qualities of the mind; but I am sorry to say, that his beautiful and forcible speech ended with the common error that, over and above the divine testimony, spiritual operations are necessary to belief.

In a subsequent conversation, however, this gentleman afforded me ample opportunity of pointing out this error, and of laying before him the Ancient Gospel, and particularly that point in it which relates to the Spirit. He heard me with much patience; understood me perfectly, that the Spirit was promised not to sinners, but to the saints; saw where Episcopalians, and Presbyterians, were one, and that though Mr. Gridly and he had spoken on different topics, and were known by different party names, yet they came out at the same point at last, namely: that "the Spirit is necessary to faith."

Next morning another sortie from both camps brought Mr. Gridly and myself once more upon the carpet, and afforded me a final opportunity of bringing the Gospel before the whole company.

Never did I sit in company with men of greater decency of behaviour; every one seemed to strive with all the rest to make himself agreeable. The captain of the Planter is a sensible, kind, quiet, attentive man; and when we came to part, each took down, in his pocket book, the names of all the others, that he

might at least remember those in whose company he had tasted so many of those pleasing attentions which render life agreeable.

As we ascended the river the ice increased; and the paddles had to be cleared from the masses of it, which now greatly impeded our progress: this difficulty obviated, we proceeded upward, and arrived at Wheeling a little after dusk. The boat was unable to proceed to Pittsburgh, and, of consequence, all parted, perhaps never to meet again.

This evening we met with the Brethren in Wheeling, who were as much surprised at our appearance as I was delighted with their company. Next morning we took our leave of them, and proceeded, Bro. Bryant and myself, towards Wellsburgh. Praised be the name of the Lord. ED.

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QUESTIONS AND ANSWERS.

From Bro. Strong, Ky.—*Esteemed Bro. Scott.* May this find you under the benign influence of truth, love and mercy. May you fight valiantly till the King of Saints call you. You have run well; go on; rejoice; pray, and the very God of peace be with you.

The following questions are submitted to you for answer. Your attention to them, it is presumed, will not be less profitable to the Churches than gratifying to me and to many others with me.

1. Ought a Church to meet, and keep the ordinances, though it has no Elders and Deacons'? If not
2. How are the Disciples to decide on the abilities of the candidates? *Ans.* By reducing the negative of your own question to an absurdity you have, dearly beloved, established the affirmative, namely, that the Disciples must, *prima facie*, meet without overseers and servants.
3. If then they can thus meet, say for one year, why not meet always, without Bishops and Deacons?

Ans. The Church is, every where in scripture, set forth as an organized body; but bodies, whether vegetable or animal, are never perfected at once, but proceed from embryo to organization, *per gradatim*; that is by a successive progress of development. Men are not begotten with arms and feet, but they would be very useless without them. It is so with bodies moral, or bodies of men, and it is so with the Church. She obtains hands and feet, or eyes and arms, or overseers and servants, that she maybe more useful to her self and others. But whether a Church can live unorganized is not the question, but whether she can be useful: a child can live, and in relation to mere existence, it is on a footing with the full-grown man: but shall we hence conclude, that manhood has no advantages over infancy? Surely no. The nature of your question then, dearly beloved, may be seen by asking it in reference to a child. If a child can exist during infancy with many of its powers undeveloped, why might it not always remain a child?

4. Has not the Gospel been preached sufficiently to show, that it cannot make the world one? And must not the Ancient Order prove itself more potent in this respect than the Ancient Gospel has done? And is it not high time for those who have planted Churches, to sit down like Paul, who taught in one place for the space of three years and six months, and enlighten the Churches in the knowledge of "the all things" which Christ commanded should be taught to Disciples?

Ans. To this last question, I answer, Yes; it is high time for those who preach the Gospel to devote a portion of their time to the instruction of the churches which they have planted.

As for your interrogatories concerning the Gospel and Gospel Order, making the world one, it would be highly premature to pronounce judgment. You know, dearly beloved, that both of them are in a state of perfect incipiency in relation to their real powers, and, per consequence, they must be so also in relation to their comparative powers. But order is not to make us one; order keeps us one.

Is not the practice of building large meeting houses, indicative of pomp, and calculated to keep up clerical power?

Ans. Wherever we see such meeting houses as you represent, we see pomp or show, and clerical power; but whether the meeting houses produce these things, or these things first produce the meeting houses, is worthy of inquiry.

6. What ought to be done with those who habitually neglect to assemble themselves with the Disciples on the First Day of the week to attend to the ordinances?

Ans. They ought to be visited by the Guardians of the Church, instructed, admonished; if they are still delinquent, they should be warned and instructed; and if they are irreclaimable they should be cut off from the congregation of the Lord. The sin of not assembling ourselves together, is of a catching kind, and has been associated by the Apostle, in the 10th of the Hebrews, with final apostacy. It behooves the Church, therefore, to look well to those, who indulge in this sin.

7. Is the practice of catching and immersing Disciples and of turning them forthwith into the forests and mountains, to be devoured of dogs and wolves, a commendable one?

Ans. I think it a shocking practice, and to be carefully guarded against by every proclaimer of the Gospel. Since the day the Gospel was restored, I have carefully formed the results of my proclamation into churches: I have left no stragglers. I have associated all and given to them the ordinances.

8. Is not the prolixity of some sermonizers rather objectionable?

Ans. I think it is: but the capacity of the speaker, the subject, and the occasion, sometimes warrant a long speech: a good apple is not the worse of being a large one; and Paul spoke until Uticus fell asleep and tumbled from the window; and the Apostle again renewed his speech, and continued it till the break of day. I would ask you a question. How many Uticuses would a twelve hours' sermon make now-a-days? Your last question, dearly beloved, merits all attention, and will be answered in our next.

You say, "We have had no Elders from the beginning till now; our order has been better than any other Church with which I am acquainted, though they may have Elders: Bro. W. Anderson sends his Christian salutation to Bro. Scott and the Disciples with him. Receive my best wishes," &c.

Dear Bro. Strong: I reciprocate with all affection the Christian regard of Bro. Anderson and yourself: Go on, beloved; be strong, hold forth the Word of Truth, to all around, and the very God of peace be with you, and with all who love the name of our Lord Jesus Christ, to whom be the glory.

WALTER SCOTT.

EXTRACT from Bro. WINAN'S LETTER, *Dec. 14th*, 1833.

DEAR BRO. SCOTT.

If I were disposed to continue the discussion, I would add some reasons to the one already given, for saying, that "I believed the Spirit, who spoke by the mouth of the Prophets, was the Word of the Lord."

The reason, already given, is, that the scriptures say, the Prophets spoke as they were moved by the Holy Spirit, and also, that the Word of the Lord came to the Prophets.

The reason, in addition, is, that no man can speak without a *word*, and if he speak *words* not his own, he must first receive them; then the reception of those words [*not his own*] enables him to speak them; thus he is moved or enabled to speak; and thus the Prophets were enabled, or moved, to speak the words of the Lord. Thus, by the reception of the word of the Lord, it was, that they were moved to speak. Therefore, *the Word of the Lord and the Holy Spirit are used as synonymous in the scriptures.*

You admit that the *written word* is not a dead letter, therefore there must be SPIRIT in it: then if spirit be communicated by or through the word, and any receive it, they have the spirit by the word; then if afterwards they receive another spirit without the word, they have *two* Holy Spirits, or else the one received by the word is not the Holy Spirit.

The Holy Spirit once appeared as a *Dove*—once or twice as a rushing wind, or in a rushing wind, or in tongues resembling flames of fire. Our Lord compares it to the wind, and says, that it can be known by its sound. The Holy Spirit came upon the Virgin, and the power of the Highest overshadowed her. The Apostles spoke *spiritual things in spiritual words*: here both the *meaning* and the *words* are said to be spiritual; and Jesus said, his *words* were *spirit* and *truth*; then *if truth* be communicated by the *word* so is *spirit*, for the word consists of *spirit* as well as of *truth*.

M. W.

Answer.

MY DEAR BRO.

You say that 'the *reception* of the word moved the Prophets to speak.' This is a new proposition, but no new proof that the 'word is the spirit,' which is your first proposition, and the thing to be established. Both of your propositions are

equally difficult of belief with me; and I cannot admit one assumption in proof of another. Peter says, the Prophets were moved by the Spirit; you say, they were moved by the "reception of the word;" therefore, in this argument you make the *reception* of the word the Holy Spirit! but this is contrary to your original proposition, namely, that not the reception of the word, but the *word* itself is the Holy Spirit. There is a difference between money and the receiving of money; and there is a difference between the receiving of money and the giving of it, just as there is a difference between the giver and the receiver; a king may give and a beggar may receive; but the money is neither the king nor the beggar, nor the giving nor receiving of it; the money is the money, and would continue to be the money if it should neither be given nor received for ever. Thus it is in religion; Christ gives the Spirit and men receive it; but neither Christ nor men, nor the giving nor the receiving of the Spirit, is the Spirit itself. The Spirit is the Spirit, and would continue to be the Spirit if it should neither be given nor received for ever.

Therefore, that the Spirit is both the word and the reception of the word, is wholly inadmissible; for then the Spirit would be two things or two things would be the Spirit; and if two things, why not three? Why not say, that the giver and receiver as well as the giving and receiving, are the Spirit?

You say, I admit the word is not a dead letter; granted; but does it follow, that it must therefore, as you say, have a spirit in it? You think it must; well, still this does not prove that "the word itself is the Spirit!" The spirit of a word, or of words, is their meaning, and if their meaning is truth, then their spirit is the truth. Hence, John, speaking of the Divine testimony, calls the spirit of it the truth of it. Hence, also, the angel in the Revelations who spoke to John, says, that the spirit, truth or meaning of the prophecy which he was delivering was a testimony to Jesus: not to cause John to worship him as John was willing to do. Worship God, said the angel. The spirit of the Bible then is its truth, the spirit of the New Testament is its truth; the spirit of any words is their truth if they be true. But the Spirit of God is the

Spirit of God; at least I think it difficult to prove it to be any thing else. When men receive the word, therefore, they receive the spirit of the word—that is—its truth; but this is a mere tropical use of the word spirit, and we can and do, with the same propriety, speak of the spirit of an action: we say, What is the spirit of such a doing? that is, What does such an action imply? or, What is its meaning? but it is no tropical or figurative use which is made of the expression, Holy Spirit, in the New Testament, when it is given to one who was to come from heaven, and into whose name we are immersed. The fact is, that if this, which is called the Holy Spirit in the scriptures, and defined by all the words in the language which denote personality and identity, can be proved to be a nonentity or even the word, then, I say, of all the books in the world, the scriptures are the most perplexing and ridiculous.

You say, the Spirit came upon the Virgin; if you produce this to prove that 'the Word is the Spirit' I am sorry for it; and yet I think it just about as good an argument for your proposition as can be given; Why? Because I think it possesses as little force as any thing that could be adduced; and believe, my dear Bro. that, in the present instance, your arguments will be valuable in proportion to their weakness. Again, you say, "the Apostles spoke spiritual, things in spiritual words;" granted, but what are spiritual words? You would make them the Spirit! I have always understood the expression to mean 'words dictated by the Holy Spirit,' and I have not known a man to prove that it means any thing else. 'The spirit appeared in wind and the Saviour,' you say, 'compared it to wind I' But, dear Bro, you go a *step* farther than the Saviour; for you do not compare *it* to wind, but actually make the Spirit the wind! that is, you make it the word; but words are wind, at least the British dramatist says so. 'Words,' says he, 'are wind;' I add, therefore, if the Spirit be the Word, then Spirit is wind!

Your third proof is this; Christ said "My words are Spirit and they are life:" therefore the words of Christ, say you, is the Spirit of Christ. This is such a statement of your argument as turns its most formidable front towards me.

To see fully the nature of it, let us suppose a case: let us suppose that some money had been lost; one man says to the person who lost it I have money; but another says to him I have *the* money would not these two men speak very differently? undoubtedly: Why? Because the one would speak definitely and, the other indefinitely; the first would speak of money without any reference to that which had been lost; the last spoke definitely of *the* lost money. So is it with you and the Saviour. You speak definitely; the Saviour speaks indefinitely. He says, My words are spirit. You say, his words are *the* Spirit; you qualify and define what he has left unqualified and undefined; your argument, therefore, is without force.

The Hebrew language had few adjectives, and therefore, nouns were used to supply their place: for instance, the Gentiles, Rom. ii. 26, are called 'uncircumcision' instead of uncircumcised; and the Jews, Phil. iii. 2, the 'excision' instead of the excised. In Ephesians, v. 8, we are said to have been 'darkness.'

Therefore, my beloved Bro: the words of the Saviour, I apprehend are to be understood without reference to any favorite hypothesis, either of you or myself. The Saviour was a Hebrew, and spoke as such; the sentence contains a Hebrewism, and means that his words were spiritual and living, or they related to the mind and morals of men, and not to their bodies and mere animal existence as those who followed him on that occasion, erroneously supposed.

Dearly beloved, I hope you will not be offended with me in this *matter*, but continue to submit your several proofs in detail, if you have any more: I am just returned from an excursion to Virginia. You have favoured me with a number of letters; I have not had time since my return to read them all. In one of them you communicate an important thought in relation to the Kingdom of God; but you have spoken this more at length in a letter to Bro. Campbell: I heard it read at Bethany, and will transcribe it from the Harbinger into the Evangelist.

With very great respect,

Your brother in Christ.

W. SCOTT.

In Richmond, Va. a certain gentleman, named Hinton, elevated to the care of a Baptist Congregation there, has lately clothed himself with some lucrative offices, and very great importance in the things of religion. He has written on the Holy Spirit, and cited the sentiments of my Discourse on that subject as soul-damning errors. We are certainly his debtor; and pray he would accept in return the following letter, which Bro. Henley has written for his especial benefit.

Essex Virginia, Jan. 9th, 1834.—Dear Brother Scott. When we engage in any important and arduous work, we want those, who are brave and prudent, as our companions in the trying hour. The Reformation, which we advocate, when consummated, can never be excelled, if the world stands a million of years, without another revelation. What is it? to add a few stays and cords to the *strait jacket* of John Calvin? Or, is it to put on *a fashionable silk velvet collar, and new pockets to the mantle* of James Arminius? No, sir, all the *moth eaten* garments, and party coloured dresses of John Calvin, James Arminius, Andrew Fuller, and John Wesley, can never make the seamless garment of Jesus Christ. This reformation is to take God upon his *own word*—his testimony the *cause* of our faith—*the teaching of Jesus Christ and his Apostle alone*—the rule of all our religions duties to him and our fellow creatures—*our obedience and conformity to all his institutions and commandments* the assurance of our hope of a glorious immortality.

My brother, in this *skeptical age?* there should be some bold energetic soldiers, to keep up the courage of the feeble and timid. The last three numbers of the Evangelist, has assumed a tone which has been charming to its readers. A languid spirit, in these times of trial, will but discourage the suffering Disciples. We trust you will keep on the whole of 'your armour' in good order, and 'wield the sword of the spirit' like a skillful soldier of Jesus, in casting down all the strong holds of Satan.

It appears Mr. Lynd did not know the strength and temperament of your armour, and your skill as a soldier, or he would have been more careful of his "transpositions" and "definitions." He has laboured hard, to separate remission of sins from immersion. His brother Isaac T. Hinton, who is Pastor of the First Baptist Church in the city of Richmond, has published to the world, the following language: He says to the Paeido Baptist, "Baptism is no where intimated to have any connection with original depravity, but to be a washing away of sins." What sins have *babes* to wash away? Again, "Baptism is essential to salvation, to those who believe it to be a Divine command." Again, "He does not believe that any man or woman, knowing baptism to be the will of Christ, and living and dying in disobedience to it, would be saved. 'Without holiness no man shall see the Lord.' "Prompt and implicit and cheerful obedience to the commands of Christ is the only evidence of being a Christian; and those who will not' follow Christ through evil report as well as

good report' will find at last, they have never followed him at all." Again, "Baptists do not believe a *babe* sprinkled to be baptized, and of course must necessarily regard Episcopalians, and Presbyterians, and Methodists, with the exception of those few who have been immersed in the name of the Father, &c. on a profession of faith, as *unbaptized*." Again, "of all the commands that Christ has given, that persons should be baptized, is undoubtedly the plainest; and to say, that any command of Jesus Christ, is of no consequence, is to destroy the authority and to insult the person of Christ himself." Once more, "as to our doubting friends themselves, we feel authorized to promise them more enjoyment and happiness in one act of devoted obedience, than all denominations of Paeido-Baptists can give them during a whole life of hesitation, doubt, and self-dissatisfaction."

The above quotations are taken from the Religious Herald of the 3d inst. under the signature of Isaac T. Hinton, who is an opposer to those that have been labouring for years to impress these truths upon the minds of the sons and daughters of men. What becomes of the opposition now, and "*baptism, a mere outward bodily action?*"

There is in my judgment, "the most barefaced inconsistency" in the above extracts, with another part of *his faith*. Hear him. "I said most distinctly, that those who after honest investigation, believed infant sprinkling to be the will of Christ and practised it as such, I could not only feel assurance that I should meet them in heaven, but extend to them most cordially the hand of Christian affection." What will he do with such men as Professor Stuart? Mr. Hinton is another witness, that sectarianism is kept alive by *believing without evidence*. If he regards all *unbaptized, who hate not been immersed upon a profession of faith*, "Baptism to be a washing away of sins"—and "essential to salvation"—"The plainest of all the commands Christ has given"—"that PROMPT AND IMPLICIT AND CHEERFUL OBEDIENCE TO THE COMMANDS OF CHRIST IS THE ONLY EVIDENCE OF BEING A CHRISTIAN; then to believe and practise infant sprinkling or pouring, as the will of Christ, is to believe a falsehood. However honest a man may be, in his investigation with sectarian glasses on, it is a falsehood, and Mr. Hinton, himself being judge, *makes the honest belief of a falsehood the means of salvation*, and HIS ASSURANCE of meeting Paeido-Baptists in heaven!!! Brother, look back at *his positive declarations*, and see if I have done him injustice. This is the *new theory*, caught up by the Baptists, to put down the teaching of Jesus Christ and his Apostles now advocated by the Disciples! Is not this opening the door for every errorist under heaven, because such teachers as Mr. Hinton may have taught them a different spiritual meaning from the words of the living God? Mr. Hinton *nullifies* the teaching of Jesus and his Apostles—who have said, 'if the blind lead the blind *both shall fall into the ditch*.' The Apostle Peter tells us in Paul's Epistles "are some things hard to be understood (not "*the plainest*") which they that are *unlearned* and unstable *wrest*, as they do also the other scriptures (like Mr. Hinton's *special influence of the Holy Spirit*, to enable an able sinner to believe God hath spoken the truth on the banks of the river Jordan) unto their own destruction.'

Observe, I do not undertake to say, whether an *unimmersed* believer will or will not enter the *kingdom of glory*. One thing is certain, they are not in the *kingdom of heaven on earth*. They can all enter this kingdom, if they will not listen to such metaphorical teachers as Mr. Hinton and Co.

Mr. Hinton complains of some ministers refusing to perform some "solemn burial service" over his friend's infant. I ask, has not any member of the Paeido-Baptist Congregation as much right to complain that Mr. Hinton did not sprinkle his friend's infant, as for him to complain of this minister or any other not performing a "solemn burial service" over an infant, or any other corpse? There is as much scriptural authority, for the practice of the one, as the other.

Mr. Hinton speaks of the "Christian code" as if that was the *sole* rule by which the Baptist Churches were governed. Now this is not the fact. They cannot take this code, the New Testament, as the sole rule of their Christian duties, without becoming Disciples of Jesus Christ. If the "Christian code" were *their only rule*, where is their authority for a Church representative, in an *association*, the fruitful source of all tyranny, heresy, and schisms? If Mr. Hinton, and his Brethren cannot point us to plain scriptural authority, for associations, councils, and conventions, to govern the Churches, or make their opinions a rule for other men's conduct, thereby making division among the Disciples of Christ, he has no right to complain of infant sprinkling, or any thing else; as he certainly licences *all men*, as far as his example and influence extends to do the same. One transgressor of law, when it is known, cannot be a legal witness against another, that has done the same things he has—nor can he be a judge or juryman,—if so, he certainly will pass a judgment in his own favour, or condemn himself.—It is the man that makes not his own will, but the law of the land, or principles of righteousness the rule of his conduct towards his fellow men, that has *a right* to complain of a transgression. But it is now as it was in the days of Jesus Christ and his Apostles; they who adhered to the laws of God, were reproached, reviled and condemned, by the lawless ones; this is the case at this day, Mr. H. being a witness.

Now to use his own words, "it is quite time, that in this age of common sense and fairness, these things were entirely and for ever done with." What say you to this, Mr. Hinton? Will you profess one thing, and do another? Or, will you complain of others, then do the same thing? and if your Brethren complain of you meeting in "*associations*" unauthorized of heaven, hurl them out of the congregation? Now sir, is not this the only way sectarianism is established, fed and nourished, in this your day of "*fairness*?" You know sir, that no man or set of men can take the New Testament, and *act* according to the teaching of Jesus Christ and his Apostles, without being reproached by the name of "Campbellites;" nor can you find a minister *among you* in this day of common sense and "fairness," who will open his MEETING HOUSE and give his congregation an opportunity to exercise common sense and fairness towards their Brethren.

THOMAS M. HENLEY.

PROGRESS OF REFORM.

Bro. Campbell has made much excitement in the cities on the seaboard. In our city 22 have joined, 19 of whom have been immersed, the remaining three were from other establishments; our number is upward of 60. The Church is set in order with three Elders, three Deacons, and three Deaconesses. Put a Note in the Evangelist that we meet in the Bazaar, Harrison street, and wish Brethren passing through our city, to call upon us.

Baltimore.

Affectionately.
W. CARMAN.

All well at Richmond; our number 132. When we broke off from the Baptist Church, in thirty-two, we were 68; there are now 67 men, and 65 women.

Va.

WM. BOOTWRIGHT.

There is no preacher of the Ancient Gospel in this vicinity. Gen., Wm. Clark of Greenville proclaims free salvation, as also do several others; but they do not yet institute new churches on the Gospel plan of meeting every Lord's Day to break the loaf. I hope, however, that the time is not far distant when they will come out more fully. I shall embrace the earliest opportunity of communicating any intelligence on the subject which might be cheering to the friends of reform of whom myself and lady are two.

North Carolina.

Affectionately.
THOS. J. LATHAM.

The good work of the Lord in the reformation of sinners is progressing in the parts through which I travel. A church of 52 members has sprung up on Sandy Creek since last year; when I first made my appearance in that place there was but a single sister. They now meet every First Day of the week to commemorate the death of their Lord, to whom be praises for the Gospel in its Ancient form. I immersed 2 last Monday, and 2 the week before.

Scipio, Ohio.

JOHN READ.

Dearly beloved, I returned yesterday from Harrison, Ham. Co. There is, in this place, a large society of Presbyterians, some Methodists, and of course abundance of opposition. I announced for the second time, the Ancient Gospel; the meeting was numerously attended; the prospect flattering. I immersed Capt. Wile and his lady with a third person who confessed. The Church in my own house and that at Oxford abound in brotherly love.

Rossville, Ohio.

DANIEL BALDRIDGE.

The cause of our blessed Redeemer is progressing here, not so much by the addition of new members as by the improvement of those already converted, many of whom are growing in love, in knowledge, and in discretion. The Evangelist is read here with much satisfaction, and we feel thankful to our heavenly Father, that our attention has been called to the important consid-

ration of committing the Divine Oracles, and also to the formation of Christian character. Praised be the Lord. When I think of the indefatigable efforts of the few courageous and undaunted spirits who commenced this Reformation, in the face of an imposing world, I feel glad and ready to praise the Lord for the success with which he has crowned their labours.

Wheeling, Va.

JOHN ENCELL.

DEAR BRO. SCOTT.

In your 12th No. I observed a Note requesting each of us, your readers, to procure you one new subscriber; I, therefore, send you the name of Thos. Johnson, on my part. I have been a constant reader of the *Evangelist* and hope God will bless you with health to continue the work.

Affectionately,

Ind.

J. J. BURTON.

DEAR BRO.

Accept my thanks for your attention to the interests of the *Evangelist*. The Ancient Gospel has now spread far and wide, and thousands both in this and other countries have tasted of its blessings; posterity alone, however, will be able to judge aright of the advantages derived to the world and to the cause of religion, from its introduction, from the proper arrangement of its parts, the orderly definition of its terms, and the administration of its blessings, on the plan and principles of the Apostles. It is true, that for the restoration of these things, the world is not indebted originally to our journals, and these things, seeing they have been practically restored, would spread even if our journals *were extinct*; but it must be confessed, that their diffusion in society has been and may be greatly forwarded and facilitated by our public periodicals, and, therefore, the support of the Brethren ought not to be withheld nor withdrawn, but extended to them that the things of Gospel Faith and Gospel Order which have, under Jesus, been redeemed, may be defended against the implications, insinuations and falsifications of our innumerable opponents. Whether the *Evangelist* has any peculiar claims on the patronage of those who have obeyed the Ancient Gospel, is left to the reason of those who have been benefitted by it, and who prefer it to Gospels of more Modern date.

With very great respect, dear brother.

WALTER SCOTT.

? 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. 4.

CARTHAGE, APRIL 7, 1834.

VOL. 3.

THE PROMISES MADE UNTO THE FATHERS.

Promise and prophecy are two words of very frequent occurrence in the holy scriptures, and worthy of a separate definition I know not whether their difference has been traced out philologically by any one, but it is certain they are not synonymous, and are not always used by the sacred writers as indicating the same things. A matter may be the subject of prophecy and not hold the attitude of a personal promise. "It (the seed of the woman) shall bruise thy head" was delivered as a threatening to the rebel Angel, and not spoken as a promise to the parents of mankind whom he had seduced: It was, therefore, a prophecy and a threatening rather than a promise. But though every prophecy is not a promise, all the promises made by God, are prophecies.

The first of these words, the one we have to do with, is often taken in the New Testament to denote the promises made to Abraham in relation to the Messiah and his reign; and it is with reference to this sense of it that we submit to our readers the following chapter, extracted from a work published almost thirty years ago, and which forms one of the most extraordinary commentaries upon the promises made unto the Fathers which we remember to have read. It is more valuable than rubies; and the author has the merit of delivering himself on the subject with an ease which is all his own; there is nothing laboured in his reasoning; no effort to elicit any hidden and mysterious import; no literary agony to appear wise; no theological dignity to awe; or party theology to alarm. He thinks the promises made to the Fathers, mean what they say; and having taken notice of this he leaves It to others more curious and more skillful than himself to show, that God says one thing and means another. We heartily

accord with him in these sentiments, and recommend not a bare reading of the following chapter, but an attentive and repeated perusal of it as containing some things relative to the hopes of all saints and our gathering together to Christ, the most pleasing and extraordinary.

Reader, be not alarmed at the length of the following extract; if its contents are to be regarded as true, then rejoice and be exceeding glad for the great grace which is to be brought to us at the appearance of Jesus Christ, whom having not seen we love, and on whom, though not *looking* yet believing, we rejoice with joy unspeakable and full of glory:————

II. PETER, i. 19,20,21. *'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but Holy men of God spake as they were moved by the Holy Ghost.'*

THE subject before me, contained in these verses, is great, and important, and worthy of being attended to by every lover of Jesus. With all the light I have received from the scriptures, and from the writings of those who have searched the prophecies, I feel a diffidence, while looking through the scene of prophecies concerning what has taken place, is now fulfilling, and will be accomplished, when "the mystery of God shall be finished, as he hath declared to his servants the Prophets."

The Apostle Peter in these verses, considers the prophecies the sure word, as it respects what had already taken place, and as to what would be hereafter.

These words contain three particulars, which I shall attend to in the following Sermons.

- 1st. *Explain the meaning of the word—PROPHECY.*
- 2d. *Speak of the light it affords us in this dark world.*
- 3d. *The duty enjoined on all, which is, to take heed to it, until the day shall dawn, and the day-star arise.*

I. The meaning of the word—PROPHECY.

The original meaning of this word is, foretelling future events, or making a thing known before it is seen. This can only be done by Him, who can declare the end from the beginning: and those to whom God reveals future things. This is the account given of prophecy in the text: "Holy men spake—moved by the Holy Spirit." The Apostle has made particular mention of some of the prophecies delivered by the Prophets, concerning the sufferings of Christ, and the glory which should follow. It was revealed to them that Christ should suffer and be glorified, and that others should see what they knew would come to pass, and that they should not see the things which the Apostles saw.

1 PETER, i. 10, 11, 12, "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven: which things the Angels desire to look into."

Were there no prophecies in the scriptures, fulfilled, we might doubt the truth of those which are to be accomplished. There are multitudes which have been fulfilled with the greatest exactness, others which are fulfilled in our day; and there is no room left to doubt that all will finally come to pass in the most exact order.

The prophecies concerning Jesus Christ from the time he was born until he was taken up into heaven, are astonishing, and were accomplished in the most literal sense, and this is the most certain way to understand the prophecies yet to be fulfilled.

If the prophecies do not mean what they say. I cannot see how they are a light shining in a dark place.

The prophecies concerning Jesus Christ have certainly been fulfilled in the most plain and literal sense. This may serve as a rule to understand those which are yet to be accomplished.

The account of his birth was literal, or it meant as it said; though it seemed impossible that a virgin should conceive and bear a son, yet it was so, according to what Isaiah said,

Chap. vii. 14. "Behold a virgin shall conceive and bear a son, and shall call his name EMMANUEL."

This is a sample of the whole of the prophecies concerning Christ.

The prophecies which Christ and the Apostles delivered concerning the Jews and other Nations, have been fulfilled according to the plain letter of the word, and the present situation of the Jews is a proof of the truth of the prophecies, and cannot be denied by those who will acknowledge the truth of what is plain in our day to every observer. I might mention the prophecies of the overthrow of Nineveh, Babylon, Tyre, and other places, which have been fulfilled exactly according to the words of prophecy, but this is not needful in this work.

The prophecies yet to be fulfilled, and which will come to pass in the same manner the others have, respect a number of great and glorious events, plainly revealed, and recorded in the scripture of truth; and may be summed up in the following particulars:

1. The promises made to Abraham, Isaac, and Jacob, concerning the land of Canaan.
2. The covenant made with their posterity at Mount Sinia.
3. The new covenant which God will make with the posterity of Abraham in the latter days.

4. The return of the Jews to the land of Canaan.
5. The appearance of Jesus Christ on the Mount of Olives after the return of the Jews.
6. The thousand years of Christ's reign upon the earth.
7. What will then take place in the world.
8. The temporal and spiritual blessings which will then be enjoyed.
9. The holy house which will then be built in the land of Canaan.
10. The flourishing state of the land of Canaan in the thousand years of Christ's reign upon earth.
11. The waters which will flow through the land of Canaan in the thousand years.
12. All nations will then meet in that land from year to year to worship the King.
13. All nations will speak one language.
14. Satan will be let loose for a little season at the close of the thousand years.
15. The general resurrection and last judgment.
16. The punishment of the wicked at the day of judgment, when they will be burnt up like the tares in the earth which will then be a lake of fire.
17. The new heavens and earth which will be after the first heavens and earth are passed away.
18. The new Jerusalem where the saints will dwell for ever after all the wicked are punished with the second death.

II. I now proceed to speak of the light or knowledge afforded us by the *prophecies* concerning these great and important things mentioned in the above eighteen particulars, of things to come.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand."

I. The first thing to be noticed is, *the promises made to Abraham, Isaac, and Jacob concerning the land of Canaan.*

The foundation of all the glorious things that are to take place concerning the kingdom of Christ, the seed of Abraham appears to be laid in the promises made to Abraham, Isaac, and Jacob. On this account it is proper to begin here, by considering the bounds of the land promised to them and their posterity.

This is the land called EMMANUEL'S, where he was born, where he preached, suffered, died, rose again, from which he ascended, and where he will return to reign a thousand years, when "all nations shall call him blessed, and wars shall cease to the ends of the earth." This is mentioned by Isaiah,

Chap viii, 8, "And he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O EMMANUEL "

The Lord promised this land to Abraham first, then to Isaac, last to Jacob. I here quote what was said to each of them.

1. To ABRAHAM. Gen. xii. 1, 2, 3, 4, 5, 6, 7, "Now the LORD had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken to him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that he had gathered, and the souls he had gotten in Haran; and they went forth to go to the land of Canaan; and into the land of Canaan they came; and Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, unto thy seed will I give this land; and there builded he an altar unto the LORD, who appeared unto him."

Chap. xiii. 14, 15, 17, "And the LORD said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee."

Chap. xv. 5, 6, 7, 8, 18_v "And he brought him forth abroad, and said, look now towards heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be; and he believed in the LORD; and he counted it to him for righteousness, And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. In that same day the LORD made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates "

Chap. xvii.8. "And I will give unto thee, find to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Chap. xxii. 15,16, 17, 18. "And the Angel of the LORD called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of their enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Here is what was promised to Abraham concerning the land of Canaan. Can any person of common sense suppose that God fulfilled all promised to him while he lived a stranger in that land having no possession at all, living a stranger and a pilgrim? There is something greater than this for him; which shall be given him when he shall rise again with the other saints and reign there with Christ a thousand years.

2. We will notice what was promised to ISAAC.

Genesis xxvi. 2, 3, 4, 5. "And the LORD appeared unto him, and said, go not down onto Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I

will be with thee, and will bless thee, for unto thee, and unto thy seed, will I give all these countries; and I will perform the oath which I aware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

3. Lastly, let us see what was said to JACOB concerning the promised land.

Gen. xxviii. 13, 14, 15. "And behold the Lord stood above it, and said, *I am* the God of Abraham thy father, and the father of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold. I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of."

Chap. xxxv. 10, 11, 12. "And God said unto him, thy name is Jacob; thy name shall not be called any more Jacob; but Israel shall be thy name; and he called his name Israel. And God said unto him, *I am* God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins: and the land which I gave Abraham, and Isaac, to thee I will give it, and to thy seed after thee will I give it."

Chap. xlvi. 3, 4 "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me, and said unto me, behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession."

These promises made to Abraham, Isaac, and Jacob, were mentioned again by the same God, to Moses, in

Exodus, vi. 2, 3, 4, 5. "And God spake unto Moses, and said unto him, *I am* the Lord and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers And I have also heard the groaning of the children of Israel, whom the Egyptians kept in bondage; and I have remembered my covenant. And I will bring you into the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord."

Having quoted what was said to Abraham, Isaac, Jacob and Moses concerning what is said of the land, called EMMANUEL'S, where he is to reign when the patriarchs come into possession of it, I shall add a few words.

When God had called Abraham out of his own country, he obtained the promise of the land of Canaan, and that his seed should be numerous, and that God would be his. After he had proved himself faithful in the last trial of offering up his son, God then confirmed all his promises to Abraham by an oath, and "because he could swear by no greater, he sware by himself, saying, surely, in blessing I will bless thee; and in multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." Heb. vi 13,14,15.

The same blessings respecting the land, a numerous seed, and that the LORD

should be his, were promised to Isaac, and Jacob, who obeyed after the example of Abraham; so that the same covenant was confirmed to them, and will stand until it is completely fulfilled in every word, as the Lord has promised, according to the words of David, in

Psalm, cv. 8,9,10,11,12. "He has remembered his covenant for ever, the word *which he* commanded to a thousand generations: which *covenant* he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel *for* an everlasting covenant; saying, unto thee will I give the land of Canaan the lot of your inheritance; when they were but a few men in number; yea, very few, and strangers in it."

Many people think that the covenant made with Abraham contained only temporal blessings; we might as well say the everlasting Gospel contains only temporal blessings. The land of Canaan for an everlasting possession does not look as though it was temporary, or for a little while. That the Lord would be their God for ever, does not appear temporary. There is no person on earth who can wish to enjoy more than what was promised to Abraham, Isaac, and Jacob, in the covenant which God made with them. They were believers, and Abraham is the father of all them who believe. In this covenant are contained all blessings, temporal, spiritual, and eternal.

There is one thing concerning the covenant, or promise of the land of Canaan which is worthy of notice, which proves that Abraham's title to that land stands good now; and that is, that the covenant made with the posterity of Abraham at mount Sinai, cannot disannul or make this promise to Abraham, Isaac, and Jacob of none effect. Their title to it is the same as though that covenant, which is now done away, had never been made. Paul says,

Gal. iii 16,17,18. "Now, to Abraham and his seed were the promises made; he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ: The law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to Abraham by promise."

This proves that there never has, nor never will be any dispensation to prevent the complete accomplishment of all which God has promised to Abraham, Isaac, and Jacob, and Christ his seed, as it respects the land of Canaan. All is not yet accomplished, therefore it is yet to be done.

Lest some should think there is not enough said to prove that *Abraham, Isaac, and Jacob*, will at a future period rise, and live in the land of Canaan, under the reign of Christ, I will here mention a few things which I think cannot be contradicted by any reasonable person.

In the first place, God promised the land of Canaan to Abraham for a possession, as well as to his seed.

Gen. xiii. 15. "For all the land which thou seest, to THEE will I give it, and to thy seed for ever."

It is a certain fact, that Abraham never came in possession of what God promised; for Stephen says,

Acts, vii. 4, 5. "Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell; and he gave him none inheritance in it, no, not *so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him; when as *yet he* had no child."

This shews that Abraham did not possess that land while he lived, but was a stranger in it all his days.

It is evident from Paul's writings, that the Patriarchs died without receiving the promises respecting this country, and that they considered the promises afar off, even at their death.

Heb. xi 8, 9, 10, 13, 11, 15, 16 "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promises; for he looked for a city which had foundations, whose builder and maker is God These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were Strangers and pilgrims on the earth. [See Genesis, xxiii. 4. 'I am a STRANGER and a sojourner with you.' Gen. xxxvii. 9. The days of the years of my PILGRIMAGE ARE an hundred and twenty. Chronicles xxix. 15.—Psalm, xxxix. 12, and cxix 19.] For they that say such things, declare plainly that they seek a country. Arid truly if they had been mindful of that *country* from whence they came out, they might have had an opportunity to have returned; but now they desire a better *country*, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

One thing here is remarkable, and that is what is said in

Verse 113. "But NOW they desire a better *country*, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Paul mentions the whole of what took place before their death in the past tense; but in this verse, he speaks in the present time; "but now they desire a better country." Why now? It may be that they were risen from the dead at the time when Paul wrote this Epistle.

When Jesus gave up the Ghost on the Cross, it is said,

Matthew xxvii. 52, 53. "And the graves were opened, and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many "

It is possible, that *Abraham, Isaac, and Jacob*, were among the many which arose, and being alive now are desiring that better country, and are with Jesus, waiting for the time when they shall come into possession of what God has promised them in the land of Canaan.

What Jesus Christ said to the Sadducees concerning Abraham, Isaac, and Jacob as a proof of the resurrection, seems to agree with this account,

Matthew xxii. 31,32. "But as touching the resurrection of the dead, have ye not read" that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and God of Jacob? God is not the God of the dead but of the living."

What Christ said in these verses, silenced the Sadducees. What he said reads thus to me—If God is the God of these three men, he must and will fulfil all the promises to them which he has confirmed by an oath; they died, not having received the promises; and of course, they must have an existence to receive what God has given them; their spirits live, and God cannot fulfill all he has promised unless their bodies rise from the dead; there must be a resurrection, or God will not prove himself a God of truth. Christ in this way proved the resurrection to those who had before denied it, so that they acknowledged it by their silence.

Another thing proves that they will yet possess the land of Canaan, that is, that in Abraham as well as in his seed, all the families of the earth shall be blessed; that time has never been, and therefore it is yet to be.—One proof more is, that neither Abraham nor his posterity, has ever yet peaceably possessed all the country which God said they should possess.

I will mention only one thing more to prove that Abraham and his seed will peaceably possess and enjoy what God promised; and that is, that the blessings promised to Abraham's seed, as it respects the land of Canaan, are entirely withheld from the seed of Abraham, the Jews; they have been cast out of that land for almost two thousand years, though Paul declares that all these promises remain and that in a future day they will be delivered out of their present scattered, distressed situation.

Rom. xi. 26, 27, 28, 29. "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins, As concerning the Gospel they are enemies for your sakes; but as touching the election, they are beloved for the Fathers' sakes. For the gifts and calling of God are without repentance."

The covenant of promise made to Abraham, Isaac, and Jacob, remains as firm this moment as it did the night God shewed Abraham the stars of heaven as a proof of a numerous seed; as when he told Isaac not to go into Egypt; but to dwell a pilgrim in the promised land; as when Jacob dreamed of the ladder, and heard the promise, "unto thee will I give this land." The covenant is never called an old one ready to vanish away. It is never called the first covenant nor a faulty one, nor a broken one; all these things refer to the covenant made with the posterity of Jacob at mount Sinai. Had this been faulty, there would be room for another. Had it waxed old, it would vanish away. While I view this covenant which is made and will certainly be fulfilled in due time, I cannot but exclaim, O how wonderful are the ways of God to man! In the words of Paul to man on this subject I cannot forbear saying;

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearch -

able are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Rom. xi. 33,34,35,26.

These few prophecies and remarks may shew the reader some of that *light* which the scripture prophecies afford those who take heed unto them as a light shining in a dark place.

ANSWER TO MR. LYND.

Continued from No. 2, page 34.

We promised that after having attended to what Mr. Lynd submitted on the subjects of transposition and definition, to take notice of his numerous questions: we shall now redeem our promise and set down his questions in order numerically; accompanied with such answers as we imagine they deserve.

Ques. 1st. Mr. Lynd says the passage is capable of transposition, and asks, 'have you shown that it is not?'

Ans. I have now shown that, grammatically, logically and critically, it is absolutely incapable of transposition; and that, if you move it at all, you do it arbitrarily, presumptuously, in violation of the Greek and English texts, and without support, I believe, from any scholar, or Christian that has ever existed from this day backwards to the Day of Pentecost when it was spoken.

Ques. 2d. Is the original Greek in no case capable of transposition in rendering it into English?

Ans. This is too childish, but I answer yes.

Ques. 3rd. Perhaps you do not know that the New Testament was written in Greek. Is Greek idiom, English idiom?

Ans. Idiom, I believe, means *peculiarity* of phrase; and respects language: each of these languages then has its peculiarities; but neither an inverted nor a natural order is peculiar to either, but common to both. Read Thompson or Milton, and there the English language is, in some instances, as inverted as the Greek, in some instances, is in Homer or Hesiod; and read the 38 verse of the 2d Chapter of the Acts, and there the order is equally natural in both.

Mr. Lynd will, perhaps, condescend to inform us whether the New Testament was written in Greek; perhaps he has made a discovery; our readers are anxious to learn the truth in the case.

Ques. 5th. 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?

Ans. Please listen to Peter: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. This is connecting it absolutely with the observance of the whole. But anxious to make out two ways» you ask.

Ques. 6. If the whole are not obeyed, can a person be forgiven, who is disobedient to any one of the three?

Ans. You will acknowledge, that without Faith it is impossible to *please* God, and, consequently, that the person who is devoid of this first principle of all revealed religion, cannot be forgiven; you will admit also, that the man who believes and does not repent, must *perish*; Christ has asserted this even of his *professed* Disciples. The question then is, whether a person who believes and repents, can be forgiven if disobedient when Christ commands him to be baptized for forgiveness. To this we reply, that obedience to Christ, is essential and indispensable in the Christian Religion; for at his second appearance he will not pardon, but destroy those "who obey not the Gospel." We repeat therefore, the good old way, the true, the holy and the just old-way is, that faith repentance and baptism are necessary to actual *pardon*.

Ques. 7. Have persons who have exercised repentance towards God, and faith towards our Lord Jesus Christ, and have not been baptized, *ever* received the forgiveness of their sins?

Ans. What is that to thee, or to me? We know that he, who believes, repents, and is baptized, has forgiveness of his past sins, and this is enough for us both as Christians and servants of the Messiah. Do you beware of "resisting the Holy Spirit" speaking to you, by Peter and the other Apostles.

Ques. 8. Have persons baptized but who neither repent nor believe, received the remission of their sins?

Ans. You have nothing to do with such a question. Mind what the Son of God has said and the Apostles have taught and practised; forgiveness is consequent on faith, repentance and baptism; but you ask.

Ques. 9. Are these; merely *expected* of him who is a candidate for pardon?

Ans. This is a silly impertinent question: these things are not only expected but demanded of every candidate for pardon.

Ques. 10. Can pardon be bestowed without repentance and faith?

Ans. It is nothing to you or me whether it can or no, seeing that with them it is bestowed on all who are baptized.

Ques. 11. Can pardon be bestowed without baptism; and is it ever done under the present dispensation?

Ans. These last questions are substantially the same, and scarcely deserving of any answer. What have we to do with what *am* be or *may* be? The blessed Father can do and may do and has all right to do what ever he pleases; but we are only sure that he will do what he has said: he may or may not do what we imagine, think, or expect, but the holiness of his character and nature, makes it impossible for him but to do what he has said. It is impossible for God to lie, the person who believes, repents and is baptized must be forgiven, God has ordered things thus, and with any thing else we have nothing to do. Truth, you say, is the same in February that it was in January: remember that it *is* also the same now it was on the Day of Pentecost. Yea, I say unto you, Mr. Lynd, remember.

Ques. 12. Now, sir, When are men forgiven if not when they repent and believe in Christ?

Ans. If they are not forgiven when they repent and believe in Christ, they are forgiven when they repent, believe and are baptized; and this is all we need to know. If we are Ministers let us stick to our text. Peter was a better *preacher* and a more correct *speaker* than either of us.

The Gospel of Christ is always one, and yet it is made up of several items, just as the same body is made up of many members. Like a die, the Gospel can be turned round and viewed on several sides; it has its principle of action, its practices, its privileges, its sentiments and ordinances. One of its privileges is *pardon* or justification. When, therefore, it became a question in the early church, whether this pardon was to be administered on account of *works of law*, the Apostle declared that in our religion justification obtained on the principle of *faith*; now faith is the exclusive principle of action and of salvation in the Gospel; the motives which influence our practice or obedience, may be many, but the principle itself must ever be one, viz. faith; 'for,' says the Apostle, 'without faith it is impossible to please God;' but does principle set aside practice, or destroy the intent of the ordinance of the Gospel? When the Apostle reasons, that justification is by the *principle* of faith——is it for the purpose of showing, as you would most extravagantly do, that pardon is not bestowed in baptism, the proper Gospel ordinance in which the great blessing is actually conferred on the man who is possessed of the very principle for which the Apostle reasons?

Sir, your limited acquaintance with the Gospel of our salvation, causes you to throw the whole New Testament into confusion. You oppose Paul to Peter, and Peter to Paul: principle to ordinance, and ordinance to principle: nay you set Paul against himself, for he not only reasons *for faith* as the principle of forgiveness, but he also reasons from *Baptism* as the ordinance in which he who has faith is forgiven. See Colossians, Chap. ii.

Ques. 13. You ask why I do not blame Mr. Campbell for transpositions in the new translation?

Ans. Brother Campbell is to be praised for giving to the world a translation of the New Testament of so superior a character: he is not to be blamed for its faults, for he did not make it: but be you assured, that, if George Campbell and the other authors of that version, had gone to work in the hasty, inconsiderate and unprincipled manner you have done with the 38th verse of 2nd chapter of the Acts, their labours would have been the object of Bro. Campbell's pity or contempt instead of his care and admiration. The labours and solicitude of the makers of that version, were wonderful! George Campbell was thirty years in completing the *four Gospels*, and made use of innumerable manuscripts, versions, and editions.

You say, I have paid no attention to the passage in your pamphlet, where Ananias says to Saul, 'Arise, and be baptized and wash away your sins.'" I shall attend to this in a future number: in the mean time permit me to make a statement of the Ancient Gospel and then reciprocate favours by asking a few questions.

The items, the great items in the Gospel, as preached and administered by the Apostles, *are faith, repentance, baptism, remission, the Holy Spirit, and*

the resurrection; this too is the original and rational order of these matters; at least you cannot prove any thing else to be the original order of them; but if you think you can, proceed; and I pledge myself to disprove every other arrangement you may make and espouse.

Let me then, answer the following questions derived from the above arrangement.

1. Does faith come by a special operation of the Holy Spirit as Regular Baptists assert? No. Is remission by faith alone? No. Is the Holy Spirit necessary to faith? No. Can a sinner having no faith, receive the Holy Spirit? No. Does the man who say she can and must, speak truth? No. He contradicts his Saviour and lies: Jesus says the '*world cannot receive*' the Holy Spirit. Is the Spirit given *only* to those who believe? Yes. Is it ever given to make men believe? No; Never that we have read. Have the Sects disordered the Gospel? Yes. Is there remission among the Sects? No. Remission is administered only by those who preach the Original Gospel. Does remission belong to any other Gospel? No. Are all the Gospels preached by the Sects the same? They all begin with special operations of the Spirit whether they be Calvinistic or Armenian; and they all end without administering remission on the plan of Christ's Gospel! their beginning and ending therefore, are alike. Is baptism for remission? Yes. Does the New Testament prescribe two ways to a sinner for obtaining pardon? No. Is there any virtue in a mourning bench or anxious seat? Yes. It will make boards for floors; but it is better for burning. Ought it to be burnt then? Yes,—it ought to be burnt.

ED.

CHRISTIAN DECORUM.

No. 2.

By some unknown circumstance in our constitution we are naturally awed by *power*, we reverence wisdom, and love goodness; and as it is by these cardinal points our nature holds of all external things, hence the Great Ruler of the Universe, in the gradual development of his character, has exhibited, *first* his power in creation; then his *wisdom* in the *law*; and, finally, his goodness in the Gospel. But, as in creation, while we are astonished at the power of God, we loose not sight of his wisdom and goodness, so in redemption, as we adore his mercy, we are no less overwhelmed by his Divine Wisdom and by that Almighty Power by which he brought again our Lord Jesus Christ from the grave.

Nature, Law and the Gospel, then, are the three great influences employed by God for the formation of the human character, and there can be no doubt that were we allowed to come un-

shackled within the spheres of these influences, we should be modeled after a most divine fashion, and be clothed with veneration, wisdom and goodness. Who shall count, or delineate with pen or pencil, the beautiful, the various, the picturesque, the grand and sublime, as they embody his power in the illimitable *fields* of nature! Or who shall *fathom* the 'depth of the riches both of the wisdom and knowledge of God" in the divine scheme of human redemption! The wisdom of God was wonderfully displayed in the arrangement and adaptation of all the worship paraphernalia of the Jewish Institute, and in the moral sense of justice and generosity therein inculcated: "Thou shalt love the Lord thy God with all thy heart,, with all thy soul, and with all thy mind, and thy neighbour as thyself is the all predominant sentiment in the Law; and the Gospel is nothing more ultimately as respects ourselves, but this sentiment inscribed upon the *tablets* of our hearts by the Holy Spirit, which is given to those who obey.

With nature—the whole volume of nature open before us— with the law, the whole volume of the law before us—with the gospel, the whole volume of the gospel before us, 'What manner of persons ought we to be!' With these mighty *moral* levers shall we fail to give elevation to our characters? With *these* shall we 'be weak as other men?' No, beloved. With these we will be strong in the Lord. We will arise; we will 'acquit ourselves like men.' Though we have been sinners and unrighteous, the principle of the Gospel, its precious privileges, its high honours, and high destinies shall save us.———The Christian Religion sets its author, our Prince, in the most impressive attitude before us, and his groans, and tears, and agonies and death, shall arouse us. We have vowed unto the Lord in our baptism, publicly, and before the *Great Congregation*; we will pay our vows unto the Most High therefore, before all the people;—we will be righteous; we will be holy; we will be perfection itself. We will be perfect as our Father who is in heaven is perfect.

It was said of our brethren of old 'see how these Christians love one another.' It shall also be said of us: *we are resolved we will love one another.* We are all of us come to the Mount Zion, the City of the Living God, the Heavenly Jerusalem, to an innu-

merable company of Angels, to the General Assembly and Congregation of the *first-born*, to the Spirits of just men perfected, to God the Judge of all, to Jesus the Mediator of the New Institution, and to the Blood of Sprinkling, which speaketh better things than the blood of Abel; therefore, we will give heed to Him that speaketh; we will not be rebellious.

The worldly churches have suppressed the original enunciation of the gospel; they have been and are, wholly delinquent in his ordinances and commandments; they have overlooked the Christian character which is the end of the whole institute; and have substituted pranks, and gloomy ordinances for the purity, and joys of the Spirit of our God. Their very Priests are abominable; and what the Scottish Poet has said of the one, might with equal propriety be said of the other:

_____ Faith, charity and love,
 Humility, forgiveness, holiness,
 Were words, well-lettered in his Sabbath creed;
 But with his *life* he wrote as plain
 Revenge, pride, tyranny, and lust of wealth and power
 Inordinate, and lewdness unashamed!

In the midst of such circumstances the ancient gospel with the ancient order, and all the original honors, privileges, distinctions, enjoyments and hopes of Christianity, have burst Upon us like a flood of light. Let us then, dearly beloved, walk in the light and by the elevation of our Christian character, give glory to the great Father of life, the God and Father of our Lord Jesus Christ, to whom be all praise, for ever and for ever.

SILAS.

MORE QUESTIONS.

The following note and questions were left at our house a few days ago. We publish them and the subjoined answers, presuming, that others who have not obeyed the gospel, may, like the young gentleman who wrote them, derive benefit from the perusal of the whole together.

SIR.

Having been some weeks, engaged in a controversy with an elderly and

sensible gentleman whose tenets I cannot embrace, I should be thankful for your views on the following subjects: —

Ques. 1. Am I correct in asserting, that faith is the first principle necessary to a man's entrance into the Kingdom of Christ?

Ans. I think you perfectly correct: without this principle it is impossible to please God; because without it we can recognize neither his character nor his existence, and by consequence can neither adore nor obey him. See Heb. chap. xi.

Ques. 2. Is not faith acquired by the word solely?

Ans. Yes; solely by the word: at least it cannot be proved by scripture that it is acquired through any other medium; and the Apostle expressly affirms that 'faith cometh by hearing, and hearing by the word of God.' See Rom. Chapter x. 7.

Ques. 3. Can it be proved from scripture that men ever received the Holy Spirit prior to immersion?

Ans. Yes; Cornelius and his household who believed, received the Holy Spirit before immersion, but not before faith. An important difference between the Modern Gospel and the Original Gospel of Christ is, that the latter commands belief in order to receive the Holy Spirit: the former says, we must wait for and receive the Holy Spirit as necessary to belief; which is absurd, unholy and unscriptural. It is *human* and not *divine*.

Ques. 4. Is the influence of the Father, Son and Holy Spirit on the hearts of men exerted only by the word; if not, In what manner does the Father draw men to the Son; and how does the Spirit act upon the will of man?

Ans. Your question consists of three parts. I shall answer the first part first:

First. Although the Divinity greatly influences those, who believe in revealed religion, by his word, yet such are by times surprisingly affected and wrought upon by the beauty, grandeur, and majesty of his works. He influences us who¹ believe, then, by both his words and works.

Second. The Father draws us to the Son by what he has said of him in the Holy Scriptures; we are all taught of the Father to know that Christ is God's Son, and none of us should have come to him unless the Father had said 'Behold my beloved Son in whom I delight.' John, chap. vi. 45.

Third, This part of your question it is difficult to answer. The Holy Spirit is given only to the saints, and therefore your question should stand in this form. 'How does the Holy Spirit influence the will of the Saints? By bringing to their remembrance the things which God the Father has taught them in the scriptures concerning Jesus Christ. ED.

LETTERS.

BROTHER SCOTT.

In your "DISCOURSE ON THE HOLY SPIRIT," which I have read with much edification and delight, I noticed two places, in one of which I think you were not sufficiently explicit, and in the other I think you give a

wrong definition. In the first you say that, "Faith is the *gift* of God, and so is a field of corn," &c. I conceive, from the expression, that you got this idea from Eph. ii. 8. "For by *grace* ye are saved, *through* faith, and that not of yourselves, it is the gift of God." I think it is *grace* here which is the gift of God, or rather the *salvation* which it brings. I like the paraphrase which the celebrated John Locke gives in his Book on the Epistles of St. Paul. "For by God's free grace it is that ye are, through faith in Christ, saved and brought into the Kingdom of God, and made his people, not by any thing you did yourselves to deserve it; it is the free gift of God, who might, if he had so pleased, with justice have left you in that forlorn state. Faith is an act of the *mind* of the person who has it, and is founded on testimony; and this testimony is the Word of God, which is the gift of God. Hence the Apostle says that, "faith comes by hearing, and hearing by the Word of God."

In the second place I think you give a wrong definition to the words of our Saviour, where he speaks of his baptism, and says, Matt. xx. 22; "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with:" and Luke, xii. 50; "But I have a baptism to be baptized with, and how am I straightened (or pained) till it be *accomplished*." You seem to think that it was immersion in *sufferings* he alluded to here. I differ from you and think that it was his *death, burial, and resurrection*, which I think is a very just, and beautiful, and affecting definition, for that is what *water-baptism* is figurative of, as explained by Paul, in Romans, vi. and Ephesians, ii. 12. The *cup*, I think, alludes to, or is figurative of his sufferings; for a bitter, or poisonous and destructive drought is exceedingly disrelishable and loathsome; and hence, he says, in Matt. xxvi. 39; "O my Father! if it be possible let this *cup* pass from me."

As I have introduced Locke, I will make a quotation from his Preface to the Epistles which contains a most excellent admonition to those who do not read and understand for themselves, the Sacred Scriptures, but suffer others to do it for them, and blindly and implicitly follow what they say.

"If I *believe* for *myself*, it is unavoidable that I must *understand* for myself. For if I blindly, and with an implicit faith, take the Pope's interpretation of the Sacred Scripture, without knowing whether it be Christ's meaning, it is the Pope I believe in, and *not* Christ; it is his authority I rest upon; it is what he says I embrace; for what Christ says, I neither know nor concern myself. It is the same thing where I set up another *man* in Christ's place, and make *him* the authentic interpreter of Sacred Scripture to myself. He may possibly understand the Sacred Scripture as right as any man, but I shall do well to examine myself, whether that, which I do not know, nay, which (in the way I take) I can never know, can justify me in making myself *his* Disciple, instead of Jesus Christ's, who of right is *alone*, and ought to be my *only* Lord and Master: and it will be no less sacrilege in me, to institute to myself any other in his room, to be a Prophet to me, than to be my King or Priest."

Locke says, elsewhere, speaking of *Faith* coming by "the revelation of the Spirit of God." Thus faith, we see, is the gift of God, and with it, *when* men

by *baptism* are *admitted* into the Kingdom of God, comes the *Spirit of God*, which brings *life* with it:"—and, "thus *by faith* in Jesus Christ, men became the people of God, and subjects of his Kingdom, and, being *by baptism admitted into it*, were thenceforth, during their continuance in the profession of the Gospel, accounted saints, the beloved of God, the faithful in Christ Jesus, the people of God, saved, &c."—Eph. v. 25,26; "Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it by the *washing of water* by the word." Locke paraphrases thus: "that he might sanctify and fit to himself, *purifying* it by the *washing of baptism* joined with the preaching and reception of the Gospel;" and in a Note to this he says, (*en remati*) 'by the word.' The purifying of men is ascribed so much, throughout the *whole* New Testament, to the word, *i. e.* the preaching of the Gospel and *baptism*, that there needs little be said to prove it: see John, xv. 3; and xvii. 17. 1 Pet. i. 22. Tit. iii. 5. Heb. x. 22. Col. ii. 12,13, and as it is at large explained in the former part of the 6th chapter to the Romans."

CHRISTIANOS.

The following letter is from a Brother and describes a scene the most *pitiabile* that could be witnessed on earth, namely, a multitude of people, with numerous and divers leaders at their head, bent upon the conversion of sinners, and at the same time obstinately opposed to the means, the simple original means which God has provided for that purpose: abusing the people because they do not believe and repent; yet declaring, that without special operations, they can neither believe nor repent: wishing them to be pardoned, yet not administering the ordinance of pardon; crying for the Holy Spirit, yet refusing to receive the Spirit in the way appointed by God.

HIRAM, *Feb.* 26th, 1834.

DEARLY BELOVED.

I now fulfil my promise made to you in a former letter. Brothers Bosworth and Hayden have written to you respecting the prospects in New York and Connecticut. I shall only refer to the state of affairs in Vermont. Brother Hiram Austin, son of Deacon Austin, of Warren, with whom you are acquainted, went to Vermont last September to see art uncle and aunt, and when he returned he informed me, that both of them and six of their children were all strong in the faith of the Ancient Gospel! that they had got all Bro. Campbell's writings; that the new leaven was working in

the church) (which was a very large one) and that it had leavened about half of it: his uncle was the Deacon and was standing at the head of the Reformers; while the Preacher was stirring up the old leaven and was violently opposed. His uncle told him that in the town adjoining there was a large church; the preacher and congregation had embraced the Ancient Gospel, and were progressing finely; and in several other churches the most influential members were beginning to read and understand for themselves; and he thinks, that in one or two years at most, the truth will spread there as rapidly as ever it did here.

I shall now give you a short history of one of the most desperate efforts that ever the Regular baptists have made in this country to recruit their armies: they appointed what they called a protracted meeting, to commence on the 16th of last month; and when the day came there were five or six Preachers and Mr. Burns, of Jefferson, Ashtabula county, at their head, present. The place of action was Garrettsville. I attended on the third day in the afternoon; there was nothing done except that Mr. Barns preached what he called a sermon, in the course of which he charged the sinner with crucifying the Saviour. On the next evening there was an Inquiry Meeting appointed; and I supposed all inquirers would be welcome; but after I got there I soon found to the contrary, for my presence evidently caused an uneasiness, and the preacher who knew me soon spoke and said, It is time this meeting was closed; and, after praying for the Holy Spirit to be poured out on the sinners, he spoke, and cried, I want to give the anxious, one word of caution, that is, I hope that you will not let any errors, that may be whispered into your ears, quench your serious impressions; and closed by saying, 'there is a way that seemeth right unto a man, but the end thereof is the way of death;' this was the 4th day evening; about this time the Presbyterians and Methodists united with them. I attended the 5th day in the afternoon and evening, and found that they were bordering on a Methodist camp-meeting. They got the anxious seat prepared and you never saw more exertion among Methodists to get sinners to the mourning bench than there was here to get them to the anxious seat; they even urged men to come forward who told them that they did not believe in Christianity. After this they began to pray in Methodist form, that is five or six in succession; and, at one time there were seven prayers put up before they arose! the great burden of which, was, that the Holy Spirit might be poured out on sinners. I was compelled to think of what the Saviour told his Disciples: 'When you pray use not vain repetitions as the Scribes and Pharisees do, for they think they will be heard for their much speaking.' On the 7th day they invited the converts when three persons appeared and were immersed. The Meeting continued one day longer which made eight days in succession, and then they stopt one day to rest. They then commenced again with more enthusiasm than ever, and continued two days longer, then closed again; and the Preachers and Deacons went to visiting from house to house in the day time, and held meetings in the evenings for five days;

and then commenced again and continued two days longer, which made twelve days in all, when the scene was closed by Mr, Barns;—after sermon he requested all those who obtained a hope during the meeting to stand up; and the number was just one for every day the meeting had been held. Thus you see that* by labouring twelve days, they immersed 3, had 9 more that had obtained a hope, and 12 or 15 anxious ones. But I think it will all work for the best, by-and-by. Some of the most respectable inhabitants of the village became so disgusted with their meeting, that they would not go across the street to hear them again; and one of them told me that if the Disciples would build a Meeting House in the Village, he would give the site and a hundred dollars; and I thought that was too good an offer to be lost: I, therefore, consulted with the Brethren, and we got a subscription paper written, and 500 dollars signed in less than two days.

The old revolutionary colonel, Daniel Tildon, whom you immersed in Hiram has gone to rest: he died on the 8th of December, 1833, strong in the faith. On being asked by one of his daughters, just before his death, if he felt sure of being happy after death, he replied, yes; thro' the merits of Jesus Christ. He was 90 years old, and a few clays over. He died in his chair.

Doctor Trask who was a confirmed Deist, has, by a re-examination of the subject, found out that he is not deistical in respect to the Gospel as preached by the Apostles, but only in the sectarian exhibition of it. I had a long interview with him a few days ago, and he told me he could not ask for any more evidence of the truth of Christianity than he had got; and then said, I do believe with all my heart that 'Jesus Christ is the Son of God.' He is considered one of the ablest writers in this country.

I hope and trust you will remember us in our multiplied afflictions when you bow before our Heavenly Father, that we may have his love shed abroad in our hearts by his Holy Spirit given unto us in such a manner that we may be enabled to rejoice even in the hour of affliction.

Brother P. will carry the love of father and all the friends to you and yours.

And now may grace, mercy and peace be with you and us for ever and ever. Amen.

Yours as heretofore.

JOHN RUDULPH, Jun.

Answer to the preceding.

DEARLY BELOVED.

Grace, mercy and peace to you from God and from Jesus our Lord. You have been greatly afflicted, I condole with you: the floods have gone over you, but the Lord has been your stay; blessed be the name of the Lord. You have been chastened, but he has not given you over to death. Grief and trouble have laid hold on you, but he has not taken from you his Holy Spirit. O let us magnify the Lord; let us praise his name for ever and ever. Who is like unto the Father of our Lord Jesus Christ who preserveth alive his beloved! He is the praise of all his Saints. Now may the Great Shepherd of the sheep defend you; and through the blood of the everlasting covenant, perfect you in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

FLAT ROCK, *Kentucky*, Jan. 7th 1834.

DEAR BROTHER.

We are progressing rather slowly in this place: we are not so ignorant as negligent of our duty. I have succeeded in leading the Brethren here into the habit of meeting every Lord's-Day evening at my house; and also as many of my friends as feel disposed to assemble with us: we usually spend nearly an hour after we meet in asking and answering questions on such portions of scripture as any Brother may please to select; (all free and social.) Whenever a subject is thus brought before the Brethren, the President for the evening calls, first upon one, then upon another until the subject is fully understood, or until we have all the light the Brethren present can give; when, after a general song of praise, the presiding Brother designates who shall take part in singing, reading, praying, exhortation or teaching, without previous concert; after which if the evening be not too far spent, he asks if any person present has a word of exhortation &c., that now he has liberty. We try to engage as many as possible in the exercises, by requiring one to read and another to exhort &c. &c. thus endeavouring to strengthen and encourage one another; and thus, my dear Bro. we endeavour to prepare ourselves for organizing a church on the Apostolic plan. We have no Priest among us with an exclusive right to lead in the exercises. Our little meeting seems to be doing good, and I am persuaded that if such a course was generally pursued it would be attended with the happiest consequences.

May the Lord enable us and all who love his name to adorn the doctrine of God our Saviour in all things, and so to let our light shine, that we may at last all enter through the gates into the city of our God and the Lamb.

Your Brother in hope of everlasting life.

W. P. PAYNE.

Bro. Scott, there is a Congregation of Disciples in this place numbering about forty. We meet every Lord's Day to break the loaf. We used, as Baptists, to stand on the Free Communion ground, but are now built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, We have no creed but the Bible; no chapter of non-essentials. We esteem the word of God as living and effectual; and since we got rid of the Babylonians thirteen or fourteen have been added to our number; seven of the old folks remained obdurate; two of them were Elders and one of these a Rabbi. We request that traveling Brethren would call on us in Milton Township, Jefferson Co. Ind. two miles above where the road from Madison to Lancenburgh crosses Indian Kentucky creek.
Home, P. *Office*.

C. N. LANTHAM.

I have nothing in particular to say of the congregations on the Reserve. Since the 4th edition of the New Testament came to hand the following query has arisen in relation to the 8th verse of the 3d chap, in John. If the Holy Spirit

proceed from God, how can it be said, as it there reads, "that it is not known whence it comes, and whither it goes?"

D. HAYDEN.

This translation of the 8th verse is of very doubtful improvement: if it were as well sustained by logic as it is by mere verbal criticism on the word *pneuma* the translation might be received without suspicion.

[ED.]

The congregation here is in a very flourishing condition. Since last Spring there have been many additions to our number, and the Disciples are living in peace and in the unity of the Spirit. Several have been immersed lately. I shall mention a circumstance of some singularity. A young man, formerly a Presbyterian, and lately a graduate of Jefferson College, Canonsburgh, presented himself for immersion; and before proceeding to the water, warmly exhorted those present to accompany him and obey the Gospel. 'Let him that heareth say come.'

It is a pleasing matter that so many little children in your vicinity, have put themselves under the conduct of King Immanuel: 'Of such is the kingdom of heaven.'

Pittsburgh, Pa.

ROBERT FORRESTER.

If I should say any thing in praise of the Disciples it might seem like boasting; therefore I shall say but little. Myself and two more have been teaching and exhorting the Brethren most of whom have assembled on every Lord's Day to attend to the breaking of the loaf, prayers, &c. Two were immersed a few weeks ago for remission; but we have been greatly discouraged on account of not having an efficient *Evangelist*. Yet those who are hearty in the cause will never give up the ship. The Brethren have taken fresh courage since Bro. M———has visited them.

Dayton, Ohio.

F. GOSNEY.

NIAGARA DISTRICT, *Dec. 12th* 1833. BRO. SCOTT.—I proceed to give you an account of a Three Days' Meeting, held in the Village of Barnsville, commencing on Saturday, the last day of November, and closing on Monday evening following. Brethren Moss, Yearnshew and Thomas were the proclaimers on the occasion. On Monday, Bro. Moss spoke on remission, after which, five persons obeyed the Gospel, being immersed by Bro. Moss, for remission of sins. I also immersed one, since the meeting. Many persons attended during the meeting, some of whom, had never heard the Gospel. The prospect is, that truth is gaining ground; but the opposition is very great. The Sects are combined against the truth, teaching the impulsive operations of the Spirit, in order to obedience. But the friends of the cause have nothing to fear; for truth is mighty and strong above all things, and will prevail.

From Mr. Wm. W. Lewis, *Paris, Ten.* Dear Sir.—The religious tenets to which your paper is devoted, has lately become quite popular in this country. In our town scarcely a week passes, but we have the pleasure of seeing some person take up the faith. Wm. W. LEWIS.

Wellsburgh, *March* 12th, 1834. Dear Walter, the Lord be with you. I wrote to you by Bro. Parker. I went with him to Bethany, whence I returned yesterday. They are well there, and retain a very pleasing remembrance of your visit. I mentioned to you that 43 had been immersed at Baltimore in a week, but the correct account is, that in 10 days 50 persons were added to the church there; 38 by immersion, 12 from Mr. Findley's (chiefly I think.) I send this for the purpose of giving you the following, as my piece will not be ready for some time.

Yours affectionately.

R. RICHARDSON.

From the English Journals.

NEW RELIGION.

Mr. Carne's account of the New Religion called Mormonism, its early persecution, and its spreading growth, is very interesting. It resembles some of our own sects at home: men and women of every rank meet in equality; a preacher exhorts the assembly; and they, if so moved, confess their doubts, hopes and sentiments, in the face of the assembly! The author seems to partake of their sentiment and enthusiasm: for he says: "This system of the Mormons, though perfectly simple, is concentrated and strong, and bears with it the very elements of success and victory. No lofty or peculiar revelations are claimed, no member is exalted high above the rest for imitation, but the *Minister* and the *poorest* of the people, the *avocat* and the *paysan*, the lady and the washer-woman, all meet alike on the same kindred soil, drink of the same fountain of inspiration on a footing of perfect equality, speak of their hopes, fears and triumphs, with mutual sympathy and mutual kindness. All feel that they are embarked on the same troubled but exciting course, that the same tide wafts them onwards for good or for ill; for the system is purely a spiritual one, and at the same time an eminently social one. The Interests of the society are admirably served by the private and earnest visits of the female members to families and individuals; they enter with an air of perfect simplicity, and being seated, commence a touching and earnest address on the subject of their best and highest interests. Two or three of their books or pamphlets are not forgotten, and are placed in the hands of the hearers. They have already their own hymn-books: many of the pieces are of original composition, and do no discredit to the genius of the composer; and treatises also, explanatory of their sentiments, touching on the darkness that shrouds so much of the land, the supineness that lulls the spirits of its people, and so on. No Friend, commonly called Quakers, however, can be more unassuming or persevering than these female disciples, whom the rest of the natives call Quixotes, and regard with dislike; but if success is the test Of a good cause, they have it, and will reap it in future years more abundantly. The dry, cold, comfortless system of Calvin fails every day before these humble but untired and determined innovators—the Socinianism that has thrown its blasting shadow over the shores of the lake (Geneva) begins to give way before the sure but noiseless march of the obscure Mormons. A few years more, and they will most probably, be a powerful and flourishing body of people."

[Carne's *letters from Switzerland*,

* * * * Who can these people be? They are *true* believers in the Lord Jesus Christ for they are banishing Socinianism. They are advocates for the freedom of the will, for they oppose Galvanism. They are not Quakers for they sing hymns, convert their neighbours, and are animated by a different spirit. Nor are they Methodists for they are "all on a footing of perfect equality," their "system is simple," and they "claim no lofty or peculiar revelations." Who then can they be? Can it be possible that the *Ancient Gospel* has been restored to Switzerland—the land of political freedom—the land of Tell—the land where the *scriptures* were preserved untainted—the land of the Waldenses and Albigenses—the land sprinkled with the blood of saints and Martyrs? From what is said of them I should suppose that they are at most if not altogether Christians. At all events their account is interesting as exhibiting the progress of religious knowledge and the downfall of these pernicious sects and doctrines which have so long lorded it over the minds and feelings of men. How happy that man who shall be so highly honoured as to visit those ancient European kingdoms, and introduce there the simplicity of the truth and the blessings of the Gospel as it was preached on Pentecost! This indeed were an enterprise worthy of a Paul.

R. R.

JAMES TOWN, O. *15th March*, 1834. Dear Bro. Scott. Our church is now undergoing *expurgation*, which we find as necessary to the health of the body, as *assimilation*; so far we have practised to the saving of the life of the members; but we find it necessary to attend strictly to the rules of practice, laid down by our great preceptor. An unskillful practitioner, one who is not well read, and who has not thoroughly studied the nature of diseases and the remedies pointed out by the great and unerring Teacher, is very apt to aggravate, rather than remedy the disease. We are not yet very expert practitioners being all students, but hope to improve; none of us have been practising more than three or four years.

I am rejoiced to see that you and Bro. Campbell have turned your attention to the purification of the churches; hope that we shall all be shining lights in the world, that we may answer the purpose of our Lord—he lighted the candle that it might shine. I hope the time is not far distant when this reformation will shine in *deed* as well as in *word*. If we were in *practice* what we are in *theory*, we should go on conquering and to conquer.

M. WINANS.

As the first principles of the Gospel, as preached in the Reformation, are collected, arranged and argued for in our first vol.; and as some Brethren may wish to possess themselves or others of it, we inform our subscribers that there are still some copies of it in the office.

ED.

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.

MESSIAH.

NO. 5.

CARTHAGE, MAY 5, 1834.

VOL. 3.

THE KINGDOM OF HEAVEN.

NO. [1.]

In its first principles of faith, repentance and baptism the kingdom of heaven was introduced in the days of John the Baptist: in its facts and power it came when Jesus arose from the dead and sent down the Holy Spirit from heaven: but in several other matters, as the union of Jews and Gentiles, proclamation and church-order, it was perfected only under the apostles: it came, therefore, *per gradatim* or gradually, and might in this respect be compared, as the Saviour said, to wheat which a man sowed in his field, and which grew up imperceptibly, "first the blade, then the ear, then the full corn in the ear." This explains why John said the kingdom was approaching, and Jesus said it was come. In its first principles of reformation &c. it was come when John Baptized; but in power and spirit and other matters, it was in prospective—and only approaching.

It is asked, Was John's Baptism Christian Baptism? In answer I would say, that it were just as good sense to ask, Was John's faith Christian faith? Or, Was John's repentance Christian repentance? The reformation which John enjoined was the reformation which Christ enjoined; and the faith he required was the faith which Jesus required: John required them to believe 'on Him that was to come,' and pointed to Jesus as that personage, saying, 'I saw and bare record that this is the Son of God.' Now this is the very faith which Jesus demanded; for when the Jews asked him, what was the work which God required them to do, he answered, This is the work of God that you believe on him whom he hath sent.

But to return to the first question, Was John's Baptism Christ's Baptism: In relation to it I would ask the following: Did John's baptism introduce men into the Kingdom of God? This brings the first question within our reach; for I answer, that John's baptism did introduce those who obeyed it into the Kingdom; now if it did, then it is a rite or ordinance of that Kingdom; and if it belonged to the kingdom of heaven then it is Christ's, and if it is Christ's then the question is answered and the difficulty is obviated. But supposing that men who repented and were baptized by John, did not enter the kingdom of God, what then is to be done with the following scriptures? How do we dispose of them? The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Luke xvi, Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. How did men press into the kingdom of God? And, How did the publicans and harlots show the scribes and Pharisees the way into it? Certainly by no other way than by reformation and baptism being commanded to believe on him who was to come after, that is, on Messiah.

Why then were some of John's disciples baptized over again? No doubt it was because their first immersion had been administered after the death of John. For John's mission became defunct at his death; and as the Saviour after that event, became the exclusive teacher in the kingdom those who would enter that kingdom must needs enter it by his authority, all other authority being dead in the person of the Baptist.

The state of the case is this; John was a man sent of God to prepare a people for Jesus by reformation and baptism; the people reformed and were baptized and constituted the subjects of a new kingdom waiting for him that was to come—their Prince; he did come, and was baptized, and also entered that kingdom in the way appointed by God the Father: All this is made the subject of a parable, in John, x. which shows, that the baptized are the sheep, Christ is the shepherd, the kingdom is the fold, and John the porter. Christ immediately took up the baptism of the kingdom and the other principles of faith and reformation adding to the testimony which is necessary to faith, increasing the motives necessary to repentance, and finally, after his resurrection, ordering baptism from that time forward to be administered in the name of the Father and of the Son and of the Holy Spirit.

SILAS.

The following piece by the beloved Alumnus, on Parables, *if* most interesting and instructive. It contains some fine matter on the subject of the kingdom, and is worthy of an attentive and repeated perusal by every student of the Holy Oracles. ED.

THOUGHTS ON PARABLES.

NO. 2.

We have now before us the following inquiry:

How does it happen that parables, which, as we have seen, are eminently fitted for illustration and explanation, sometimes not only fail of this, but become a means of involving the mind in uncertainty and confusion?

In seeking to explain this difficulty, we have to observe, that various causes may be assigned for such an effect, and we might reasonably expect it to occur in any one of the following cases: 1st, Where there is *no definition or statement given of the subject of comparison*. 2nd, Where there is in the mind *an erroneous definition* of that which is the subject of comparison. 3d, Where the comparison is applied to a part of the subject *to which it was not intended to be applied*, or 4th, Where the *object chosen for comparison* is mistaken for the *subject itself*.

These cases we will now proceed to consider more fully; and as it regards the first, to wit, where there is no statement or definition given of the subject of comparison, it is obvious that here there is nothing whatever presented to the mind, to which the comparison can be applied, and consequently there is nothing which it can explain: nay, in this case a comparison has plainly the effect of confusing the mind by leaving it a prey to vain and uncertain conjecture, and in fact, constitutes a puzzle, a riddle or enigma. We have an example of this in Sampson's riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." This it seems puzzled the Philistines seven days, and had they not ploughed with Sampson's heifer, as he styles his better though certainly his weaker half, they might have wearied themselves seven years before they could have discovered that strength was made the emblem of a Lion and sweetness the symbol of honey.

Symbols indeed are always enigmatical unless we distinctly understand what they are intended to represent and being made to stand in the room of the subject of comparison, which therefore is not necessarily mentioned, they afford *us* ready examples of comparison without definition. A symbol as we have already defined it is the object of comparison substituted for the subject; in other words, it is an object used for the purpose of comparison, yet spoken of and even addressed as though it were the thing or person which it resembles; or to express it perhaps more clearly, it is a species of comparison in which the object selected for comparison is made *to personify* that which is compared. For example, the Saviour is compared to a Lamb, and this lamb is used as a symbol, or is made to personify the Saviour, so that John, in Revelation, does not say, that "in the midst of the throne and of the elders there stood" *the Lord Jesus*, but "there stood a *Lamb*;" and again he represents the *Lamb* as opening the seals, as standing on Mount Sion, &c. The Redeemer used the same figure, when taking bread and wine he said, "This is my body," and "this is my blood." Here he constituted the bread and wine symbols of his body and blood. On another occasion, he made his own body the symbol of bread, when he observed 'I am the bread which came down from heaven.'

This then is what we mean by a symbol, and if we understand those which we have just mentioned, it is only because we certainly know what they are intended to represent. A Lamb is a familiar symbol of *Christ*, and in the other instances the *subject* is distinctly stated; and this is no sooner understood than we can see the greatest force, beauty, and propriety in the comparisons, and are

enabled by them to appreciate more fully the character of that which they are employed to illustrate. But without this information they would for ever remain enigmas. Thus in the first chapter of John's Revelation, we read that the Lord appeared to John in the midst of seven golden lamps, and that he had seven stars in his right hand. When we are informed immediately after, that the seven lamps represent the seven churches, and the stars their messengers, we can see great propriety and beauty in these comparisons, but is it not evident that if the subject of comparison were no where stated, they would merely involve the mind in doubt and uncertainty? And this we find really to be the case with regard to those symbols which are made to personify something which is concealed or not defined. Of this we have an example in the 11th chap, of Revelations, where something is presented to us in the symbols of "two witnesses," "two olive trees," and "two lamps, which stand before the God of the earth." Now there is perhaps no passage in the book upon which commentators have dwelt more earnestly or exercised more ingenuity, and yet to this day no one has been able certainly to discover the meaning of these symbols. No doubt we would see the greatest relevancy in them as objects of comparison, if we were made acquainted with the things to which they apply, but until we obtain this information, we may indulge imagination as we please, and they will still continue to be inscrutable and incomprehensible, a means of producing in the mind uncertainty and confusion. The same may be said of other symbols in the Book of Revelation, and indeed they seem to be employed for their very purpose of concealing the things which were about to happen, until they should actually occur, and thus reveal the meaning of the comparisons, by presenting the subjects to which they related.

We have then discovered a case in which a comparison however relevant and striking, will not only fail to elucidate a subject, but actually become a means of veiling or concealing it. And here we would remark how important it is that those who attempt to communicate instruction to others, should pay regard to the laws that govern the human mind. There are certain avenues through which alone the human mind can be approached, and it becomes every teacher to be well acquainted with these, that he may readily gain access to it. As a walled town can be entered only through its gates, so knowledge can be communicated to the mind only through what may be termed its portals; and although in respect of these, various minds may differ somewhat from each other, on account of a discrepancy in age, education, prejudices &c., yet there are certain general rules applicable to all, and among these there is no one of greater importance than this; that an unknown subject, (unless we wish it to remain unknown) must be distinctly stated and laid down, before the comparisons employed to illustrate it can be understood—in a word, *that definition must always accompany illustration.*

It may be well to observe further, that although a statement of the subject must always *accompany*, it is not necessary that it should *always precede* illustration. In some cases, on the contrary, it is with much elegance made to fol-

low, as where it is wished to make a sudden and forcible impression upon the mind, or to obtain its previous consent to certain truths or principles, which from pride, selfishness, or some other cause, might not be readily admitted, if the subject to which they were to be applied were already stated. When the prophet, divinely guided, appealed to the king for justice against "a rich man who had exceeding many flocks and herds," and yet to feast the traveler, took away from the "poor man" his "only lamb," which "had grown up together with his children," had "eaten of his own meat, drank of his own cup, and lay in his bosom, David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die, and he shall restore the man four fold because he hath done this thing, and because he had no pity." How striking then became the application of the parable! How overwhelming the solemn annunciation of the subject. "*Thou art the man!*"* Again, comparisons are introduced before the subject they are designed to illustrate, for the purpose of exercising the mind upon things, with which it requires time to become conversant, and inculcating certain leading truths, which are in due time required to be fulfilled in the subject of comparison. The effect of comparisons thus presented is to excite the eagerness of curiosity, and engage the faculties of the mind in a close and anxious search for their hidden meaning, while any truths which they may teach incidentally, or which may be connected with them, produce in the mean time a lasting impression. Thus the Mosaic institution preceded and shadowed forth the Christian, and while by the most graphic imagery it displayed its various parts, and exhibited by the most appropriate symbols the great sacrifice which was to be offered up for the sins of the world, it impressed at the same time upon the minds of men these all-important truths—the unity of God, the holiness of his character, his justice, his mercy, his faithfulness, the nature and exceeding sinfulness of sin, and that without the shedding of blood there could be no remission,—preliminary lessons which it required time to communicate, and without which the world could never have understood, or in any degree appreciated the atonement made by Him who was the "end of the law," in whom "the vail was done away," in whom (the true subject of comparison) all types and symbols had their explanation, and without whom these would have remained for ever mysterious and incomprehensible.

If we now turn our attention to the 13th chap, of Matthew, we will find presented the very case which we have just been considering; and will perceive that the first parable, that of the sower, was delivered to the multitude by the Messiah, without any statement or definition of the subjects or persons, to which it was intended to apply. "He spoke many things unto them in parables, saying, Behold a sower went forth to sow &c." But they were not informed who was represented by "the sower," nor of what "the seed" was

* This affords a striking proof of the power of illustration which parables possess as soon as the subject of comparison is stated.

made a symbol, nor was there any thing previously presented to their minds to which they could apply the comparison of seed fallen "by the way side," or "among thorns," or "upon stony places" or "in good ground." Consequently the parable could not be understood; and that the want of definition was the only cause, will appear abundantly evident when we observe the manner in which the Saviour expounded it, which was by simply stating what the symbols he employed stood for. "The seed," says he, is "the word of God,"* the "sower," he who "sows it;" that "which fell by the way-side," and was "picked up" by the "fowls of the air," represents the case of one who "hears the word of the kingdom and receives it not, then cometh the wicked One and taketh it away;"—that which fell upon "stony places," represents the case of one who "at first receives the word," but having "no root in himself," soon withers away;"—that which fell "among thorns" exhibits the case of one who "hears and receives" the word, but "cares" and riches render it unfruitful; and that which fell into "good ground," and "brought forth fruit abundantly," is an illustration of the effect produced by the reception of the word in "a good and honest heart." So we see that however striking the parable may appear to us, after we are supplied with a statement of the subjects to which its various parts relate, it would, without such aid, only serve to embarrass, and confuse the mind. In these cases, indeed, *definition* is to *knowledge* what *eyes* are to *vision*; and as the radiant noon-day sun would pour forth floods of light in vain, if we were without eyes, or if our eyes were closed; so the most appropriate and beautiful comparison which could be imagined, would unless the mind distinctly perceived the subject to which it applied, not only fail to enlighten, but actually become itself an insoluble enigma, and as difficult of comprehension to us as light to one born blind. Yet as the sun is intended and fitted to give light to those who have eyes, and will use them, so a just comparison is eminently calculated to communicate knowledge to those who are furnished with, or will receive a definition. †

* Mark and Luke

† The question may arise here, why did the Messiah address the Jews in parables without stating the subject of comparison, or without communicating instruction to them? This enquiry was made by the disciples, and the reply was, "that they seeing. might not see, and hearing might not understand." And this was justice. For "to him that has, more shall be given, but from him that has not shall be taken even that which he seems to have." These self righteous Jews supposed themselves already wise. They seemed to have eyes, nay *they had eyes*, but as the Saviour declared, quoting the prophecy of Isaiah, "their eyes they" had "closed" lest they should "see with their eyes," their ears they had stopped "lest they should hear," and be converted and healed *by the Messiah*. Their eyes they had closed against the light and their ears would not hear the instructions of Jesus, for being filled with thoughts of worldly grandeur, and distinction, "their hearts" having "become gross," they had pre-judged his character, and already virtually rejected him as the Messiah. As, therefore, it would have been fruitless and unwise to have attempted to teach or reveal any thing to those who obstinately closed their eyes against the light of truth, so it was perfectly consonant to justice and propriety that their pretended wisdom should be utterly confounded by parables without a definition.. "Because you say, we see," observed the Saviour, "therefore

We come now to the consideration of the second case, *where there is in the mind an erroneous definition of that which forms the subject of comparison*. Here the subject is stated, but is imperfectly or erroneously understood; that is the idea which the mind has conceived of the subject, is erroneous, and consequently is not a representation of the true subject of comparison. The comparison, therefore, not being applied to the true subject, and having no legitimate application to any other, either leads to error or becomes a source of doubt, conjecture, and confusion. Thus when Baptism is compared to a being born of water, to a washing, to a burial and resurrection, these comparisons serve only to confuse the minds of those who imagine that Baptism is sprinkling or pouring, while they appear very fit and striking illustrations, to those who have a correct definition of the term. But the parable which follows that of the "sower," is so striking an exemplification of this, and has, for this reason, been so long misunderstood, that it deserves our particular attention. It is as follows: "*The kingdom of heaven may be compared to a field in which the proprietor had sown good grain, but while people were asleep, his enemy came and sowed darnel among the wheat and went off. When the blade teas up and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, sir, you solved good grain in your field; whence then has it darnel? He answered, An enemy has done this. They said, Will you, then, that we weed them out? He replied, No: lest in weeding out the darnel, you tear up also the wheat. Let both grow together until the harvest; and in the time of hardest, I will say to the reapers, first gather the darnel, and make them into bundles for burning, then carry the wheat into my barn.*" Thus explained to the disciples: "*He who sowed the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the darnel are the sons of the evil one; the enemy who sowed them is the devil. The harvest is the conclusion of this state; and the reapers are the angels. As therefore the darnel is gathered and burnt, so shall it beat the conclusion of this slate. The Son of Man will send his angels, who shall gather out of his kingdom all seducers, and iniquitous persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shine like the sun in the kingdom of their father.*—[Dr. GEO. CAMPBELL'S Translation.]

This parable has often been appealed to in justification of corrupt communion. When sects have been charged with harbouring in their churches the unjust, the ungodly, and the profligate, their reply has usually been: 'The Saviour himself

your sin remains." Again, "For judgment am I come into this world, that they which see not, might see, and that those who see might be made blind." And even if he had stated the subject of comparison, they would not have received his instructions, for in some cases in which he did do so, as in the parables following "the sower" where he stated the subject, the kingdom of heaven, the result was the same. In a word, they had *eyes*, but not *to see*—they had *ears*, but not *to hear*. Therefore on such occasions, the Saviour usually concluded by saying; "He that has *ears to hear* let him hear;" and to his disciples who were teachable, and desired to know the meaning of the parables, he remarked; "Blessed are your eyes because they see, and your ears because they hear."

declares that the church or kingdom of heaven would contain both tares and wheat, both wicked and righteous, that these tares or darnel must be permitted to grow with the wheat, and cannot be separated until the harvest—the church cannot be purged until the end of the world! This has commonly been rebutted by saying, that the tares and the wheat are indeed to grow together, but not in the church, for, says the Saviour, "The field is the world." It is evident, however, that neither party have understood the parable; for the comparison is plainly between *the kingdom of heaven* and *a field containing both darnel and wheat*; so that it matters not what the field may be, whether the world or not, the kingdom of heaven is just like such a field; now if the kingdom of heaven be like such a field, and this phrase "kingdom of heaven" mean the church as is commonly supposed, and that by both parties, it follows, that the church is actually compared to such a field, and that the children of the devil and the sons of the kingdom must remain together in the church, until the end of the world. Besides, it is said that the angels will gather the wicked "out of the kingdom," and of course it must be admitted that they are now *in it*. But this conclusion that the openly wicked (for the darnel were observed as soon as the wheat and were quite conspicuous) are not to be separated from the church is too sweeping even for the sects, who do sometimes excommunicate, the parable to the contrary notwithstanding; and it is plainly irreconcilable with many plain injunctions of holy writ, as well as the purposes and genius of the Christian religion. Thus this parable has remained a source of confusion, obscurity and error, and wholly in consequence of the want of a correct definition of the subject of comparison!

But it will be asked, If the phrase "kingdom of heaven" cannot be understood to mean the church without involving this difficulty, what does it import? To this we would reply, that as we have no reason to suppose these words to be used in an appropriated sense, we are bound to take them in their common acceptance; and that whatever meaning we ordinarily attach to the word kingdom or the word heaven, they should be permitted to retain. What then do we mean by *kingdom*? This term usually includes several ideas. 1st, It implies *a king*, as a kingdom cannot exist without a king. 2ndly, It implies *subjects* without which there can neither be king nor kingdom. 3dly, It implies also a *territory* or *realm*, in or over which the king reigns, and in which the subjects live. These three things, king, subjects, and territory, we conceive to be essential to the *existence* of a kingdom. When a territory is possessed, and the subjects have vowed allegiance to the king, we can say with truth, a kingdom exists, if it should have commenced but an hour before, and there should be as yet no constitution, no law promulgated or administered. Yet the administration of Jaw, and perhaps a constitution, are to be considered as absolutely essential to the *subsistence* and perfection of a kingdom. Every kingdom too has its manners and customs, and kingdoms are distinguished from each other by these more perhaps than by any thing else; at least a peculiarity of manners and customs distinguishes nations from each other, more than a difference in laws, and is a more invariable attribute, as some nations possess peculiar manners and customs and have no laws—for example the inhabitants of the Marquesas islands, who are re-

gulated solely by their customs. Kingdoms may be also good or evil, and greatly prized and esteemed on account of the happiness and privileges enjoyed by the subjects, or be disliked or avoided by reason of the tyranny and oppression of the Monarch. For our present purpose, however, it will suffice to consider these three essential attributes of a kingdom, viz. *king*, *subjects*, and *territory*.

In the kingdom of heaven then we must have a king, subjects, and a territory. It will be at once conceded that CHRIST is the *King*, Son of the Living God. "I have set my King," says God, "upon my holy hill of Zion." Therefore it is called the kingdom of *heaven* by Matthew, or the kingdom of God by the other Evangelists, being under the government of God in Christ, and belonging to God or to heaven. It is also evident that the *subjects* are those who have vowed allegiance to King Jesus, and submitted to his authority. And now where is the territory? Not in the moon certainly, not in Jupiter or Saturn, Mars or Mercury. No: undoubtedly it must be upon the earth. But does any particular part of the earth form this territory? Is it confined to any of the islands of the ocean—to any of the great continents? Is it limited to any district? By no means. Time was when the land of Canaan was the territory of God's kingdom among the Jews—they were the subjects, and the land in which they dwelt was the territory. But the landmarks of Judea have been broken down, the rebellious subjects have ceased to possess the land of promise, and THE WORLD—the WHOLE EARTH has become the territory of a more glorious and extensive kingdom—the kingdom of heaven. Therefore said the Saviour to his apostles, Go ye into *all the world*. * * * * Therefore said an apostle to the subjects of King Jesus: All things are yours, *the world*. * * * * Therefore the saints rejoice before the King, saying, We shall reign with thee upon *the earth*. Therefore said the Saviour, The field is *the world*. It is scarcely necessary, however, to adduce further proofs of a matter so plain, for the subjects of Christ live in the world, and may enjoy the blessings of his reign in every part of it, and the territory of every kingdom is where the subjects live under the government of their king. So we perceive that the kingdom of heaven is not the church, and that in this parable, the church is not at all the subject of comparison; in short that it has in reality no more to do with it than *holiness* has to do with the Pope of Rome. Being therefore always applied to a wrong subject, it has always been misunderstood, or rather not understood at all; nay for want of a correct definition it has been a means of confusion and the occasion of erroneous views and practices.

It is worthy, however, of enquiry here, if this parable of the darnel in the field, do not apply to the church, how does it apply to the kingdom of heaven as we have now defined it? This inquiry brings us to the consideration of the 3rd case in which comparisons may produce confusion, viz. *where the comparison is applied to a part of the subject to which it was not intended to be applied*. This is indeed equivalent to applying it to a wrong subject, for, as every parable 'elates to a particular subject, and all subjects may be looked at in various points

of view, so every parable or comparison has some particular part of that subject to illustrate, and will only confuse the mind and lead to error, if applied to the whole subject, or to any other part of it, than that which it is intended to elucidate. In this respect, a parable resembles a painting, which can give but one side of an object; it may be a front, back, or side view, but it cannot present all sides. Or it may be compared to a lamp shining upon an opaque body; it cannot shine upon all sides at the same time, but if one part is illuminated, others are left in the shade. Yet as we can, by a series of paintings, display all sides of an object; and as the whole of an opaque body can be illuminated by surrounding it with lamps, so every part of a subject maybe illustrated by a series of appropriate comparisons. Hence the necessity for so many parables to illustrate one subject—the kingdom of heaven.*

To what part then of the kingdom of heaven relates the parable of the darnel in the field? Can we apply it to the king? No: this is wholly out of the question. Can we apply it to the subjects? This would be equally incorrect; for though the subjects might be fitly represented by the *wheat*, they cannot be supposed to be like the *field*, and the comparison is *between the kingdom of heaven and a fold containing both wheat and darnel*. In what particular then we repeat does the kingdom of heaven resemble such a field? Certainly, as it regards its *territory*. And this is just the explanation given of it by the Saviour,— "the field," says he, is, or represents "the world," which is the territory of that kingdom. We can now perceive the whole beauty of the parable. The main purpose of it, is to show, that *in the territory* of the kingdom of heaven the righteous and the wicked must be permitted to remain together till the end of the world;—that a separation cannot be made sooner; else, as Paul says, "we must needs go out of the *world*." For, 'the darnel cannot be rooted out, without tearing up also the wheat:—if the Lord Jesus would descend in flaming fire, with all his holy angels, to reap the "harvest of the earth," † and to take vengeance on those who know not God and obey not the gospel, while the righteous and the wicked are mingled together as at present, both being equally susceptible of injury, would equally suffer—both would be destroyed. But at that time, says the apostle, the saints "shall be caught up to meet the Lord in the air," and thus be far removed from danger. Till this "reaping time" has come, however, it seems they are to remain together. And why not? Do we not know that people may live in the territory of a kingdom without being subjects? How many thousands live in the territory of Great Britain who are not subjects of King William—foreigners, strangers, aliens, who yield no homage, and own no allegiance? So is it in the kingdom of heaven. *As it regards its territory*

* There is perhaps no point or trait in the kingdom of heaven which the Saviour has not illustrated by a comparison. It would be both pleasing and profitable to draw out an analysis of the kingdom, marking the true application of the parable to its various parts, and tracing accurately every point of resemblance.

† See Revelation, chap xiv. 14—20.

every one is in the kingdom of heaven—but every body is not in the *church*, every one is not a *subject!*—Nay the aliens and rebels are by far the most numerous, and many false kings exercise dominion over different portions of this territory, and even oppress the people of God, during this the suffering state of Christianity, but the time will come when the rightful sovereign shall be revealed, the "Lord of Lords," the "King of Kings," who is called also the "Blessed and only Potentate"—the "King of saints;" when he "shall cause his enemies who would not have" him to "rule over them," to be slain before him, and "shall reign before his ancients gloriously." Then shall the righteous shine forth like the sun in the kingdom of their Father!

How perfect then, how strikingly descriptive is the parable! How important the lesson which it teaches! How joyful the truth which it confirms! Let us then rejoice, for this territory is ours—this beautiful earth with all her green valleys, and her lofty mountains,

"Rock-ribb'd, and ancient as the sun;"

with all her pleasant islands, and mighty continents, her boundless oceans and her winding streams—with all her fields and forests, her fruits and flowers—this world is ours! Thanks be to God!—well indeed may we say, with the apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things!"

To return, however, to our subject:—We have seen that parables have each some peculiar point of application, and that if applied to any other, they produce obscurity, and lead to error. Of this we have other instances in the parables which follow that of the tares of the field. In the two immediately succeeding, the kingdom of heaven is compared to a grain of mustard-seed which became a great tree; and to leaven which, hid in three measures of meal, increased until the whole became leavened. These evidently illustrate the great increase, from a small beginning, of the kingdom of heaven as it regards *subjects*. They have no relation to the king, territory, laws, privileges or any thing else belonging to the kingdom, but to this single point alone, and consequently would be without meaning if applied to any oilier. The three following parables delivered to the disciples alone, also afford examples of this. In the first, he compares the kingdom of heaven to treasure hid in "a field, which when a man has discovered, he conceals the discovery and for joy thereof, sells all that he has and buys that field." In the second, he compares it to "a pearl extremely precious, which a merchant, in quest of fine pearls, having found, sold all that he had and purchased it." In these the only point illustrated is the value of the kingdom. For, as we have before observed, one kingdom may be more valuable than another, and more to be desired, as it regards the privileges to be enjoyed in it, the perfection of the government, and the happiness of the subjects. In the third, it is likened to a sweep-net cast into the sea, which encloses fishes of every kind &c. which are separated when it is drawn ashore. This exhibits the same point as the parable of the darnel in the field. The *territory of the King-*

dom is as a sweep-net &c. containing good and bad, which are to be separated at the end of the world. "Then, says he, "the angels" (before compared to reapers gathering the darnel from among the wheat) "will come and separate the wicked from among the righteous, and throw them into the burning furnace; weeping and gnashing of teeth shall be there." Having the subject thus plainly before them, the disciples, it appears, understood these parables; and when Jesus inquired, "Do you understand these things, they replied, yes, Master."

While we are speaking of the error of attempting to apply a parable to *every part* of a subject, while it relates only to a *single* part of it, it may be well to notice another error connected with it, viz. that of seeking to find an application *for every part of the parable*. There are many things introduced in parables, particularly when these are drawn out in the form of short historical narrations, which have no application whatever to the subject of comparison, though they are very necessary to the parable itself. These are like the ground or the *drapery* of a portrait, which forms no part of the person or figure represented, but serves to beautify the picture and render the portrait itself more conspicuous. Thus in the parable of the mustard-seed, it is represented as becoming a tree, and we are told that "the birds of the air took shelter in its branches." Now what have these birds to do with the kingdom of heaven? Just nothing at all! Spiritualizes, it is true, have found many an application for them, and displayed their ingenuity in publishing a fine story about the tree being the church and the birds representing the sinners as resting in it, during dark seasons &c. &c. for the parables have always afforded these gentry great scope for the exercise of their imaginative faculties. But the purpose for which these birds are introduced is extremely plain, being merely to impress the mind more strongly with the fact that the small mustard-seed had grown into a large tree; of which, its being capable of affording shelter to the birds is adduced as proof, thus constituting the imagery or drapery. Again; the case of the man who found the treasure and concealed the discovery of it. has given rise to many wise conceits, and some, in this day of "seeking religion" and "getting religion," have supposed, that, when a person discovered where "religion" is to be got, like the man with his treasure, he should keep it a profound secret until he has helped himself well. But the kingdom of heaven is compared to *the treasure*, and how greatly it enhances the value of that supposed treasure in our eyes, when we are told, that he who found it, was so anxious to secure it, that he carefully concealed the discovery until he had made the field his own? This is just what we would expect him to have done. For had he made it known, some one might have anticipated him in the purchase and he would thus have been deprived of a treasure, to obtain which he willingly parted with all he possessed.

We come now to the *4th* and last case which we have mentioned in which comparison may lead to error, viz. *where the object selected for comparison is mistaken for the subject itself*.

This case is most likely to occur where symbols are employed, and we have several examples of it in the New Testament. On one occasion, the Saviour said to his disciples, [Matthew, xvi.] "Beware of the leaven of the Pharisees.

On which they said, reasoning among themselves, "This is because we have brought no loaves, with us," supposing the leaven itself to be the subject of which he spoke. But Jesus said to them—"How is it that you do not understand, that I spoke not concerning bread, when I bade you beware of the leaven of the Pharisees and Sadducees? Then they understood that he cautioned them not against the leaven, which the Pharisees and Sadducees used in bread, but against their *doctrine*." The woman of Samaria fell into the same mistake when she supposed the Saviour to mean literal water when he spoke of "living water." Accordingly she spoke of the well being deep—of his having no bucket, and finally expressed a desire to obtain some of that water, that she might never be thirsty, nor have the trouble of coming to draw. The Roman Catholics also have committed the same blunder. For they, when it suits their purpose, are quite ready to insist "that the scriptures mean what they say," and in endeavouring to substantiate transubstantiation are wont triumphantly to ask: "Does not Christ say this [bread] *is* my body?" Yes, we would reply, most assuredly he does!—and just as certainly he says in another place, "I am bread." Now the same argument which will prove that the bread and wine are the real flesh and blood of Christ, will prove that he himself was bread, and consequently possessed of neither flesh nor blood. To such absurdities are men driven from ignorance of the common figures and rules of language!

It would seem then that the phrase "the scriptures mean what they say," is not correct, if when we say is, we mean what we say. For when they speak figuratively and symbolically they do actually say one thing and mean another; and though in order to know what they do mean we must certainly first know *what* they say, yet it is equally necessary to know *how* they say it: that is, whether they speak literally or figuratively. This being determined, they are of course to be understood according to the common rules of language, and just as we understand each other. It is therefore more correct to say, "The scriptures speak as those to whom they were written were wont to speak—they are in the language of men, and are to be interpreted not by the power of imagination, but according to the laws that govern language."—

But we must conclude for the present. We trust that we have ascertained that parables or comparisons are eminently fitted for illustration, and that we have sufficiently explained the circumstances which sometimes cause them not only to fail of this, but to become a means of involving the mind in uncertainty, and like ignis fatui rather to lead into the quagmire of error, than like a steady and brilliant lamp to guide us to the firm and everlasting abode of Truth.

ALUMNUS.

? Will our beloved Alumnus favour us with a third piece on Parables, and furnish us in it with an exposition of the nature of an emblem; how it is connected with the thing signified by it; whether it is appointed to do what the thing signified should do: whether our attention to the emblem is to be regarded as reverence for the subject of the emblem; and whether there are emblems in our religion, &c. &c? By doing this Alumnus will confer a favour on many brethren. EDITOR.

REPLY TO MR. LYND.*(Concluded.)*

Mr. Lynd has given us an exposition of what Ananias said to Paul, and boasts of it as an argument of singular weight which men may cavil at; but to meet which and overthrow it is, he says, impossible. He asks in his piece which I have already published, why I did not attend to it. My answer is, that I did not think it worthy of any notice; but least he should imagine that our silence was on account of the invisible force rather than the evident imbecility of the argument we shall set down the whole paragraph in which it is contained and afterwards examine its several parts.

Extract from Mr. Lynd's Pamphlet.

"But did not Ananias say to Paul, "Arise and be baptized and *wash away thy sins?*" This language is either literal or metaphorical, and we are willing that either horn of the dilemma should be taken. If it is literal, then sins are something external and tangible, which water can wash off in the same way that defilement may be washed away from the body. But here is a manifest absurdity which the greatest idiot in the world can perceive, If the language is metaphorical, then baptism is *merely emblematic* of our putting away sin, and living a new life. Now the emblem and the thing signified by that emblem, can never be identified, and hence the forgiveness of sins in the act of baptism is out of the question. This is an argument which any man may cavil at, but to meet which and overthrow it, is impossible.

1st. This language is either literal or metaphorical:

This language! how loose! how indefinite! How much of this language, pray? Do you mean the whole of it together? If you do, then certainly you are very much mistaken: for surely the word "arise" is not metaphorical; surely the word "*baptized*" is not metaphorical. Was not Paul literally to arise? Was he not literally to be baptized? and if he was, as the greatest idiot in the world might be supposed to know and acknowledge, are not two thirds of the words in question used literally? Undoubtedly they are. *Wash away thy sins*, therefore, is the only part of the language in question about which we can with propriety ask, Is it literal or metaphorical? Now if it be metaphorical, and you say it is, what, pray, is it metaphorical of? Is not "wash away your sins" a metaphor for "remission of your sins?" Or is it a metaphor of something else? Washing is the object of comparison what pray is the subject which is compared to it? What is literally the thing compared to a washing? Is it not remission? And does not "be baptized and wash away your sins" signify neither more nor less than "be baptized for the remission of your sins?" Undoubtedly it means nothing else. Paul was baptized for remission if he was

baptized at all, Peter says so. But the literal remission which was administered to him in this ordinance is styled a washing away of his sins in allusion to the washing of his body in the pure waters of baptism; nothing short of perversity itself could possibly fail to see a matter so manifest.

2nd. *If the language is metaphorical, then baptism is merely emblematic of our putting away sin and living a new life.*

This in my judgment is positive nonsense; does the metaphorical use of a word in regard to any thing constitute that thing an *emblem*. When Jesus is styled the lamb of God, does this metaphorical use of the word Lamb, make the Saviour emblematic of something? When Herod was called a fox, what did the metaphor make him emblematic of? But baptism is not compared to a washing; it is literally a washing of the body. Paul says so, "Your bodies washed with pure water." It is undoubtedly remission which is compared to a washing Is the comparison not a fit one? When God by forgiving us cleanses us from the guilt of our former iniquities, is it improper to say he has washed us from our sins? Surely no: when it is considered that water is the emblem and the blood of the Lamb the thing signified, the figure is as proper as it is beautiful. Blessed be the name of the Lord.

"*Putting away sin.*" This is Mr. Lynd's translation of the Greek word *aphesin*, which is as absurd as it is unauthorized. "Be baptized for the putting away or relinquishment of sins! Whosoever believeth on him shall receive relinquishment of sins!" What a New Testament Mr. Lynd would make were he to become its translator! For this absurd rendering of the Greek word he has not submitted a single authority; and yet in the paragraph quoted he has used it as if he had established it by the most undoubted proofs. This is that species of sophism which logicians style *petitio principii*, begging the question.

But here comes the last part of Mr. Lynd's paragraph—the irrefragable unconfutable, and invincible argument, which men may cavil at, but to meet which and overthrow it, is impossible!

3d. *Now the emblem and the thing signified by that emblem can never be identified, and hence forgiveness of sins in the act of baptism is out of the question.*

Let us suppose a case; let us suppose that the Governor of Ohio had been applied to for a reprieve, and the proper official document came on with the Governor's name thereunto subscribed. Would not his name be merely emblematical of his authority? Surely it would be nothing more: for you might destroy both the document and the name appended to it without destroying the Governor's power, who could just as easily frame a second as he did the first. But suppose the Governor's instrument arrived to reprieve the poor prisoner, and that Mr. Lynd or somebody of his turn for reason and interpretation were sheriff what would be the result? Would he let the prisoner go? O no, he would say, The emblem and the thing signified, this document and the Governor's authority of which it is the emblem, can never be identified, and therefore a re-

prieve by this act of the Governor is out of the question. This, Reader, is an application of Mr. Lynd's invincible argument to a case in which its immense force can be seen clearly. Is it not a powerful argument? To refute it is impossible! Now reader would not the document which formed the emblem of the Governor's authority be the very medium, the immediate and adequate medium of the poor prisoner's deliverance or reprieve? Undoubtedly it would. And I am persuaded that in regard to emblems the very reverse of Mr. Lynd's doctrine is true. I am persuaded that whatever is done by an emblem, is done as perfectly as if it were done by the thing signified by the emblem. For instance, a Lamb is in scripture the emblem of the Saviour, and therefore it is made to appear in heaven and in the midst of the throne and to open the seven sealed book which contained the prophetic history of the chinch. Now whatever the Lamb did was done as if Christ had done it who was signified by that Lamb, and so of all the other emblems in the Revelation. And so also of the emblematic sacrifices under the Law, they were figures for the time being of the great sacrifice which is Christ; and the people were pardoned when they offered; hence they were called sacrifices for sins, and without shedding of their blood there was no remission. And so of baptism; it is, as Mr. Lynd says, *merely emblematic* of the washing virtue of the blood of the Lamb. Still we are pardoned in it, for whatever the thing signified will do the emblem is appointed to do that thing, so that without baptism there is no remission for the sinner just as without the thing signified by baptism there is no remission. If then the sacrifices under the law and baptism under the gospel are emblems, they were made emblems to do what the thing signified by them does. Where now is Mr. Lynd's invincible argument! Why the fact is he does not seem to understand the purpose for which an emblem is employed and this ignorance of his constitutes the whole strength of his argument.

We now close our reply to Mr. Lynd by offering him a fair opportunity to defend the essential doctrines of his church. 1st. Is the Holy Spirit's special operation on the mind necessary to faith? 2nd. Is the operation of the Spirit necessary to repentance and obedience? 3. Is there an instance in the scriptures of any one receiving the Holy Spirit before faith and repentance?

If Mr. Lynd will argue the affirmative of any of the above propositions he shall have page for page in the Evangelist, and I engage to show him that his gospel has not the promise of the holy spirit in it: that he preaches faith without evidence, repentance without motives, and obedience without remission. Now may the good Lord preserve the righteous from error; may he correct the mistakes of his saints; may Mr. Lynd, as a professed minister of the church, be led to see the truth in every thing which relates to the holy religion which he teaches; may the scriptures be read and understood and obeyed until all Christians and all Christian teachers shall see eye to eye; and to God and the Lamb be the praise for ever.

WALTER SCOTT.

DR. WINANS.

There are now before me seven letters from Dr. Winans chiefly on the subject of the holy spirit. I shall make such extracts from them as seem related to the proposition which the doctor was pleased to espouse; and then make such remarks as may seem befitting the enquiry in its present state.

March 7th.

I have just finished reading the third No. of the Evangelist. I have now pretty nearly gained my object. I had verily conceived that God, his Spirit and his Word were used synonymously in the scriptures; I am now willing to stop, and hear you on the affirmative of the proposition submitted by yourself, viz: "Do we or do we not after obeying the Gospel receive the Holy Spirit in his proper existence or as the first Christians did?"

March 27th.

Brother Scott. I will admit and I presume every other body will admit, that God is God, that the Holy Spirit is the Holy Spirit, and that the Word is the word; you need not use any further arguments to prove these positions; but that men and women have received the Holy Spirit since the destruction of Jerusalem as they did before that I should be very willing to hear you attempt to prove.

April 12th..

Brother Scott You say "the Holy Spirit is the Holy Spirit;" to this I agree; also "that such as obey the gospel now receive the Spirit as did the Primitive Christians." Leaving out the Apostles and Prophets the subjects of Joel's prophecy I object not to this proposition. Christ told his disciples that his Father would give his Holy Spirit to those who asked him &c.

April 10th.

Beloved Brother Scott. I fear that even up to the present time we have not understood each other. I am conscious that you have not understood me; and I shall now try to let you know how I have understood you. I have understood you to teach two separate or abstract operations—the first of the Word to sinners abstract from the Spirit; the second of the Spirit to Saints abstract from the Word. It is these abstract operations which I cannot understand. You have understood me as contending that the Word abstract from the Spirit moved the Prophets to speak, and I have understood you as contending that the Spirit abstract from the Word moved the Prophets to speak &c.

ANSWER.

BROTHER WINANS,

I am sure I have not misunderstood you; hear me and judge. Then I understand you to have contended by a few arguments that "the word is the spirit." do not understand you to have been contending for any

kind of operation abstract or concrete. The question was one of identity not of operation. Do I not conceive aright of your course? As for myself I have had no affirmative before me; I only purposed to examine the number, validity, and weight of your arguments in support of the proposition which you were pleased to espouse. But it is very possible you have misunderstood me seeing you have first of all nearly misunderstood yourself. You have now abandoned your proposition as untenable, and admitted that the word is the word and the spirit the spirit. In doing so you have explained what I meant by the phrase "proper existence," that is you have admitted the spirit is itself and not another thing, viz: the word. To receive the spirit therefore in his proper existence is to receive himself not the word. The apostles received the word from the lips of Jesus; they received the spirit from heaven.

You wish to hear me on the affirmative of the following proposition, viz: Do we or do we not after obeying the gospel, receive the holy spirit as the first Christians did?

For my sentiments on this subject see my discourse on the Holy Spirit, vol. 2, *Evangelist*, No. 2. I believe the doctrine of the scripture in relation to this matter is found there.

Your brother, &c.

WALTER SCOTT.

PROGRESS OF THE GOSPEL.

I have nothing very encouraging dear brother as respects the progress of the reformation in this section. This place is the strong-hold of partyism, but glory to God and to the Lamb, we fire not discouraged. A four-days meeting closed on Monday, the principal object of which, was to call into the field some bold fearless, independent evangelists, fitted and determined to declare the whole council of God: Michael Combs, James Ross, and Isaacs, were elected as the individuals from whose labours we conceived we should have reason to hope for the results which we so anxiously desire.

Greencastle, Ia.

SAMUEL TAYLOR.

To brother Scott and to all the saints in Carthage, grace, mercy and peace from God the Father and the Lord Jesus Christ. I thank my God that notwithstanding the zeal of those who oppose the ancient order of God's house, the reformation is gaining ground on all hands: even in places in which there are but few additions a spirit of enquiry has been lighted up which, I trust, will never be quenched: Some are gradually emerging from error; others having made greater proficiency are wholly disentangled from the doctrines and commandments of men. Even the adversaries of the reformation begin to appeal to the scripture, a matter of very recent origin, so that even upon them the light is

breaking: eight or ten years ago it was not so. It is beginning to be said evert by the sectarians that the oracles of God should be the Man of our council; the we should interpret them for ourselves; that we should understand them to mean what they say.

But if this be a cause of joy, it is still more blessed to behold the children, who have been under the bondage of creeds and confessions, set wholly free, and coming forth to the light and liberty of the Word of Jesus. Blessed be the name of the Lord!

On the 1st and 2d of this month I attended a meeting in Knox Co. where there was a regular Baptist church of forty or fifty members. On Saturday evening a church was formed on the principles of the Gospel, and all who were willing to be governed by the New Testament were invited to come forward. About one half of the old church joined with us; an invitation was given to poor sinners, and throe came forward and were forthwith [like the Jailor] baptized in the name of the Lord Jesus. Next day two more confessed, and on Monday another, making in all six. On the first day of the week we returned from the water to break the loaf, and a happier season I never witnessed.

The church in Mansfield has increased to upwards of two hundred members in one year. But the disciples are not so numerous hero as in other parts of the country.

May the Lord keep the feet of the disciples in the paths of peace, and finally bring us to where all jarring shall cease.

Yours, in the hope of life eternal.

Mt. Gilead, O.

JACKSON BOWLING.

Beloved Brother. I am but a young and tender branch of that vine which the Father dresses, nourishes, and succours. I have just launched, my beloved' brother, on the mighty deep to buffet the waves of Christendom; to stem the opposition of those who dislike reform; to attack the strong holds of Satan; and to present to the people the ancient gospel in its original simplicity.

In Nov. last I left Virginia, my native state; there the reformation had made but little progress: there were not more than five who professed the ancient gospel; of whom Martin Slaughter was one with whom also I often had sweet communion, conversing of joys beyond the grave: Having been only ten months in the kingdom of the Messiah I need instruction from the wise and more experienced. O! may I speak forth the words of truth and soberness; may sinners be converted; may God be glorified; and may I be preserved blameless until the Lord Jesus comes in the glory of the Father.

Your brother in the hope of never ending felicity.
Jefferson Co.

GABRIEL B. MOORE.

Answer.

Dear young brother,

The Lord bless you; may he cause you to flourish like the vine. Read the word; meditate; pray; trust in the Lord at all times, and you will grow like a tree planted by the river of waters. Seek the company of the good, the wise, the aged, and may the God of peace preserve you unto eternal life. ED.

Mayslick, Ky. Jan. 21st, 1834.—Beloved brother Scott, The soldiers of Jesus should put on the complete *armour* according to the direction given by the great captain of salvation, and then indeed may we expect success and a complete triumph. "Hold out faithful unto the death, and I will give you a crown of life is the good promise." O Lord, help us, and enable us and all thy disciples to do this, and to thy Holy name be all the praise!

May grace, mercy and peace be to you and all his faithful followers, from God and from Jesus our Lord. Blessed be God the Father of our Lord Jesus Christ who has begotten us to a living hope, by the resurrection of Jesus Christ from the dead.

And now dear brother in Christ, and beloved in Jesus, let us press on towards the mark for the prize of the high calling of God which is in Christ Jesus, that we may attain to eternal life. O blessed hope! And if I no more your face should see in this vale of tears, remember me and mine with all of God's children, in your prayers and supplication to our heavenly Father, that we may be fitted and prepared, and ultimately be received into his glorious kingdom above, to join with all the ransomed of the Lord in giving all honour and praise to his Holy name through eternity..

ASA R. RUNYON.

Paris, Tenn. Feb. 24th, 1834.—Brother Scott. Our church here consists of forty five disciples. About the first of last November there were but five or six. Brother J. R. M'Call, of Lexington, Ky. visited this town about the middle of that month; and remained with us until near the last of it. He immersed 25 during that time; and preached, I think, 26 sermons. Sectarian opposition was as usual, very great; and then, and since then, every advantage has been taken of what we say and do, to disparage and disgrace our cause. The grossest misrepresentations have been made, and freely circulated; and opinions of which we never thought, and which we would abhor, have been attributed to us. As usual, there has been a mighty union produced among the different sects; brought together, I believe, by the *principle* of opposition. There is but one church building in the place, which belongs to the Methodists; and all, Baptists, Presbyterians, &c. however widely separated before, now are invited to and do preach in it. We are looked upon by many of them as bad or worse than *heretics*, and all this because, as Paul says "after the manner *they* call *heresy* we preach the Gospel." But sectarianism, when it opposes us, generally digs its own grave, in which it will sooner or later be buried. We have already had examples of this in some parts of the Western country. Speaking of Paul, I

frequently think of what the Jews of Rome told him, when they met him at the Three Taverns; "But as for this *sect* [the Christians] they are *every* where spoken against." The opposition to us frequently reminds me of that of the Saducees, Pharisees, &c. to our Saviour when he was on earth. Much as they might beat variance among themselves, they could all unite against Him; and like Pilate and Herod, make friends, however much at variance before. The Presbyterians are, as usual, among the *learned* our most violent opposers; and no wonder, when our sentiments are in almost every point, in direct opposition to theirs.

Brother M'Call sowed much seed whilst here, and if we had an able proclaimer, the harvest, I have no doubt, would be plentiful. Since he left, Brother Giles, from Rutherford Co. Tenn., visited us, and immersed four more for the remission of their sins. Several others previously immersed, among which were some of the Baptists, who have since united with us upon God's Word, make our number what it now is.

We meet together every first clay "to break the loaf;" and "continue stedfastly in the Apostles Doctrine, in fellowship, in the breaking of bread, and in prayers." There are many, and I hope, all of us, who are determined to "hold out faithful to the end," and to persevere, notwithstanding all she opposition which may be arrayed against us. May your labours, and those of all the Brethren who are engaged in tins glorious reformation, be crowned with success, by our God "to whom be glory and dominion forever." May the grace of our Lord Jesus Christ, and the love of God, and the influence of the Holy Spirit, be with you.

Your brother in Christ,

JNO. R. HOWARD.

Lexington, March 19, 1834.—Dearly Beloved. May favour and peace be multiplied to you. I am pleased to hear of your return from your tour in Va. and was greatly interested with the incidents, recorded in the last Evangelist that happened on your way; and especially those that took place on board the steam boat in its ascent to the place of your destination; such a method of beguiling the dull and sleepy hours on board of a steamer, must be not only amusing but highly profitable; I think that you ought frequently to take a birth either for the north or south if it were only for the purpose of coming in contact with the great variety of persons, that float in these pleasant and social vehicles; you will be sure to meet with a tolerably fair representation at least, of all the prominent denominations in our country, "encompassing sea and 'land" to accomplish their *benevolent* purposes. The cabin and deck of a Western Steam Boat is an epitome of the world; and to preach the Gospel fully therein is to send it to the four quarters of the world. Do then my Bro. occasionally visit Maysville, the Rising Sun, Louisville and Frankfort, by steam, and try the stage from the last place to Lexington and I will spend a month with you at any time in proclaiming the name of our Lord Jesus to the people in these parts.

Did it never strike you, my Brother, that the Reformers are falling into the

practice of their quondam Brethren in preaching the philosophy of Religion rather than Religion itself? Are they not too fond of exhibiting the rationale of the New Institution, and pay too little attention to the institution itself? Did a man ever believe by hearing a disquisition, however philosophical and true on the nature of faith? Or did a sinner ever drop a tear of contrition, make a promise of amendment, and actually reform his life, by hearing an oration on the properties of repentance? Did a man ever receive the Holy Spirit by merely understanding the doctrine thereof? Nay verily: must a Physician give a minute account of the nature of the medicines he uses, to his patients, as a necessary preparation for their cure? Must I, if sick, understand the philosophy of a medicine, before I can recover? No, I must take medicine. Now, my Brother, too much time is taken up in drawing distinctions, debating knotty and subtle question and spinning out essays like gossamer thread, so fine that they cannot be seen but by a peculiar order of optics. Let our Brethren preach Jesus crucified, dead, buried, risen, ascended, as the veil rent, that is to say, his flesh; the propitiatory; the High Priest and Apostle of our religion; as Husband, Lord, King, Judge, etc. as the object of faith; that the world may *see* him as set forth in the word of truth, and believe; let them present Remission, the Holy Spirit, the resurrection and Eternal Life as the motives to reform, and urge the authority of Jesus, to give sanction to the command for obedience to the faith among all the people, and see what will be the result; and as this is a day of so much evil news in the political world, it may be the people will have an ear to listen to the good news—the Gospel of our salvation, *Preach the Word*. I am not ashamed of *the Gospel* of Christ &c. Go proclaim the *good news* to every creature. Let these be our motto; let the Word, the Gospel, the Good News, be ever on our tongue, when before the World; and the law of Christ there, when standing in the congregation of the upright.

May the Lord bless you and continue to make you a blessing. My love, &c. to all the Holy Brethren.

Yours in the Lord,

JAMES CHALLEN.

Lawrenceville, Illinois, March 23d.—Dear Brother Scott. Anxious for the extension of the Redeemer's kingdom, I wish to inform the friends of the Ancient Gospel of the situation of the disciples here, and of the prospect of our future advancement in his cause. Brother Tremble who has been riding with great success and enlightened zeal, through Indiana chiefly, visited us last summer, and on the first Lord's-Day of September last our pious Father H. D. Palmer, and himself organized a church here, numbering about thirty. Since that time Brother Tremble has visited us once again; and his pure, lucid, apostolic elocution, his devoted piety, and sleepless zeal, have, no doubt, produced a deeply permanent, and highly valuable impression. But the extensive labours and previous engagements of this Brother, forbid the expectation of his future assistance to any considerable extent; and we have already been almost entirely bereft of ministerial aid. The primary object of this communication for your

paper, is to let the travelling Brethren know our real situation, and we would most pitiously set up the Macedonian cry of "Come and help," if we did not hear it so much reiterated elsewhere. But as this church, and some others in its vicinity are about to languish for want of devoted labourers, we therefore earnestly request the travelling Brethren who can make it convenient, to call on us.

We are situated on the main road leading from Louisville, Ky. to St. Louis, Mo. and 9 miles west of Vincennes, Indiana. Our church needs assistance. The posture of affairs at present, is not so good as we we could wish. A lamentable apathy prevails around, and partly in the midst of us. Some of our new converts can scarcely cleanse their eyes from Sectarian dust.. This evil was anticipated. Persecution, which we do not fear, however, is raging to a considerable extent. But truth "is mighty and will prevail." It needs exertion only.

"His separate troops let every preacher call,
Each strengthen each, and all encourage all."

Yours in hope of an acquaintance in heaven.

JOHN S. HOWARD.

P. S. Please favour us with your views on the washing of feet.

Answer.

Beloved Brother,—My views on the "washing of feet" are, that it is a good and charitable deed enjoined upon us by both the precept and example of the Lord Jesus: It is placed among the works tor which pious women of old were to he distinguished: It is one of the benevolent manners and customs of our kingdom, and to be attended to, unquestionably, on all suitable occasions. .It is practised in the families of those who have been chiefly instrumental in introducing the present reformation.

With great respect,
Your Brother.

WALTER SCOTT.

DEAR BROTHER.

It is pleasing to know, that in the termination of *life's* struggle, a rest remains for the people of God, that the weary shall find unmingled repose: if in the present state of trial, amidst so much that vexes the Christian, he is the subject of joy unutterable, O, what will be the measure of his bliss, when he shall awake in the likeness of God! Here, even here, the affections like the arms of the cedars of Lebanon, stretch upward to heaven, though surrounded by darkness

and clouds, or riven by the tempest and storm; but when the clear shining of eternity shall fall upon the soul, and the affections shall live in an atmosphere of health, what shall be the vigor, the ardency, the strength with which they shall lay hold on the objects of their attraction,—joy shall spring forth fresh as the morn of spring, when unnumbered dew-drops display the brilliancy of the diamond on every green thing;—hope shall anticipate in the future eternity new prospects, and still brighter scenes, until the soul, like the eagle, in its upward flight, and fixing its eye upon the sun as a round luminous body, as it advances nearer to the fountain of light, still gazing upon the distant object, finds that the whole heaven of its vision is a sea of glory, a mantle of gorgeous light and *love*. That wonderful affection that binds all hearts that can be bound on earth, and that unites into one all the inhabitants of heaven, to him, who the Spirit of truth declares '*is love*,' when this affection fixing itself for eternity upon all that is amiable and attractive in heaven, (and nothing shall be there but what possesses these attributes) O, what the harmony and peace, what the tenderness and bliss, it will awaken in the soul! its vibrations will be the measure and the music of eternity! On earth we love our fellows,————the love of Jonathan for David was stronger than the love of women,———and the love which Christianity inspires and cherishes, is stronger than death; but the love of the Spirits of just men made perfect, we have not been taught a language that can give utterance to,—it is a love surpassing knowledge! We delight to gaze upon the lovely and expressive face of woman,—we look with admiration upon the stately and majestic form of man,—but we have not yet seen the face or the form of one *new-born* from the tomb—all the members of whose body shall be fashioned like unto the glorious body of the Son of God. The face of Jesus struck with blindness the eye of Saul in the strength of his manhood when he got but a momentary glimpse of his glory. But it was not owing to anything terrific in his countenance, it was the soul of the persecutor brought in contact with the purity of the Just One that overwhelmed him—it was *sin* brought in contact with righteousness—guilt with innocence—darkness with light; —it was the weakness of a man brought into contact with the strength of Omnipotence, that wrought in him such a mighty tempest of emotions! But we expect to see Jesus in the resurrection, and to be like him; the justified shall meet with joy the Just One. The illuminated shall be admitted into the presence of him who is the light of the world, and the whole family shall recognise him as their elder brother, who is the first born from the dead, that in all things he might have the pre-eminence. Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has regenerated us to a lively hope through the resurrection of Jesus Christ from the dead—to an inheritance incorruptible and undefiled and unfading preserved in the heavens for us; who by the power of God are guarded, 'through faith, to the salvation prepared to be revealed in the last time.'

JAMES CHALLEN,

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. 6.

CARTHAGE, JUNE 2, 1834.

VOL, 3.

THE KINGDOM OF HEAVEN.

NO. 2.

Among the rarest and most important thoughts on parables I have ever seen published a writer in the Evangelist, under the name of Alumnus, has given an exposition of the parable of the tares and the wheat and of the phrase Kingdom of heaven; in which he discriminates between the Church and the Kingdom, making the latter a word of much more comprehensive import than the former. The Kingdom is explained to comprehend the King, the subjects, the territory possessed, the laws, and manners and customs by which it is identified and governed; while the word church, more limited in its signification, is used for the subjects of the Kingdom, either in the aggregate, or portioned out into distinct assemblies. This was a desideratum for understanding the parable already named, and is as enlightening as it is new, startling, and interesting.

Alumnus has demonstrated clearly that, the territory of the kingdom of heaven being co-extensive with the great globe itself, a man may be in it without enjoying the privileges of a denizen; this is correct, and perfectly analogous to all our conceptions of society; for how many, at the present time, have their residence within these United States, who, from want of enfranchisement, are debarred the privileges of freemen, and cannot appear at the poles! It is a fact, then, that a man may stand in the territory of the kingdom, and yet not be a subject of the kingdom. But is it not a corollary from the above, that persons may belong to the kingdom and not be in the territory? A man may be a subject of Louis Philip, and yet live in England and not in France; may not a man, then, belong to the Messiah and not stand within the territory of his glorious empire? Undoubtedly; because if we can be in the territory and not be subjects; we may

be subjects and not be in the territory. But the reader will say how is it possible, that a subject of Messiah's reign should get beyond the bounds of the territory and not get out of the world, seeing the world has been given to Messiah as the bounds of his kingdom? Before replying to this it may be asked whether the subjects, the king, the territory, and laws of the kingdom of heaven were contemporaneously called into existence? was a territory granted and guaranteed to Messiah before laws were formed, or subjects gathered? Or were subjects gathered before the grant of the territory? I answer, these things came into existence not contemporaneously but in succession, first the subjects, next the king, then the laws, and finally the territory, after the king had ascended into heaven, for it was not until Jesus was glorified that the uttermost parts of the earth were given to him for a possession. If John's disciples were introduced into the kingdom by baptism, and we have seen they were, then here are subjects of the kingdom before the grant of the territory, subjects who when they took allegiance to the king who was to come, stood, for the time being, without any territory. Rome was not built in a day; neither was Jerusalem; neither was the kingdom of heaven; it arose gradually.

I know, that those who were immersed by John were called his disciples, and baptism was called John's baptism; still I do not think, that this should be adduced to invalidate the saying of Jesus our Lord, who assures us, that the Law was until John, but, from that time, the kingdom of heaven was preached and all men pressed into it. The saying of John that the kingdom was approaching and that of Jesus, it was come, are perfectly reconciled, if it be admitted, that the New Institution was introduced gradually.

SILAS.

AN ANSWER.

To Strictures, found in the Religious Narrator, on "The Professed Restorers of the Ancient Gospel" In which notice is taken of the difference between The Ancient Gospel and Modern Systems of Divinity.——By William Ballentine.

The above is the title of a pamphlet which was sent to us, a abort time ago, from the City of brotherly love, by our kind and talented brother John Thomas, now editing the Apostolic Advocate, Richmond, Va. The author, Bro William Ballentine is one of the oldest reformers, and has been found warring for the apostolick order of things both in Scotland and England; no wonder then, if having taken up his residence in America, he should be found in the ranks of those who have restored the ancient gospel, and

wielding his able pen in its defence. We recollect of having read, about fifteen years ago, a pamphlet by the same author, published, we believe, in Perth Scotland; and although the lapse of these years has almost effaced the recollection of the subject, it has not been able to obliterate from our memory the mild and Christian, but manly and forcible manner in which he met his opponents, Brother Ballentine is now an old man; about two years ago he visited the West, and is spoken of in the Harbinger as an eminent Hebrew scholar. The occasion which gave birth to the pamphlet, extracts from which we shall lay before our readers, will be seen in a piece taken from the Religious Narrator, a paper published in Philadelphia. But if the Narrator be true to his name and in every thing he relates, tells as many obliquities as he has done in the following effusion then he must be a singularly odd story-teller.

From the Religious Narrator.

THE PROFESSED RESTORERS OF THE ANCIENT GOSPEL.—There are amongst us those who confidently affirm that all sects of Christians, except themselves are radically wrong in their views and practices in relation to the Gospel of Christ; that the order of the Christian Church as established by the Apostles is nearly, if not wholly abolished, from all modern churches, with the exception of their own Christian Congregation; that they have the true, ancient, primitive Gospel order; and that this order consists mainly in baptism for the remission of sins, belief according to the understanding of every individual in the dogmas of the Apostles, the weekly breaking of the "loaf of blessing," and a license to every one who chooses to administer baptism and the Lord's Supper. They deny any regeneration other than baptism, generally adopt a new version of the New Testament, and make very little use of the Old Testament. Being a very confident, assuming, and self-sufficient people, they boldly and clamorously condemn the opinions of all those who maintain the necessity of the Spirit's influence in regeneration, and who decline the observance of their pretended Apostolic Order. To make Christians, according to their views, it only requires to convince the reason of man, of the truth of the Christian Religion, and then regeneration them by immersion in water. Many of the Baptist Churches in Virginia, Kentucky, and Ohio have been infested and distracted with the spirit of innovation, attendant upon the efforts of these professed restorers of the ancient gospel. Latterly, an attempt has been made to enlighten Philadelphia in its claims and pretensions, and those Baptists who have put themselves in the way of the illumination, have been gravely informed that they are wholly in error, that

they are fooled and cheated by their designing and mercenary pastors, who perpetuate the deception only that they may continue to enjoy their salaries and make a gain of the Lord's congregations. At the same time we do not learn that these professed restorers, ever refuse to receive money themselves when offered them; or that they decline making a fair profit on all their own pains to utter, publish, announce, and print sentiments and opinions. They wipe their feet upon our carpets alleging that they tread upon our pride, whilst they persuade themselves that their pride and insolence in doing so, escape detection. But in this they err. There is good sense enough in most communities to see through such flimsy pretences.

These will no doubt have infused a bad leaven into some of our churches, and will thus enjoy the bad gratification of having created confusion in them. In our mind, the sooner each and every church expels from its bosom such leaven, the better. The regular Baptists in Virginia have found it requisite to draw a line between themselves and these pseudo-restorers. Their doctrine eats as a canker, and must be suppressed and exterminated in each body, by that power with which Christ has clothed his church, and that is the power of censure or expulsion.

To the Editor of the Religious Narrator.

MR. EDITOR.

In your paper of January 3d, you attack persons whom you style 'Professed restorers of the ancient gospel'.—Why pray, the sarcastic epithet 'Professed restorers of the ancient gospel?' Do you profess faith in the Gospel? Will you say that there are two Gospels, the Ancient and the Modern Gospel? By this sarcasm you seem to be an abettor of the gospels of the present day—and consequently must mistake the Apostolic Gospel, which is a mistake of the most dreadful consequence. This sarcasm however requires, that you be brought back to "the Gospel of the Grace of God." Paul, the Apostle of the Gentiles, has asserted that if he or an angel from heaven should announce any other Gospel than that which he had proclaimed among the Gentiles, that he should be accursed. He leaves us no room to doubt what this Gospel is— see Cor. 15 chap.—1,3 verses

You perhaps object to the phrase "Ancient Gospel." If you are at all instructed in the testimony of God, you must know, that even

in Paul's time another gospel was preached than that which he taught—which indeed, he asserted, was not another gospel, but a perversion of the gospel of Christ. Gal. 5. ch. 7, 8. What we mean by the ancient gospel is, what Peter preached concerning Jesus on the day of Pentecost.—Paul announced among the gentile nations for the obedience of faith, in contra-distinction from corruptors of the gospel' in the apostle's days, and of all others who since that time, have either added to or deducted from the gospel of Christ. It needs but a small measure of discernment to see the additions and deductions that professed Christians have made in gospel of the son of God. Instead of the gospel of the Apostles— who were witnesses of the facts which they promulged, we have various gospels.—Every sect in Christendom has its gospel. If any does not see this, it is most evident in the various denominations of the Christian names. If all, from the apostles' days, had held fast the gospel of Christ, there would have been no divisions among the professed Christians; they would all have done and spoken the same things, in the kingdom of Christ. It is not then without the best reason, that we distinguish the Ancient Gospel, which was first preached at Jerusalem, from all other things which men have called the gospel' and which subvert the hearers. If, therefore you sneer at the Ancient Gospel you must stand under some perversion of the gospel of Christ' which the Lord is about to destroy with the breath of his mouth and the glory of his coming.— It is said that we affirm that the order of the Christian Church as established by the Apostles is nearly, if not wholly abolished. It is true, we say a great many things about the Christian Church, as established by the Apostles, and from what we say and from what the Holy Spirit says, it may be fairly inferred that modern Christianity, from the Pope downward, bears but little resemblance to the Church of Christ.

Let us see.—The first Christian Church, was gathered together founded, established in Jerusalem, on the first Pentecost after the resurrection and ascension of the Lord Jesus. The hundred and twenty waited, as he had commanded them, for the mission of the Spirit, the promise of the Father. They were not disappointed He was sent down upon them to furnish them with the gift of

tongues, that they might make known to men of all nations, the wonderful works of God, which he had effected by his only and well beloved son.

Peter, to whom was given by Christ the keys of the kingdom, opened the door of faith to his Jewish hearers. Three thousand of the multitude gladly received his preaching; were immersed and added to the one hundred and twenty. These persons now constituted the first Christian Church; and believing what the Apostles said and Christ had commanded they continued stedfastly in the teaching of the Apostles, in their contribution for the poor Saints, breaking of bread, prayers, and praises; and the Lord added to the congregation daily the saved.

Such was the Church in Jerusalem, and such were all the churches throughout all Judea and Galilee and Samaria, "walking in the fear of the Lord, and in the comfort of the Holy Spirit, being edified and multiplied." Such also were the Churches of Christ among the Gentiles. Time would fail to speak of the Churches at Corinth, at Ephesus, in Galatia, at Thessalonica, in Rome, &c.&c. The church at Jerusalem was still the model of all these churches, and so Paul, the Apostle of the Gentiles, ordained in all the churches. The faith that Peter preached on the day of Pentecost was the faith of all the brethren, and the order founded on this faith was the order of all.

We have now taken a hasty glance at the Church of Jerusalem, and the first Churches modeled according to that example. Let us now view our Modern Churches of professed Christians. Not to waste our time, at present, we think we may pass over, in silence, what is called the 'Western Church—Mystery Babylon,' 'The Mother of Harlots,' and her sister the Eastern or Greek Church; nor will we meddle at all with the first born daughter of the mother of all abominations, the English Church and her many other daughters, but we shall come immediately home to our good Baptist Churches; and we certainly do assert, if any of the sects of Christendom require our attentions,—she ought to be the object of especial regard. Well! We shall set down the Church of Jerusalem on the one side, and some one of the best Baptist Communities on the other, and see if they look like each other—and as people say, we shall begin at the beginning. The hundred and twenty disciples were assembled, on the day of Pentecost, in one place.

Did Peter or any of the hundred and twenty disciples consecrate that place? Certainly a more august place never before existed. Why then did not Peter consecrate this place? But I am writing to Baptists. You do not consecrate places for holy purposes. But do you not when you build what you call a place of worship open it in some such way as consecration, by having extraordinary prayers, and some highly gifted brother to give you an extraordinary sermon on such an occasion. All we can say to this is, so did not Peter. Peter and the other disciples took whatever house was open to them to wait for the promise of the Holy Spirit—according to your system of religion the first thing to be done is to build or obtain a house for worship,—to open that house in a solemn and religious way,—next to get a 'smart man' to occupy the pulpit, or as you call it the sacred desk, then that the seats be rented, these nearest the sacred desk, for the respectable, that is, for the people that can pay the highest price for seats, and the poor who cannot take pews, may sit back wherever they can. Is this what Peter ordained on the day of Pentecost? No! We say boldly, without fear of contradiction, that the Apostles gathered disciples together without any relation to any house of worship. They knew full well that wherever there were disciples, they would find some house or place in which to worship—seeing the earth is the Lord's and the fullness thereof. And we assert there is not one word, about providing a house of worship in all the New Testament. But this is one first concern with you regular Baptists.— And if you have not money of your own, or are unwilling to part with it, you send every where, to every person to beg money to build or to pay off the enormous debts of your buildings. A building, I am informed, not far from me cost \$40,000 to erect in a most superb stile, with all the trappings of its sacred desk. The community connected with it became bankrupt. It was brought to the Sheriff's hammer. It was bought in again for a comparatively trifling sum. Many lost considerable sums by the transaction.— But the old Church which had become bankrupt, crept into the old concern again which was bought for a trifling sum, and thus they are now as a serpent having crept out of his old skin, basking in the rays of summer heat. And yet these very people talk of religious revivals and spiritual prosperity. But did any such transactions as these take place on the day of Pentecost—or with respect to any of the first Christian churches? No! Houses of worship were no special concern of theirs—to glorify God in their body and spirit, which were his, in the hope of the house eternal in the heavens, was their great concern.

(To be Continued.)

APOSTOLIC ADVOCATE.

The Editor Bro. John Thomas, has been pleased to forward us No. 1 of the Apostolic Advocate, which is now being published in the City of Richmond, Va. at \$1 per annum for 12 Nos. The Advocate contains pieces on 'The Theology of the 19th century,' 'Church of Englandism,' and the 'Kingdoms of Europe,' written with great point, and cutting like a razor. There is a piece titled the Advocate at Rockdale, from which we make the following extracts inasmuch as it will communicate to the reader the fundamental views which the Advocate has embraced in relation to the Gospel. The Clergy had anticipated his appearance in Rockdale by setting afloat among the people the most unjust suspicions of his orthodoxy. This, however, only made the people more eager to hear the dreadful man, and brought a fair hearing to the Advocate who says of an address which a Minister made for the occasion.

EDITOR.

"The effect of this cautionary address was to excite the minds of the people, to attend to the things formerly spoken by the Apostles, but long since lost sight of. When we arrived on Saturday evening, we found the expectation of the citizens on the alert to learn what extraordinary heresy was about to be propounded to them. Being convened, we addressed them on the Gospel as the cure for sin. We stated that the human family had been infected with this disease, by the venomous and mortal bite of the arch-serpent, the Devil; and that the extent of the evil in all its formidable developments might be grouped under the six following items—namely, the ignorance, the love, the dominion, the guilt, the power, and the punishment of sin. We showed that there was but one cure for sin in the aggregate, and that was The Gospel—that all other proposed remedies, with which the world, both religious and profane, was acquainted, were nothing else but nostrums, and their prescribes quacks. These we classed under the apostolic caption of 'other gospels,' to which was appended the malediction of the Holy Spirit. We stated that the Gospel comprehended Facts, Commands, and Promises. The first to be believed, the second to be obeyed, and the third to be enjoyed. That the secret of the whole was a simple, yet magnificent, display of the love of God to men, and that this was pre-eminently revealed in the gift of his well-beloved and only begotten Son, whom he had consigned to death, even the ignominious and cruel death of a Roman slave, that the obedient might escape the condign punishment that awaits all who know not God, and obey not the Gospel of his Son. We stated that the Apostles announced the love of God to the Jews and Gentiles in a few plain, yet potent, facts, which they sustained by their own testimony, as eye and ear witnesses, and by the demonstration and power of the Holy Spirit, developed is

the miracles they performed—that Christ died for our sins, according to the Scriptures; and that he was hurried; and that he arose again the third day, according to the Scriptures. That these facts, supported by the testimony of Apostles and Prophets, constituted the bones and sinews of the body of Christ—the congregation. That the commands to be obeyed were Believe, Reform, and be Immersed; and that the promises to be enjoyed consisted in the remission of sins, the reception of the Holy Spirit, and the resurrection of the body to eternal life. We shewed that these might be subdivided into faith, reformation, immersion, remission of sins, gift of the Holy Spirit, and resurrection to eternal life. We parallelized the items of sin with the items of the Gospel, showing that faith in the Lord Jesus was the cure for the ignorance of sin; repentance for the love, immersion for the dominion, remission for the guilt, the gift of the Holy Spirit for the power, and the resurrection of the body for the punishment of sin. We observed that in the Kingdom of Heaven, as well as in the kingdoms of nature, there was a place for every thing, and for every thing a place. That order was Heaven's first law—and that as Jehovah was the God of order, and not of confusion, we were not to suppose that the Gospel was an undigested and chaotic heap fortuitously thrown together. This could not for a moment be conceded. Believing therefore God to be the author of the Gospel, we expected to find order, perspicuity, and arrangement consummated. Nor are we disappointed in this expectation, as we have already shown. Any transposition, therefore, of the Gospel items—any derangement of its parts, annihilates its character as a specific, destroys its efficacy, obliterates its divinity, and abolishes its identity with the word of the Lord, first proclaimed at Jerusalem. Hence, we contended, that the schemes propounded from the 'sacred desks' of Christendom, for the cure of sin, were counterfeits, and not to be found in the genuine prescription of the Great Physician. We illustrated this position by reference to the Gospels of the day, in which the clergy, having first killed their patients in theory, pretend to restore them to a state of safety by baby sprinkling, minor confirmation, and the doctrine of final perseverance;—others of them by putting a pseudo-baptism before faith;—others, again, by giving repentance the priority;— others by insisting on the precedence of what they call the Holy Ghost;—and others by substituting sincerity for all. Such are the miserable expedients resorted to by the teachers of popular religions of the day for the salvation of men; by which unwittingly, perhaps on their part, they cajole their flocks out of their fleece, their immortality and their weal, and expose themselves to the anathema maranatha of God."

We heartily wish the Advocate a success commensurate with the talents and piety of its Editor. It is now almost two years since we had the pleasure and honor of introducing Bro. Thomas into the Righteous Kingdom, during which he has not beep an idle spectator of the times and seasons, but an able advocate of the truth as it is in Christ, warring with the Spirits in Baltimore, Richmond, Philadelphia, from the abettors of Catholicism downward. May grace, mercy and peace from God and from Jesus Christ remain with him. EDITOR.

AN ARGUMENT
For the Truth of Christianity.

Beloved Bro. Scott,

Permit me to relate how I managed to help a young man of good mind, of my acquaintance, out of Scepticism, or rather how I shook his Scepticism.

I observed to him that there was one fact, of public notoriety, which I should like to hear a man, who professed to love truth, and exercise his reason, remove out of the way. If he denied the divine authorship of the Scriptures the fact alluded to ought to be accounted for; it was this, three hundred years before the advent of Jesus, the *Septuagint* a Greek version of the Jewish Scriptures, now called the Old Testament, was made, and read to Ptolemy Philadelphus and by his order was deposited in his Library at Alexandria, a history of which was written by Aristeeas, an officer of the king's guard, who states how, and by whom this version was made. In this version, the birth of Christ by a virgin, the place where he should be born, the circumstance of the massacre of young children about that time for the purpose of destroying him, the circumstance of his being called a Nazarene, the circumstance of his riding into Jerusalem on an Ass's colt, his death, burial, resurrection, and ascension, and, in fact, the whole history of his life are recorded as foretold by the Prophets. Now I leave you to decide, said I, by the exercise of your Reason, having this notorious fact before you in authentic history, whether these Prophets were merely guided by Reason, or whether they spoke by Inspiration of God.

I do not remember to have seen any Sceptic try to get over this difficulty, nor do I remember to have seen this argument used in favour of the divine authenticity of the Scriptures, although it may have been done a thousand times.

Affectionately Yours,

M. WINANS.

QUESTION.

By Brother Strong, Hanging Fork, Ky.

Is there any lack of fulfilment of Christ's prophecy relative to his burial and the time which he was to remain in the earth? The prediction says three day! and three nights. The fulfilment is supposed to have been only from Friday evening at sun-down till Lord's-day morning at sunrise:—Please explain.

The following is Whitby's solution of the apparent difficulty: He says "In answer to this objection,"

1st. That the Hebrews began their computation of a natural day from the evening or night preceding. So we read, Gen. 1. 5. "the evening and the morning were the first day." So, *Daniel* 8. 14, "unto 2300 evenings and mornings shall the sanctuary be

cleansed." So *Lev.* 23. 32, "from evening to evening shall you celebrate your sabbath," &c.

2d. Note, that it is a rule among the Jews "to put a part of a day for the whole of it." See *Dr. Lightfoot, and Grotius.*

3d. That it is very usual to reckon that to be done in so many days which is done so as that the action begins in any part of the first and ends in any part of the last day; *for example*, 1 Kings 20- 29, 'They encamped against one another seven days and on the seventh day the battle joined,'* And *Ester* saith ch. 4. 16, 'fast ye for me, and neither eat nor drink three days, night nor day, I and my maidens will fast also and then will I go into the king' But she went into the King on the third day. So, *Luke* 2. 21, When eight days were accomplished for the circumcision of the child, they called his name Jesus; yet the day of his birth, and that of his circumcision were two of these eight days and the complete days were only Six. In another instance *Luke* says 'About eight days after these words he took Peter and John and James, and went up into the Mount,' But *Matthew* says it was 'six days after' but including the day he spoke and the day he went into the Mount it might be reckoned eight, excluding them it was only six."

According to this method of computing, which seems to have been the Jewish method, our Saviour was three days in the grave, for if we should exclude from the computation the day on which he rose because he rose in the morning, then we may exclude that on which he died because he died in the evening, which would be very absurd; but if we include the one we must for the same reason include the other also; so that Friday on which he died, Saturday, and Lord's-day on which he rose, make in this way three days.

EDITOR.

THE THEATRE.

The followers of Thespia, or to speak more plainly, the Play Actors have more communion with the Ancient Gospel and those who proclaim it than this detested thing called Sectarianism.— Who would have thought that in a place in which houses built professedly for the worship of the living God, a man calling the peo-

* Here the day of encampment and the day of battle are reckoned among the seven days.

ple to reformation of life through the faith of the gospel would have been compelled to retire to the Theatre and make the true God and Jesus Christ debtors to a strolling party of Play Actors! But we have seen, from the very day the Ancient Gospel was restored, that their can subsist not the slightest religious fellowship between its supporters and those who advocate 'another gospel.' At Philadelphia and in Alabama as at Jerusalem and in Galatia the Gospel, the Ancient Gospel, is the same uncompromising and original thing that refuses all intercourse with pretended aids and slight deviations, aspiring of itself without any assistance from any thing to convert the whole world to God. A person, who was lately immersed exclaimed as she arose out of the water 'Away with Presbyterianism,' We say 'Away with all partyism' and let Christians approach each other only on the principles of the Original Gospel of Christ. Read the following from Doctor Wharton.

ED.

A LETTER.

BROTHER SCOTT,

I am a resident of Tuscumbia Alabama, I have an introductory letter to you from Bro. E. A. Smith of Ky. who passed through our place some six weeks since. It was my intention to have called to see you; but as it is a little uncertain whether you have returned from your excursion to Virginia, and I am in great haste to proceed eastward, I have concluded to defer it until my return, five or six weeks hence. * * * *

Brother Smith was in Huntsville in January, and preached some eight or ten times; the weather being exceedingly unfavorable he had but few hearers; he excited a good deal of enquiry as well as much opposition; two or three weeks after he left I visited that place by the particular request of some of the brethren there and remained a week. I was denied the use of all the meeting houses of the place, but was permitted by the Officers of Justice to occupy the Court house, an old and inconvenient building; having once been a resident of that place and being personally acquainted with most of the citizens, after my first appointment I had quite a respectable audience, which continued to grow in number as long as I remained, and indeed we were compelled to adjourn to some other house; but as no other could be procured, although several of their; Churches' were unoccupied, we were permitted by the kindness of the Thespian Company to occupy the *Theatre*. I had the pleasure during my absence of introducing two into the kingdom of our Lord. The public mind is at this time much excited upon the subject of this great salvation; at that place as well as at other parts of North Alabama every form of misrepresentation and opposition has been used; but our trust in the living one is, that the veil of prejudice which has been thrown over the minds and hearts of people will be rent in twain, and truth, radiant truth, majestic and sublime, will shine into their hearts and give to

dying mortals the light of the knowledge of the glory of God in the face of Jesus the anointed one.

The boat in which I am going on will stop only a couple of hours and I am in great haste. I did desire greatly to see your face and shake your hands in gratitude to God our Heavenly Father who through the instrumentality of your labors has imparted to me so much favor and mercy, joy and peace in believing the gospel concerning his Son. I was formerly an elder in the Presbyterian Church and for obeying Peter, into whose hands the keys of the kingdom were given, I have been discarded, called a Campbellite, opposed, calumniated, mis-represented, abused, denied entrance into houses consecrated to the worship of the only living and true God as an authorised teacher of the living Oracles; but although I have been cast down I am not destroyed; though opposed, not overcome; but in the midst of persecution I have enjoyed more of the blessedness of believing, more of the comforts of the Holy Spirit, peace of conscience and joy of heart than I had ever hoped to attain to in this life.

Farewell Bro. Scott, may the Lord bless you and yours, with all the fullness of the blessings of the Gospel of Jesus Christ, both your Saviour and mine.

WM. H. WHARTON.

THE MILLENNIUM.

In relation to principles the extremes of Christianity are its faith and its hope; the first terminating on the things which are past, and the second on things which are yet future. In regard to the faith the present Christians are in great confusion; and the resuscitation of it in its original form, has filled them with the greatest consternation. As for the hope of saints they scarcely know what it is, some of them imagining it is a happy escape from Purgatory, others from hell, others from this mortal tenement; but few, almost none, understanding that it is 'Jesus descending from heaven.' Whether, therefore, it be in its faith or its hope, its pastor its future matters Christianity is but tolerably understood only by a few.

Many have attempted to unfold the Millennium; some have done a little, some nothing, others have, if it were possible, more involved the subject, and others emulous of a high or a profound Scriptural reputation, have tired both themselves and others long before they could return from the immense round of topic which their ambition led them to embrace, to that point on which it most of all behooved their readers to be enlightened.

It is known to the disciples that the subject is one which has engaged our most anxious enquiry for many years, the result of

which we had fondly hoped to lay before the world in a separate volume, for men I believe might be improved by such a book; but we now introduce it into the pages of the Evangelist, hoping that our labours on this subject will prove an incentive to our Readers to prepare themselves for the coming of the Lord Jesus, to whom be glory.

Without meddling with Rome, or the nations of the earth for the present, we shall bring the reader immediately to the subject of the second appearance of the Lord Jesus in the following chapter which, for reasons that will appear afterward, we name "The Cloud."

SECOND COMING OF CHRIST.

The Cloud.

There has been, says Faber, so long a suspension of the visibly interpositions of Providence, a suspension nevertheless foretold by Isaiah, that we are apt in the present day, to feel a sort of hesitation in admitting that they will ever be renewed. The Jews perpetually required a sign of the Lord, at the period of his first advent: we, on the contrary, can scarcely bring ourselves to interpret literally even the most express predictions, relative to his miraculous and personal manifestation at the period of his second advent. Few have felt the influence of this prejudice more than myself, says the same author, and nothing but a laborious comparison of prophecy with prophecy has enabled me to subdue it.

In conformity with the conclusions into which the above distinguished writer on prophecy was forced by express predictions relative to the second personal appearance of the Messiah we shall state and endeavor to sustain by proper authorities from the Holy Scriptures the following propositions.

Proposition 1. The Lord Jesus will come into the world a second time.

Proof 1. Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also. John 14 c.

2. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said take, eat; this is my body broken for you: This do in remembrance of me. After the same manner M

also took the cup, when he had supped, saying, This cup is the new testament in my blood; this do as often as ye drink it in remembrance of me. For as often as you eat this bread and drink this cup, ye do shew the Lord's death till he come, 1 Cor. 11 c.

3. For Christ is not entered into the holy places made with hands the figures of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; and as it is appointed unto men once to die and after death the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall be appear the second time without sin unto salvation. Heb. 9 c.

In the above citations which, in respect to the proposition before us, are to be regarded as the demonstrations of the Spirit, the coming of our Lord Jesus is set forth by every word which can denote it to be a Second coming; the very word 'second' itself is used; and the word 'again' also. But when he does come he is to raise the Apostles from the dead and to receive them to himself, that where he is there they may be also. Now Christ has not yet done this thing; he has not yet raised the Apostles from the dead; their dust mingles with the ashes of all martyrs; and, therefore, to fulfil his promise to them his slaughtered servants he must yet appear a second time.

Again, as the Jews up to the coming of Christ, were kept serving God day and night in hope of the resurrection, so, at that time, the true Christian body were appointed to worship God in the Supper until this splendid event transpires, when his blessed presence will render further attention to it unnecessary. But the true Christians still continue to worship God in this holy ordinance every first day of the week; Jesus has not put an end to this order of worship by a second personal appearance; he has not realized the hope of all saints; therefore these things yet remain to be accomplished.

But again it is expressly asserted in the last quotation, that to those who look for him will he appear a second time. He has never since the above Scripture was penned, appeared to the christians who are the persons meant in the text. He has appeared only once; therefore before he can appear and we see him he must come again to this earth; so that all the adjuncts of the coming referred to in the Scriptures quoted, denote it to be a coming which is yet future; and all the Scriptures quoted also denote, that those

who deny the future advent of the Lord Jesus are grievously mistaken. Proposition 2. The Lord Jesus will come from Heaven:

When God gave the law he descended from heaven; when Christ ascended he ascended to heaven; and when he comes a second time into the world it will not be from the grave nor from hades but from heaven; of which propositions the following quotations may be regarded as express predictions.

Proof 1. But I would not have you ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent (anticipate) them which are asleep, for the Lord himself shall descend from heaven with a shout, &c. 1 Thess. 4 c.

2. And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire &c. 2 Thess. 1 c.

3. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come. 1 Thess: 1 c.

The Lord Jesus has not descended from heaven with a shout; he has not yet been revealed from heaven with his mighty angels in flaming fire; but his saints now, as at the beginning, are still wailing for him; and before the predictions embodied in the above citations can be fulfilled he must, in the language of our proposition, come from heaven.

Proposition 3. When the Lord Jesus comes a second time he will be accompanied with all the holy angels:—When God laid the foundation stone of the earth the morning stars sang together and all the sons of God shouted for joy. Myriads of angels were present on Sinai at the giving of the law; and when the Lord Jesus ascended up on high he was among them as at Sinai. When he comes from heaven at the beginning of the Millennium he will not come alone, nor with his saints merely, but with myriads of flaming angels.

Proof 1. And to you the afflicted, because our testimony was believed by you, rest with us at the revelation of the Lord Jesus from heaven with his mighty angels, in flaming fire inflicting a just retribution on those who know not God and obey not the Gospel of our Lord Jesus Christ; who shall suffer a just punishment—an everlasting destruction from the presence of the Lord and from the

glory of his power—in that day when he shall come to be glorified in his saints, and to be admired of all the believers. 2 Thess. 1 c.

2. Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. Luke 12 c.

3. The Lord himself shall descend from heaven with a shout with the voice of the archangel and the trump of God. 1 Thess. 4 c.

4. For the Son of man will come in the glory of his Father with his holy angels. Matthew 16 c.

Now the Lord Jesus has not yet been revealed from heaven with his mighty angels inflicting punishment upon his adversaries; he hath not confessed before the angels of God those who confess him before men; he has not descended from heaven with a shout and with the voice of an Archangel and the trump of God; he has not yet appeared in the glory of his Father and of the angels; therefore the coming of Christ, at which these things are to occur, is yet in prospective, yet in future.

Proposition 4. When the Lord Jesus comes from heaven with his holy angels he will appear in a cloud:—In ancient Israel, on Sinai, in the tabernacle and in the temple the glory of the Lord appeared in a cloud; Jesus was transfigured in a cloud; he ascended to a cloud; and Daniel, John, the Angels and Jesus himself assure us that he will descend in a cloud.

Proof 1. And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion and glory and a kingdom, &c. Daniel 7 c.

2. Behold, he cometh in clouds, and every eye shall see him, and they also who pierced him and all kindreds of the earth shall wail because of him: even 10—Amen. Rev. 1 c.

3. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their Sight:—and while they looked steadfastly toward heaven as he went up, behold two men stood by {hem in white apparel, who also said, you men of Galilee, why stand you gazing up into heaven? this same Jesus who is taken up from you into heaven shall so come in like manner as you have seen him go into heaven. Acts 1 c.

4. And they shall see the Son of man coming in the clouds of heaven with power and great glory. Matthew 24 c.

In every thing that relates to government, law, philosophy, religion, and manners and customs the most polite—the most enlightened portions of the human species, have been influenced by four great reigns or empires, commonly called the ancient empires; the

last of which was the Roman. "The first coming of Christ," says Mr. Mede, the most distinguished of all the writers on prophecy, "was to be while the fourth kingdom was yet in being; the second, when it should end." The Roman Empire has declined; it has fallen; it has been broken, but not annihilated; .it now exists in its tyrannical form of government, in its laws, and its manners and its customs in all the petty European states and principedoms into which it has been divided. He came in the days of the Caesars, *initio imperil*, and when Daniel's times are done, "the Son of man comes in the clouds of heaven, to receive the Empire of all the kingdoms of the world." But this has not yet taken place, therefore its occurrence is still future. Jesus is yet to come in the clouds of heaven. But every eye is to see him; the Gentiles who pierced him; alt the nations are to wail at his appearance; and he is to come to Mount Olivet in like manner as he went away, that is in clouds accompanied with holy angels: But such an advent as is thus described has never taken place; therefore the coining at which those things are to transpire is yet to occur, or in the words of our proposition "Jesus, the Lord Jesus will come from heaven with the holy angels in the clouds."

Having ascertained in a summary, but we hope, accurate way, that the Lord Jesus will come a second time into this world, that he will come from heaven, with all the holy angels, and in a cloud, we shall, in our next number, endeavor to picture out the scene before us, and the business of that great day of God. The *dramatis personae*, are wonderful—Jesus and all the holy angels. But if they are wonderful so also is the business of that day; "Behold, says he, I come as a thief; blessed is he that watcheth and keepeth his garments, least he walk naked, and they see his shame." Reader remember that Jesus says nothing in vain, be pure and holy; for if the faith you profess and enjoy be great, the hope is glorious.— Now to God and the Lamb be praises for ever more.

EDITOR.

AN ARGUMENT

For the Power of Christianity

The Gospel of Salvation, despises all the aid that men and their wisdom, may adopt, to give efficiency to its proclamation; it has won a thousand trophies over all Judea and Samaria, and in the uttermost parts of the earth, by the might and majesty of its truth, the impressiveness and power of its motives, the certainty and virtue of its demonstration) and the sacredness of its authority. It

spurned all the professed aid of Judaism on the one hand, and all the eloquence and philosophy of the Greeks on the other; neither Priesthood nor people, Ruler nor ruled, could add any thing to its beauty, order, or suitableness, or give point, pungency, or newness to its communications. And shall it now be said that it is deficient, that it cannot accomplish the ends for which it was given, without human expedient? Away with the foul slander; what it accomplished in all cases in its original disclosure, it certainly can and does accomplish now. The Sun needs no other orb to shed upon our earth all the light we need, and that institution which had its origin in Him who is the Light of the world, certainly stands in no need of any thing that human wisdom may dictate, to give light and character to men. It will do as much now. It has done as much. It shall do as much. Blessed be God and the Lamb, Amen.

J.C.

BRO. SCOTT,

I request that you would think of the Jewish Priesthood from Aaron downward to the Baptism of Christ; and of the Passover, from the night it was eaten in Egypt, down to the night in which the loaf was broken by the Lord Jesus; notice also, in Zechariah, the Candlestick, its bowl, its pipes, its golden oil and its two olive trees, Zerubbabel's founding the Lord's house and finishing it; and with these things, please to compare what is said in Revelation about the measuring of the temple with a reed, the altar and the worshipers, and then say whether it is not a matter the most probable in the world, that Baptism and the Lord's Supper are the 'two witnesses' who 'prophesy in sack-cloth.'

BENJAMINE CLORE.

My Dear Bro.

I am sorry to say it, but after having looked at the matters of prophecy referred to in the above, I am compelled to acknowledge my ignorance in relation to them. I do not know who are the two witnesses; your suggestion is perhaps as probable as any other; some say they mean the Jews and Christians; some the Old and New Testaments; some nature and religion, and some Baptism and the Lord's Supper. No doubt the witnesses are in the world and among the things of religion; as yet we do not know what they are certainly; but matters once equally obscure as they, have been made very plain; let us therefore fear the Lord and study the Scriptures, and perhaps an inductive enquiry of the nature of analogy may yet unfold to us with all certainty the two witnesses and, if they do be made known to me, God being my witness, they shall not long wear sackcloth if I have a better suit to put upon them, or if they have been oppressed or grieved or kept in the dark then I promise for one, by the help of God, to relieve, to comfort and to bring them forth into the open day:—

In fact those who have seized upon the Ancient Gospel and Ancient order of things, ought, in my judgment, to labor to ascertain what are the two witnesses in order to see that they get fair play and not be loaded with sackcloth and kept in obscurity. It is a curious fact, and it is in perfect harmony with your observation, that the only positive ceremony in the Ancient Gospel is Baptism, and the only one in the Ancient Order of the Church is the Supper. Now these two ordinances are and have been in Popery and Protestantism in the most woeful, mournful plight; yet they are the two very prominent things in the gospel and order of the church which tell us that Jesus was once crucified, buried, and raised to Heaven, that he will come again! for they are to be permitted to prophecy in the church until he comes again. If then, the two witnesses are Baptism and the Lord's Supper, and if these were publicly plead for, propagated, adopted and brought into all notoriety by a party of professing Christians in 1827 and churches gathered upon them at that time whose worship is distinguished by nothing so much as these two ordinances and for nothing so much reviled, belied and defamed, is not 1827 to be regarded as the Grand Epoch, the close of the prophetic 1260 days? Towers, some where in his book on Prophecy, said that something very favourable to the church was to transpire in 1837. This suggestion however should not be allowed to interfere with further inquiry as none of us at present can say for certain that it is correct. The Two Witnesses may yet appear very different personages from what many or any suppose they are.

EDITOR.

QUESTIONS.

Harrison 'is a small but handsome village, situated on the line which divides Ohio from Indiana; it lays in both States so that while we drove up the street to meeting, which was held about two miles from the village, Bro. Jameson observed that I rode in Indiana and he in Ohio. We were blessed with an excellent audience, the whole country, for many miles around, having come out to hear us. During the day we assembled in a large barn, and at night spoke to the people of Harrison. In some towns and villages even the original gospel will not take, from the fact which we know, sometimes exists, that they do not contain one single man or woman of mind and elevation of purpose, sufficient to lay hold of it. This is not the case in Harrison. The population there, if we mistake not, partake largely of that nobility of character which is awarded by the writer of the Acts to the Bereans, 'who,' he says, 'searched the Scripture daily to know whether these things were so.'

The excitement was very great, and there now stands twenty disciples ready to receive the Ordinances with the greatest prospects of immediate success;— May the Lord bless them and make them a blessing to their fellow villagers to Harrison. Blessed be the name of the Lord.

On the first day a Presbyterian deacon, filled with all the technicalities of Sectarianism, had the temerity to stand up in the assembly and question us whether we denied the trinity, the divinity of the Saviour, election, special operations of the Spirit, &c. Knowing full well that his deaconship was one of those ungovernable and vain talkers whose mouth must be stopt, we took advantage of his last question, and put him on the defensive before the congregation by asking him 'whether special influences of the Spirit were necessary to faith and repentance, bidding him quote the Scripture which he imagined taught the extraordinary doctrine.' The terrible discomfiture which the poor deacon had to suffer in the presence of his numerous acquaintance inspired him with such just revenge that he called at our lodgings early on Monday morning to assure us that he was prepared to meet any and all of us in public debate for the purpose of defending the essential doctrines of his church.

The Deacon's fury, however, was too violent to last long and when he had blown it off by a volley of severe words we handed him the following six questions to give to his minister or any of his brethren who wished the favour of an opportunity to defend publicly the dogmas of his sect, pledging ourselves to find a man who would willingly meet the person who should assume the affirmative:

1. Is the Holy Spirit necessary to faith? Is it necessary to repentance? Is it necessary to an understanding of the Holy Scripture? Is the Word of God a dead letter? Is Sprinkling supported by either Scriptural precept or example? Is the Holy Spirit given to men before they believe? These questions was ultimately put into the hands of Doctor Crookshank, who, we were told in Harrison, is a very zealous Presbyterian. The Doctor in answer has forwarded the following, which the reader will perceive is freshened with a sprinkling or two of the arrogance of the sect; but that is nothing to us; if the Doctor chooses to be impertinent we shall, for this time at any rate, print it; and if the people blame him for being impudent, to himself be it said..

EDITOR.

Doctor Crookshank, a Presbyterian.

The three first—Are the special operations of the Holy Spirit necessary to faith, repentance and a right understanding of the Holy Scriptures, and the 6th, Is the Holy Spirit given to the sinner before faith; all resolve themselves into one, viz. Is the conversion of the sinner the work of himself, or of the Holy Spirit.

For the answer, read John 3 5, 6 44. Acts 2 37 9, 4 9 26 18. 2 Tim. 1,9. Jude 15. Rom. 8 6. 2Thes. 2 13. Eph. 2,18. Psal. 31,5. Jer. 24,7. Ezek. 36, 26 27. Acts 11, 19 18 31. Zech. 4, 6. Luke 23, 40 43. John 6 63,9, 31. Rom. 11,6.

QUES. 4th. Is the word of God a dead letter, (*most puerile*) read Heb. 4,2. Mat. 13,1314. Isa. 6,910. 2 Cor. 2, 16 17. Jer. 21,8.

QUES. 5th. Is Sprinkling supported, in the Holy Scriptures, by precept or example; to this may be put in opposition; Is immersion any where specialty enjoined, in the Holy Scriptures, by either precept or example?

But, read Ez. 36,25. Lev. 14, 7 to 16 (inclus.) Isa. 52, 15. Heb. 10. 22. 12. 24. 1 Peter 1, 2. and, by marginal references, you may find at least twenty more, both of precept and example, illustrative of your question.

I presume your object is to provoke a public debate; but I have never seen the cause of Christ promoted by any such means; nor do I believe that any productions of ours could be at all conservative of that great and Holy purpose, I therefore prefer (not according to Prov. 26, 4 5. but*) John 4, 39. 'Search the Scriptures' &c.

With the single observation that the first three questions do not, as Doctor Crookshank says, resolve themselves into the one, viz. 'Is the conversion of the sinner the work of himself or of the Holy Spirit,' but into this, 'Does God convert men by the Holy Spirit or by the Holy Word,' we shall leave the entire matter to be answered in our next.

LETTER.

The following letter affords us an opportunity of seeing to what a wretched state of secularity and vain show the Mother of Harlots has reduced the beautiful spiritual and heavenly religion of our Lord Jesus Christ. Alas! what must become of the degraded Priesthood who have thus corrupted the true religion and made it the organ of a base spiritual, tyrannical power. Surely our Lord Jesus will greatly multiply their tortures on that day when he comes to be glorified in his saints and to be admired by all the faithful.

EDITOR.

DAYTON, *Ohio*, May 12th, 1834.

For a long while, I may say, for several years, I have been wishing, earnestly wishing, Pear Brother, you could make it convenient to come and visit the disciples of our Lord Jesus Christ, residing in this town and its neighborhood:—and so to afford to them and to myself in particular, the pleasure of a personal acquaintance with you as another of my dear brothers in Christ. * * * *

Here Dear Brother, permit me, though I have not the pleasure of a personal acquaintance, I say, permit me to give you a short and confidential narrative of the means Divine Providence has been pleased to employ in order to my conversion to the holy Christian religion, and for which I thank, praise and glorify

* Answer not a fool according to his folly, lest them also be like him: Proverbs 26, 4.

our Heavenly Father through Christ our blessed and glorious Redeemer. It is proper first to inform you that I am a native of the northern parts of France and that while I remained in that country, until I was in my twentieth year, I was, from my infancy, brought up by my parents and other relatives in the doctrines of the Romish Church, having been christened (but not immersed) at an early period of my infancy. I was, as I grew up, catechised till about the age of seven years, when I was allowed to receive from the Bishop the sacrament of confirmation (so called,) and finally, after the course of several years, during which I was catechised still further in the Tenets of that church, I was admitted to the Eucharist, usually denominated, the First Communion. At that time, there was almost always a number, more or less, of young Men and Girls so prepared by catechising and oral confession for the first communion; which was administered to them, both males and females, at the same time the older members of the Church not participating with us. This ceremony was usually attended with great display of dress or attire, almost always white, and decorated with silk sashes, ribbons, flowers, either natural or artificial, of divers colors, but generally of tender, as sky-blue, rose color, &c. besides crowns made of white silk or flowers wore on the head by both sexes instead of hats or bonnets, with the difference that the girls wore a veil of white gauze in addition, besides wreathes or garlands of flowers encircling them, and a profusion of jewelry or trinkets of a richness, proportioned to the circumstances of the parents or next friends. Thus equipped they were marched in procession with great solemnity in the middle of the street, formed in four ranks or Indian files, the two outside ones composed of the young men and the inside ones of the girls, and so accompanied by many of the Clergy? who acted as Marshals of the day and kept order in the ranks which were most always preceded by a band of music. They proceeded to the Church and there took their seats in pews or benches appropriated for that purpose; then a high priest with all the ceremonies imaginable at the Altar consecrated the Wafer and the Wine and by his pretended power or efficacy of the transubstantiation changed them (so said) into the Body and Blood of our Lord Jesus Christ; having then broken the Host or Wafer and commenced and taken the Cup or *Chalice* and drank its contents, those young men and girls were then allowed to approach the Altar, and on their knees, received on their tongues, each one respectively, a white wafer of the size of a quarter dollar which they immediately swallowed without further ceremony; they then withdrew with their hands joined together as if in prayer, and resumed their seats until the High Mass was ended; and thus kept fasting until after the Mass was over, when they returned in the same order to the house from which they started. After that there was a grand dinner prepared, to which the boys and girls of their acquaintance as well as their parents were invited; the others retired to their respective homes, and the remainder of the day, (though it is always on Sunday or the Lord's day that these ceremonies are carried through) was spent in the greatest festiveness and sometimes continued even to a late hour of the night following. After which I was left, (as is generally the case with

most of the young men brought up in that way) to act as I chose in regard to my adhering to, or following or practising the tenets of the church in which I had thus I may say, mechanically been brought up. But I must leave the continuation or remainder *of* my narrative for my next epistle, which is intended to follow this one in the course of a few days. LOUIS J. D. ROBERT.

ITEMS.

The Disciples at Vernon, Ohio, request the laboring brethren to keep them in their eye; they very much need and desire their assistance.

William Hayden has recently received several letters from the Brethren in N. York. The Reformation is progressing there perhaps more rapidly than it ever did in Ohio. Bro. Porter, he says, went to Connecticut last fall and upset a few Baptist churches in the land of Steady habits.

A General meeting was held for the first time at Harrison, in this state, on the 18th, &c. of last month, by Carey Smith, L. Jamison, B. Watkins and W. Scott. The effect was most interesting; the people of Harrison area noble people, and searched the word of God to see whether these things were so:— Seven were immersed; and four more since. Prospects are very flattering.

We have constant accessions to the church at Carthage, Bro. Jameson is laboring amongst us with pleasing success. Five have been immersed this week.

A General meeting is to be held at Wilmington, Ohio, on the 4th Lord's day of June. Labourers are requested to attend.

The disciples at Wellsburg have resolved to employ two Evangelists.

Bro. Carey Smith, Greensburg, Id. says the congregations at Harrison, Mt. Pleasant, Bluffs, Friendship, and Liberty, have resolved to sustain as Evangelists John L. Jones and Chauncy Butler: He adds that all who are acquainted with these Brethren, know them to be eminently qualified for the work of the Lord.

Prospects are opening on every side in Dayton, Ohio.

I heard a preacher last night adduce the case of the Jailor as evidence of the Spirit's operation, causing him to cry out, "Sirs what shall I do &c;" this connected with his exhibition of what faith was, gave full evidence of his most holy system of modern orthodoxy. S. C. D.

Wednesday.—The General Meeting at Cincinnati is still in issue; between 20 and 30 have already been immersed, On Tuesday morning Bro. John T. Johnson, of Ky. and Dr. Sleigh, of London, debated the following question in the Meeting house.

Is Remission of Sin, by Jesus Christ conditional or unconditional?

Dr. Sleigh assumed that it was unconditional; Bro. Johnson in one overwhelming speech proved that Sinners were pardoned on the conditions of faith» repentance, confession and baptism; and that the Saints were pardoned on the condition of their confession.

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. 7.

CARTHAGE, JULY 8, 1834.

VOL. 3.

SECOND COMING OF CHRIST.

The Cloud.

Continued from page 138.

In relation to the first coming of Christ the following particulars were perfectly ascertained even by the Jews themselves, namely, that he was to be of the seed of David and of Abraham, that he was to be born in Bethlehem, to work miracles, and appear in Jerusalem. But Sir Isaac Newton says that the prophecies relative to his first advent, are few and obscure when "compared to those which speak of his second advent;" therefore we ought not to wonder if our Lord Jesus is described as appearing first in the clouds, and remaining there during the whole day for the purpose of raising the dead saints and punishing the ungodly nations before he descended to Mount Olivet. We ought not to be surprised if we are informed that he will come first to the Clouds, then to Mount Olivet, and finally to Jerusalem. But before we speak of the things which are to transpire when the Lord Jesus descends to Mount Olivet, and enters Jerusalem, we shall attempt a description of scene first, namely, The Cloud, and inquire into the business of that great day of God Almighty, during which the Messiah shall be seen by the inhabitants of this earth, clothed in the pomp of all the holy angels and of God the Father.

We would remind our readers, however, that we are now writing of the coming of the Messiah as an item of the Ancient Gospel, and not as an isolated proposition to be contemplated theoretically and believed in, by those who are his disciples, without a direct reference to their improvement in practical Christianity. The hope of the Gospel, which is nothing else but the coming of Christ

to raise his people and gather them into one place, is every where in Scripture spoken of as the supreme motive for a peaceful and holy life; to be found of him in peace and purity is the great moral purpose of the doctrine before us; and in order that our readers may see this we shall make full quotations, and cite Scriptures which cannot be mistaken.

In order to preach the gospel perfectly a man should have as complete an acquaintance with the second coming of Christ as with his first; he should know and be able to describe the objects of Christian hope as minutely as he does those of faith. Who in this reformation would chose to be found ignorant of the things of remission and the Holy Spirit? And why should any be ignorant of the resurrection, and of the second coming of our Lord Jesus? Is less said of these than of those? Do the Apostles and prophets speak more expressly of faith than of hope, more of pardon than of the resurrection, more of the first than of the second advent of the Messiah? The fact is that the notion of our going to heaven to Christ and not of Christ's coming from heaven to us, has taken possession of all hearts, and so the hope of the gospel like the faith of the gospel, is shamefully misapprehended and mistaught. In short, the hope of modern professors rises little higher, indeed no higher at all, than that of hoping they are true christians. It terminates on themselves rather than on Jesus descending from heaven. It is an abortion, or at least a mal-conception of the true doctrine of the New Testament. What a terrible thing it is for the proclaimers of the true gospel to be speaking of its hope without knowing and being able to give to their hearers a rational and scriptural account of it. The Restoration of the Ancient Gospel has eminently improved us in relation to the objects of faith and the great blessings, privileges and honors now to be enjoyed; come then, Brethren, and let us, from this time forth, address ourselves to its hopes; come and let us obtain at least general and correct, if not detailed and minute views of the coming of our Lord Jesus from heaven, that we may be able to declare to our audience what is our hope and give a reason to those who ask for one. We have seen that our Lord Jesus is to come from heaven with all the holy angels to a cloud. We shall now introduce another proposition for which we hope the proof cited will appear amply sufficient.

Proposition 5. The Lord Jesus, when he comes in the clouds of heaven with all the holy angels, will be seated on a glorious throne or chariot.

A throne is the seat of princes and high estates, where they sit to receive the homage of their subjects, to dispense justice, and to give

audience to distinguished foreigners, as the Ambassadors of other princes, &c. Solomon's was the most magnificent of its time. It was made of ivory and overlaid with plates of solid gold; it was circular behind and had arms and a flight of six steps leading to it rendered grand by the figures of twelve lions of exquisite workmanship, overlaid with plates of pure gold, there was not the like of it in any kingdom. 1 Kings 10 c. But the seats of earth-born men wither into dust and ashes in the presence of the throne of him who is King of kings and Lord of lords: the throne of God is alive, self-moving.

When Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up to Mount Sinai, they saw the God of Israel: And there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of Israel he laid not his hand: also they saw God and did eat and drink. Exodus 24 c.

And, in the reign of Uzziah, the prophet Isaiah had the following vision of the elevation of the Messiah 10 the throne of God.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried unto another and said, holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory; and the posts of the door moved at the voice of him who cried and the house was filled with smoke: Then said I, woe is me! for I am undone, because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King the Lord of hosts." This, John informs us, the prophet spoke concerning the Lord Jesus. Compare John 12 c. 37,38, 39, 40, 41 with Isaiah 6 chap.

But the most overwhelming of all descriptions given us of the living chariot throne of God, is that stated by Ezekiel the Priest as he saw it by the river Chebar in Chaldea.

"And I looked, and, behold, a whirlwind out to the north, and a great cloud and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as it were the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures; and this was their appearance; they had the likeness of a man, and every one had four faces; and everyone had four wings; and their feet were straight feet; the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass; and they had the hands of a man under their wings on their four sides; and the four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, the four had the face of a man, and the face of a lion on the right side; and the four had the face of an ox on the

leftside; the four also had the face of an eagle; thus were their faces; and their wings were stretched upwards; two wings of every one were joined one to another and two covered their bodies; and they went every one straight forward; whither the Spirit was to go they went; and they turned not when they went. As the likeness of the living creatures, their appearance was like living coals of fire, and like the appearance of lamps; it went up and down among the living creatures, and the fire was bright and out of the fire went forth lightning. And the living creatures ran and returned as a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces: the appearance of the wheels and their work was like unto a beryl; and the four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel; when they went they went upon their four sides; they turned not when they went; As for their rings, they were so high that they were dreadful! and their rings were full of eyes round about them four; and when the living creatures went the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up; whithersoever the Spirit was to go, they went, thither was the Spirit to go; and the wheels were lifted up over against them; for the Spirit of the living creature was in the wheels; when those went these went; and when those stood these stood; and when those were lifted up from the earth the wheels were lifted up over against them; for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creatures, was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings; and there was a voice from the firmament which was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as *the appearance of a man* above upon it; and I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downwards, I saw as it were the appearance of fire, and it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake and he said, Son of Man."

This peerless and inconceivably grand throne is exhibited in the revelation of John with the living creatures, the lamps, and the rain-bow; it is called the Throne of God and the Lamb; and is

doubtless the chariot throne on which the Lord Jesus will descend from heaven in the clouds to destroy the nations who have trampled upon his authority and to introduce the Millennium. "Then shall the Son of man sit upon the throne of his glory." But the Lord Jesus has never yet appeared to men as the only Potentate of this world seated upon the throne of his glory; and therefore this revelation is still future and will not be fulfilled till he comes to introduce the long wished-for age, and "to reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah 27.

Proposition 6. This dread coming of the Son of man in the clouds with all his holy angels and seated on the throne of his glory, shall be most unexpected to the nations generally.

The following may be regarded as proof positive:—

"But of the timed and seasons, brethren, ye have no need that I write unto you; for you yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief; you are all the children of the light, and children of the day: we are not of the night, nor of darkness; therefore let us not sleep, as do others; but let us watch and be sober; for they that sleep sleep in the night, and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love: and for a helmet the hope of salvation; for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him, i. e. at his coming." 1 Thess. 5 c.

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.— Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless; and account that the long suffering of our Lord is salvation. 2 Peter 3c.

Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his phial into the air, and there came a great voice out of the temple of heaven, from the throne saying, 'It is finished.' Rev. 16 c.

The unexpectedness of the Lord's coming at the Millennium, is compared by him to the coming of the flood upon the ungodly antediluvians; and to the pouring down of fire and brimstone upon the cities of Sodom and Gomorrah. He compares it also to the unexpected return of a Prince, and to the cry of the Bridegroom at midnight when the expectants all slumbered and slept. Watch therefore, said he, for you know neither the day nor the hour wherein the Son of Man cometh. Matth. 24th c.

Proposition 7. But the coming of the Lord Jesus will not only be unexpected, but sudden as a flash of lightning.

Of this, the proofs in scripture are many and incontestable:— *Proof* 1. "Behold I show you a mystery: We shall not all sleep, but we shall all be changed; in an instant, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruption must put on incorruption and this mortal must put on immortality, then shall be brought to pass that saying, 'death is swallowed up in victory.' 1 Cor. 15 c.

2. For as the lightning, that lighteneth out of the one part under heaven, shineth. unto the other part under heaven, so shall also the Son of Man be in his day. Luke 17.24.

Thus the sudden appearance of the Son of Man in the clouds, is compared to three remarkable things, a moment of time, the twinkling of an eye, and a flash of lightning, and the beings that bear his throne are said to run and return like a flash of lightning. It is spoken of in the Evangelists in order to guard against impostors, who may be reported as in the desert or in the secret chambers.

His coming, however, is not to be of so calculable and tardy a nature; but to occur unexpectedly, in a moment, in the twinkling of an eye. Therefore we need not be deceived. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh and the slain of the Lord shall be many. Isaiah 66.

Beloved Reader, let the greatness and certainty and suddenness of these things excite you to watchfulness, and inspire you with higher aspirations after purity of manners; be inflexibly just; be generous; for God is able to make all things abound; be pitiful; be courteous; condescend to men of low estate; be good in your own family; a good husband; a kind father; a sincere friend; a noble and honest hearted man, who will not only do no evil, but will not speak evil; yea will not think evil. Say with David, 'If I regard iniquity in my heart the Lord will not hear me.' Say with Paul, I will 'avoid the very appearance of evil;' I will

walk and be perfect before God; I will keep myself from all iniquity; I will rejoice in the Lord always; yea, I will rejoice in the God of my salvation for evermore: Praised be our God through Jesus Christ.

EDITOR.

DIALOGUE.

JONATHAN.—Sir, it would gratify your humble servant not a little, to know precisely what are your views of human depravity, and the relation of that doctrine to the Gospel, as preached for the remission of sins.

EDITOR.—My dear Jonathan, I am happy it is permitted, nay, even enjoined us by our holy religion, to study to please and to edify each other in the great matters of faith and hope. The doctrine about which you enquire, however, comes not within the purview of either faith or hope, and cannot, therefore, form a legitimate topic of Christian conversation. In fact, it has no foundation either in nature or religion, so far as I am a judge; for neither the phrase, nor even the words which form the phrase are once found in the Holy Scriptures; and, in short, I know nothing about it.

JONATHAN.—Bro. Scott, you surprise me; are you a preacher of the Gospel and know nothing of human depravity. And is it possible that neither the phrase, nor the words that compose the phrase, are found in the whole field of the Divine vocabulary? I must have mistaken the phrase: I have mistaken it: I meant total depravity. Yes, it was total depravity I meant.

EDITOR.—My dear Jonathan, pardon me; but I know nothing about depravity, human or total; the word total is as perfectly an exotic in the field of Christian theology, as the word human, or even depravity itself; none of all of them is a Bible word, and, therefore, their use is very questionable; at all events, I know nothing about the doctrine, and it is most certain I care nothing about it.

JON.—Why! do not you care that men sin? And could they possibly sin unless they were depraved? I am more than ever surprised that you should say you care nothing about the doctrine of total depravity.

EDITOR.—You ask could they sin unless they were depraved? O, yes! men sinned, angels sinned, who were not depraved. God made man upright; yet with all his uprightness he transgressed. He made angels holy; yet they abode not in the truth; and even the saints who are born to God and divested of depravity, if it be any thing bad, have sinned and come short. In fact, your doctrine of human depravity, is a human creation, having no necessary connection either with sin or the pardon of it. It owes its origin wholly to the disturbed imagination of crazy theologues, who know nothing of the Christian religion, but as they see it through the discolored medium of their own earth-born systems of scholastic divinity and mongrel masses of party and heathenish

theology. It were much to the good of the world, and the progress of the gospel, if they who preach about total depravity, could be convinced by the scriptures, of their total ignorance.

JON.—Then you do not deny the existence of sin? though you confess ignorance of total depravity?

ED.—O, no! sin is a scriptural term, and defined by the Holy Spirit, with great precision, John says "Sin is the transgression of Law;" we may add, therefore, that it is an abominable, abhorred, and most dangerous thing—a thing which God hates, and men must avoid and be pardoned, if they would inherit life everlasting.

JON.—Seeing you admit the existence of sin and its dangerous nature, may I take the liberty of asking what you understand by original sin?

ED.—The word original, I believe, is not once found in the Holy Scriptures; and therefore, the phrase is not of divine origin; it is human and not divine; it is of man, and not of God. It is, therefore, of no value in religion; nay it is, it must be hurtful. What, pray, do you Brother Jonathan, understand by the phrase "original sin?"

JON.—I understand it to mean the first sin that was ever committed, the sin of eating the forbidden fruit.

ED.—Well, I am happy, Bro. Jonathan, that this humanism is found susceptible of so easy a definition. If "original sin," means the sin committed by our first parents, then the phrase can at least be explained and understood; in this respect it has some merit above many other phrases found in the systems of the day; for I believe there are some words and men-made expressions which neither those who use nor those who formed them, could define; such as Eternal Sonship, Eternal Justification, Trinity, Reprobation, Initial Justification, &c. &c., all which with many others, have no relation to the gospel of remission or pardon by the blood of Christ.

JON.—But, seeing our first parents sinned, and we are subject to death on account of their sin, does it not follow that we also are guilty of that sin?

ED.—O, no! If a child should find itself to have been born in a prison and subjected to all the debasing influences of incarceration during life, because its parents stole, is it therefore a thief? No; certainly no; on the contrary it may be very honest.

JON.—I grant that the offence of the parents never could constitute it an actual and personal aggressor; or as you have stated, the theft of the parents could not constitute an actual offender, the child whom they had begotten during the period of their imprisonment; but you will grant that the child being begotten and born in the prison, is of course begotten and born in most peculiar and unhappy circumstances.

ED.—Most assuredly I do. For as the being who is born a slave, is of course destined to do the work of a slave so soon as he shall work at all; so the person born in a jail, if retained in it, must do the business of a jail; and I grant freely that at it is in society, *so* it is in religion; men are born in a state of sins

and therefore, if they live to work at all, they will work sin. Hence the Apostle says that "all have sinned and come short of the glory of God: being justified freely by his grace through the redemption which is in Christ Jesus: whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare at this time his righteousness; that he might be just and the justifier of him that believeth in Jesus." Rom. 3c.

JON.—Well Mr. Editor, I perceive that if you do not, and will not understand human depravity, total depravity and original sin, you at least understand and admit the existence of actual sin, the violation or transgression of law, and that men being born in a sinful state, cannot possibly grow up in that state without sinning.

ED.—All this I admit, and more too; I admit that the death of Christ and an actual personal application of his all purifying blood, are indispensable to remove our sin, and translate us from a state of sin, into a state of righteousness. This is done by faith and baptism. Farewell.

AN ANSWER.

To Strictures, found in the Religious Narrator, on "The Professed Restorers of the Ancient Gospel." In which notice is taken of the difference between The Ancient Gospel and Modern Systems of Divinity.—By William Ballentine.

Continued from page 127.

Again, did Peter pray, on the day of Pentecost, when he saw the multitudes rushing together to the place whence the noise came, that now amidst these multitudes, God would send his Holy Spirit to convert all, or many of them?—no such prayer. It is likely you and all the modern sects would agree there never was a time in which prayer was more called for, and the operations of the Holy Spirit more necessary, for the conversion of men, than on this Pentecostal Festival, in which were gathered together, Parthians and Medes and Elamites and the dwellers in Mesopotamia and Judea and Capadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.—Such a concourse! such an assembly! We are bold to affirm that all sect-makers would have called out, "Oh, Peter! pray—pray, that God would now convert all this great multitude by the immediate pouring out of his Spirit upon them." But Peter was better taught. He knew that faith comes by hearing, and hearing by the

word of God,—and that no man could possess the spirit of God but through the faith of the Gospel. He understood the saying of his Lord and Master, John 14 chap. 16 and 17 verses:—"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you." Peter had been praying with his brethren, for the promise of the Spirit, which promise Jesus had given, from the time of his ascension to the day of Pentecost, but not one single petition for that Spirit to descend upon unbelieving men. Peter knew of no such Spirit. He only knew of the Spirit which God gives his believing people, "which should be with them forever."—This is the order of Pentecost. But you modern Baptists, when your house is built, and properly decorated, and you have got what you call a "smart Preacher," and your pews let, then you begin to importune the Divine Being for that which he never promised. If you had been present at Pentecost and shown Peter a single promise of God, that he had predicted by any of his Prophets that he would send his Spirit, to convert the unbelievers before him, he would willingly have obeyed. But Peter knew no such promise, nor do we, and therefore we cannot pray for that which God has never promised.

These prayers of yours to God, that he would send his Spirit, so as to incline unbelieving men to believe his Gospel is one of your great errors, and is fraught with the most dreadful consequences. These prayers represent God indeed as a hard master. They exhibit God as giving a Gospel that is unable to save, that he is only tantalizing men with what they cannot believe; and they represent to men that they are not culpable in neglecting the Gospel without some superadded influence, and thus poor helpless people, they would be good, believe and repent &c., but God does not give them the power. And you Priests stand between them and God, entreating him to give what he never could have promised. And thus between you and your people and your prayers you make God very bad, but your people very good, if God would let them be so. But your prayers have never been answered.—We affirm with confidence (you say we are a confident people) that no one was ever converted by that Spirit for which you pray. It is a phantom of your own deluded imagination. No. The Gospel, if you please, the Ancient Gospel, is the power of God to everyone that believeth it." And all your prayers for another Spirit than that which breaths through the facts of the Gospel, is to us no better than theory of Baal's priests, "Oh! Baal hear us.

But there was no voice, nor any that answered." 1 Kings chap. 18. verse 26. Your prayers then which you offer for unconverted sinners are to another God than the Father of Jesus, and they go off in smoke. They are never answered, and to speak with the greatest reverence, were they answered the whole economy of grace would be destroyed. But, "let God be true" to all his promises, "and every man a liar." We tell you then in the plainest terms, that Peter on the day of Pentecost did not pray for any superadded power to convert the thousands before him to the faith of the Gospel. He believed the Gospel was able to do this of itself. What a crowd of great sinners were before Peter on the day of Pentecost! He told them in the most unvarnished language that they had apprehended their Messiah, and by wicked hands had crucified and slain the Lord of Glory. When they believed this, and exclaimed with the deepest pangs of godly sorrow, what shall we do?" did he appoint for them what are called by the Modern Gospel, anxious seats? We suppose that all the sects of Christendom, from the Pope to the meanest sect would say, "Yes, certainly, anxious seats without end! What can be too bad to these crucifiers of the Lord of Glory?" Yes, the poor Jews, to whom we are so highly indebted, have been sitting on anxious seats ever since the crucifixion, by the just judgment of the Eternal, and by the wicked persecution of ungodly men.—But did Peter put them on anxious seats and say in the cant of a modern Gospel "True you are a very wicked people, but come to those anxious seats for which we see you are prepared, and we will pray for you." A greater instance of folly and self-righteousness can scarcely be conceived in the annals of Anti-Christian Babylon. Well, what is your anxious seat? Is it a place on the face of the footstool of the merciful Lord of heaven and earth? Is it a place where the poor publican may lift up his soul to God and pray "God be merciful to me the sinner?" No! It is a place near the sacred desk, to which poor prodigals are to come, and to be prayed for.— And who are the priests? The ministers who as so many mediators between God and men, are to introduce these trembling sinners into the presence of the Holy Lord God! They are the clergy, who are to make up peace between God and these convicted people. Shocking! This is the quintessence of priestcraft! I have yet to learn, for I have never heard of it, that even the mother of harlots has any such institution.

This is the "mystery of mysteries" of which Rome is yet ignorant. If we have any intercessor at the throne of grace, for unbelieving sinners, or for anxious enquirers, I would rather adopt Mary, and the glorified saints, as the Mother Church does, than

these upstart self-constituted priests. I remember no case in the book similar to that we are now canvassing, except the case of poor Simon Magus, who wished to purchase the gift of the Holy Spirit with money, who was sharply reprov'd by Peter for his ignorance and covetousness. He entreated Peter to pray for him. Did Peter appoint him an anxious bench, and does he act as Simon requested? No! his language to him is most decisive and instructive, "Repent of thy wickedness and pray Gad if perhaps the wickedness of thy heart may be forgiven thee." Acts, chap. 8. verse 18—24. Peter had no idea of any mediator between God and man except his beloved Son Jesus. And Peter's Christianity was a personal concern. A man must repent for himself, and work out his own salvation with fear and trembling.

On the day of Pentecost, therefore, Peter had no anxious seats, even for the crucifiers of the Lord of Glory. Nor did he even bid one of them to come forward to him to be prayed for. Indeed that man must be far gone in his ignorance of the Ancient Gospel who has the affrontery to appoint an anxious seat and to call upon his fellow sinners to come forward to it that he might pray for them.

(To be Continued.)

DIALOGUE.

Circumcision a Saving Ordinance, &c.

PHILIP.—Mr. Presbyter, are your children, when baptized, in the church, or out of it?

PRESBYTER.—They are in it; certainly they are in it.

PHIL.—And is the person, who is in the church of God, also in. the kingdom of God; or can a person be in the church of God and not in the kingdom?

PRES.—Assuredly no; the person who is in the church on earth must also be in the kingdom on earth.

PHIL.—If then, as you say, your children are in the kingdom of God, does it not follow, from the words of Christ, that they are regenerated, or born again, born to God?

PRES.—No. We do not believe them to be born again.

PHIL.—If, then, they are not born again, how can they be in the Kingdom of God? Has not Christ said, that "unless a man be born again, he cannot see the Kingdom of God?" And again, that "unless a man be born of water and Spirit, he cannot enter the

Kingdom of God? Suppose that you now enjoyed a privilege similar to that enjoyed by Nicodemus, and that the Redeemer should tell you that inasmuch as your children were not born again they were not in his Kingdom, would you believe him?

PRES.—Certainly.

PHIL.—I am sorry to say it: but I am as certain as you can be, that you would not believe him; for if a man do not believe Christ's words when written, how should he believe them when spoken? The Redeemer said of certain Jews, that if they would not hear Moses and the Prophets, they would not hear if one should arise from the dead. You do not believe Jesus when he speaks the most forcible language and says 'you must be born again;' therefore you endeavor, without either precept or example, to thrust your children into the Kingdom of God, and make the Redeemer of men a liar, before God and all the people. He says a man must be born again if he would enter this Kingdom; you say that baptism introduces your children into the church and consequently into the Kingdom, though they be not born again! Your mistake consists in confounding the Sec3der church with the church, or Kingdom of Christ. All men enter the Seceder church without being born again; but into the church—the Kingdom of God, no man can enter unless he be born again; remember Christ has said it. But I would ask, what good does baptism (for you will still call sprinkling baptism) do a child?

PRES.—It does just the good to our child that circumcision did to the Jewish child.

PHIL.—I beg your pardon, Mr. Presbyter; but you dare not, after consideration, make such an assertion. Does baptism save your child?

PRES.—Surely no.

PHIL.—Then, sir, it cannot, it does not do the good to your child, that, circumcision did to the Jewish child; for circumcision saved the Jewish child.

PRES.—O, Sir! I believe you are the first man who ever said so. I never read it in any book; I never heard it from any minister. How, pray, did circumcision save the Jewish child?

PHIL.—It saved it, sir, in the most effectual manner; it saved it from death: Yes, sir, it saved it from death; and had the ordinance not been attended to, the child had had its brains dashed out in the presence of all the congregation: Nay, sir, be not incredulous, I shall submit the law of God to you, on this subject. In Genesis, 17 c. 14 v. we read as follows:

'And the uncircumcised man child, whose flesh of his foreskin

is not circumcised, that soul shall be cut off from among the people; he hath broken my covenant.'

Does this mean what it says, Mr. Presbyter?

PRES.—O, certainly it means what it says.

PHIL.—Then, sir, the ordinance saved the child; and circumcision was a saving ordinance. Yes, sir, circumcision was a saving ordinance: And in the way of proof and fact, let me remind you of the case of Moses, who, on one occasion, had almost lost his life because of not attending to circumcision. Yes sir "The Lord met him and sought to kill him" for his neglect. '

Now let me ask you one question; Does sprinkling save your child from death, mental or bodily—temporal or eternal, or from death in any one shape or sense whatever?

PRES.—Oh, Mr. Philip! I see you are of those who believe baptism also, to be a saving ordinance; but indeed I doubt not your ability to make out baptism a saving ordinance seeing you have succeeded so well with circumcision. But pray how does baptism save a man?

PHIL.—I am confounded at your want of reverence for the word of God: Do you not perceive, that circumcision saved the child? And if it did; if circumcision without faith, saved a child, is it irrational or irreligious to suppose that baptism with both faith and repentance may save a man?

PRES.—I wish not to deal in suppositions. I asked you from what your believing and repentant folks are saved by baptism?

PHIL.—We are saved, then, from the wrath of God, that from which the Jewish child was saved. The wrath of God revealed in the law respecting the ordinance, would have overtaken and destroyed the child; and so in regard to baptism; the wrath of God will certainly overtake and destroy such as obey not the gospel.

PRES.—Then you believe that baptism is a saving ordinance?

PHIL.—Most assuredly. It is as much so as circumcision, which, you have seen, was a saving ordinance to all intents and purposes.

PEES.—But what is the wrath of God, in this case?

PHIL.—Death; everlasting destruction from the presence of the Lord and from the glory of his power

PEES.—But we who are not baptized are not put to death, and are not condemned to be put to death.

PHIL.—In the Christian religion all things become new; and the old things of the law pass away; Jesus is substituted for the Jewish lamb; the believing seed of Abraham for the natural seed; faith for flesh; and even you Presbyterians say, that the Lord's

day has come in room of the sabbath, the Lord's supper instead of the passover, and baptism in room of circumcision; eternal life, then, has come in room of life in Canaan, and eternal death in room of temporal death; so that the death which is due for refusing to obey Christ, is even more terrible than that which destroyed the Jewish child.

JUSTICE.

CINCINNATI, June 17.

BROTHER SCOTT,

The subjoined letter was elicited by some editorial remarks in the Baptist Journal of last week, concerning our recent protracted meeting, and the discussion by Messrs. Johnson and Sleigh. If you have not seen the article you may gather its character below. The disciples here have suffered much from such shameless and false aspersions. Having returned amongst them, I felt it my duty to address to the editor of that periodical, the following note. To prevent any delay for want of explanation, I bore my reply to the office of publication myself, and had the happiness to find Mr. Stephens at his desk. After in introduction, the object of my visit was made known, and my letter most carefully read by the editor and by him compared with the notice. I think the first words that broke the silence were, "I cannot accept the challenge." I answered, I presume, however, you will publish the communication. As to the challenge you have time and liberty to dispose of that as you wish, but it were only an act of justice to admit the piece as you do not object that it is uncourteous; and as you also can make any editorial remarks upon it, well pleasing to yourself. You have, I added farther, given only *ex parte* testimony upon the subjects of the notice, therefore your readers have a right to expect the insertion of my piece. These and other arguments were unavailing. Mr. Stephens, however, acknowledged that he was incorrect and had deviated from his usual course in "bandying" the name Campbellite, and was willing to correct the *mistake*; for, he said, he did not know before, that we disclaimed the Denomination. .But, he added, he had well weighed his remarks and assumed nothing; and did not intend to accept the proposition to discuss the original question. Before leaving the office, I let him know that I considered his remark? uncalled for by the circumstances: that he had, *ipso facto*, either said that "remission of sins, by Jesus Christ, was unconditional," or had demonstrably shown that though he was with us in that question, he *could* take occasion from it to misrepresent and oppose us. All this was said in perfect good feeling. Now, my dear sir, if you please you may insert this for the benefit of the public, as nothing but *ex parte* testimony can find place in the *one-sided* BAPTIST *Journal*.

D. S. BURNET.

COMMUNICATED FOR THE BAPTIST JOURNAL.

Mr. Editor:

I accidentally saw the Cross and Journal of this morning, and was somewhat surprised at a notice of our recent meeting and of the discussion between Messrs. Johnson and Sleigh. Anonymous and irresponsible communications of that character are common, but I was unprepared to meet such remarks under the editorial head. However, to cut the matter short, I categorically object to the notice, as follows:

1st. You deal unfairly in styling us Campbellites: and had you not designated us by the place of worship we occupy, your phillipic would have passed unheeded as not intended for us.

2dly. You misstated the circumstances of the meeting; for instance, instead of continuing three weeks, as you observe, it lasted but five days or thereabouts.

3dly. You misstated the result of the discussion, in saying that Mr. Johnson 'met with as signal defeat as ever did hapless combatant' (I quote from memory.) True, you say that you were not present, but that nevertheless you express the conviction of nearly all that were. Do Mr. Stephens or his informants affirm with Dr. Sleigh, that "the pardon of sins, by Jesus Christ, is unconditional?" Most certainly your notice of this discussion is an avowal of the affirmative Of that proposition. I am prepared to shew that the affirmative cannot be sustained by Mr. Stephens or any of the resident clergy of Cincinnati. I say *resident* clergy, for the uncourteous *debauchee* of Dr. S. forbids any further discussion, by him, with American citizens.

Very respectfully,

D. S. BURNET.

We were present at the discussion referred to. We heard and saw Dr. Sleigh; we heard and saw Bro. Julius 311. Unless, therefore, our eyes and ears deceived us, we certainly saw and heard the whole matter from the beginning to the middle and thence again to the end. Amen.

Dr. Sleigh will not pray with any professor of Christianity who does not hold to the "unconditional remission of sins;" therefore the discussion was begun without prayer, continued without prayer, and ended without prayer.

This, Brother Johnson deplored, and explained to the audience.

The question was, "Is the remission of sins, by Jesus Christ, conditional or unconditional?"

Dr. Sleigh said that it was unconditional; and he spoke first.— He occupied one hour and a half and sat down. Now, the question is, did Dr. Sleigh, while he stood up, show, by either precept or example, that 'remission of sins, by Jesus Christ, is unconditional?'

I answer he did not. He could not; he cannot. He did not show by one scripture that it was to be unconditional; he did not, by the pardon of one individual, show that it is unconditional.— I did not believe then, I do not believe now that Dr. Sleigh spoke to the question; but if he did he would have needed to speak another hour and a half to convince me that he did. Dr. Sleigh occupied the chief of his time in rummaging the Old Testament for the total depravity, inability, incapacity, infidelity, or some other matter or mischance in human nature as it is now circumstanced; but the reader may see that the name of Jesus Christ, limited the enquiry chiefly if not wholly to the New Testament or Covenant. The question, in fact, is neither more nor less than this, "Does the Christian Religion propose to pardon men conditionally or unconditionally."

It was with the greatest propriety, therefore, that Mr. Johnson came directly to the question to be discussed; and applied to the New Testament for its settlement. Well, what was his *modus*? How did he proceed?

I shall tell you. He purposed to show that remission of sins, by Jesus Christ, was granted only on the conditions of faith, repentance, confession and baptism. How did he do this?

In the most orderly manner possible. He began with faith; and to show that it, as one item, was necessary to remission, he started at the beginning of the New Institution, took first the Evangelists, then the Acts of the Apostles, then the Epistles to the end; or, in other terms, he first quoted the words of Jesus, then of Peter then of the oilier Apostles, and then of the Evangelists who preached the gospel, as Philip, &c. &c.

You will say what did he quote? And were his quotations to the point? Well, you shall hear, and judge for yourself; only let me observe that there are in our language, as in all others, certain words of conditionally which determine the character of every sentence in which they are found; such in particular is the word *if*: for instance, when it is said by Jesus to the Jews, John 8. 24. "For, *if* ye believe not that I am he, ye shall die in your sins;" the particle *if* makes the sentence conditional, and then unbelief is the cause of the non-remission of their sins. Again when it is said, "If thou believest with all thy heart thou mayest," the sentence is a conditional one, and limits the thing to the particular term *of faith with the heart*, "*if thou believest with all thy heart, &c.*"

But again, many sentences are wholly conditional in their sense though the particles of conditionality be not expressed. Sometimes these particles are only implied; as when it is said, "He that

believeth and is baptized shall be saved." Here the conditions of salvation are obviously faith and baptism; that is if a man, any man, believe and is baptized he shall be saved, and if a man believe not he shall be damned; these sayings are perfectly conditional in their sense though the particles of conditionality be not expressed, and so of innumerable others in the New Testament.

Now if brother Johnson, speaking directly to the question, cited Jesus, and Peter and Paul and other Apostles, and the Evangelists as uniformly pitching our pardon on the conditions *of faith*, and *repentance*, and *confession*, and *baptism*, if he used this language as characterized by all the signs of conditionality, such as *if*, *unless*, *except*, &c. what more could any mortal do in the way of proving that 'Remission of sins, by Jesus Christ, is conditional?'

Here follows some of the scriptures read, cited, or quoted by brother Johnson. The reader will, therefore, judge of the point and pith of Mr. Johnson's plan of procedure.

1. *If thou believest with all thy heart, thou mayest.*
2. *Except ye repent ye shall all likewise perish.*
3. *If thou confess with thy mouth the Lord Jesus, and*
4. *If thou believest in thy heart that God raised him, &c.*
5. *If we confess our sins God is faithful, &c.* 6. *He that believeth and is baptized &c.*

Now the reader may see even in these very few instances that faith, repentance, confession, and baptism, are made terms of pardon or salvation.

Besides the above, brother Johnson showed by particular instances, from Abel to Noah, and thence to Abraham and Samuel and David and all the prophets, that faith, since the beginning of the world, has been a condition of salvation or pardon. 3000 were pardoned on the day of Pentecost on condition of believing, repenting, and being baptized; the Samaritans also, and all the Gentiles were pardoned on the same condition.

Bro. Johnson's speech was enlightening, overwhelming, and touched both the head and heart of all present. It filled the understanding and roused the ailed ions, it poured confusion upon the opposite sentiment, and proved the affirmative to all intents and purposes. He spoke no more because no more was necessary, and closed the debate on this account, and on account of the bombastical pomposity and uncourteous demeanor and language of his opponent, who, affecting the air of an English nobleman, looked, to me at least, like the Ass in the skin of the Lion.

Dr. Sleight then arose, and, according to the rules adopted for the debate, spoke 15 minutes. Most of the time was occupied in

finding fault with Mr. Johnson's course; 1st because he had not followed Dr. Sleigh in all the mazy twistifications of the long circumbendibus which he had made through the Law, the Prophets, and the Psalms, in search of human depravity or something like it; and 2dly because he had not, he said, quoted one scripture to prove that remission was conditional!!

Mr. Johnson did net deign any reply; and the assembly separated. Some of the mobility in the gallery stamped with their feet, and it was positively and repeatedly stated to me that the Rev. Samuel W. Lynd of the Sixth street Baptist Church, who had stowed himself away with them, clapt his hands.

This stamping caused the enemies of our views to report that Bro. Johnson was defeated; and at last the editor of the Baptist Journal swallowed the rumor. This determined enemy of the disciples, who has published more falsehoods and slanders about them than he has teeth in his head, thought the occasion a good one; and though he was not present and does not hold with Dr. Sleigh that remission is unconditional, but rather with us that faith and repentance are necessary to please God and obtain forgiveness, yet he conceived that the whole matter might be turned to our hurt, and accordingly published in his paper "never did poor combatan; suffer a more signal defeat."

How must Mr. Stephens have felt when he read the above letter put into his hand by brother Burnet? 'I cannot accept the challenge!' these were the first words of this champion of the Baptists.

Brethren of this reformation, the baptism of Baptists, themselves being judges, is not for the remission of sins; and therefore no church holding to the Ancient and original gospel should admit them to communion without submitting to the baptism of Christ.

ED.

LETTERS.

From Bro. J. J. Burton, Bowling Green, Ia.

At a meeting here yesterday two made the good confession; six more united, they had been baptists. The Tunkers here have abandoned the name 'Tunker,' and assumed that which was first given to the disciples at Antioch; they hold to baptism for remission, and, in a word, proclaim the Gospel as we do. May God carry on this work until the whole world is converted.

In the hope of Eternal life.

J. J. BURTON,

Bowling Green, Ia.

Greencastle, Indiana, June 27, 1834

BRO. SCOTT:

May the blessings of heaven rest and remain with you and your's forever.-----

I shall just conclude by giving you a short account of what the gospel of Jesus is doing in this part of the country. On Wednesday last, brother O'Kane and brother New, visited our place and preached to a fine audience. Some came out through curiosity, and others, that they might be instructed in the path that leads to everlasting life; whilst some of our Methodist friends came, in hopes of getting something new, by which they might fight the heresy of the reformation. They posted themselves outside of the house, in front of brother O'Kane, but before he was half through, they began to draw nearer, and by the time he was done preaching, the whole congregation was thoroughly convinced that the gospel is able to do all that it promises; two came forward. made the good confession, and forthwith were immersed into Jesus. One of the new disciples is a niece of mine and a daughter of brother Applegate, about fifteen years of age.

An old Methodist' preacher, who has been the most violent of our opposers, stopped me in the evening and observed, "Friend Taylor, I charge you, by all that is true, take the admonition of the brother; for if ever the gospel was preached in Greencastle. it was to-day. Thank God, I could witness the truth of the declaration,

SAMUEL TAYLOR.

Oldham county, Ky., June 25th, 1834.

DEAR BROTHER:

I am happy in your brotherly kindness and christian love, as manifested in your affectionate reply to my letter, I have taken the word of the living God (which is able to make me wise unto salvation) for my only guide, and test of fellowship in this confused state of Christianity; and also my only authority in my conclusions in regard to the doctrine of Jesus, "the righteous judge.

I shall endeavor to give you a true representation of facts, concerning those who are called reformers, alias, professors of the Ancient Gospel.

In this section, the reformation is in a state of infancy, and has continued weak for some time: the prospect for ameliorating its condition, appears gloomy, and somewhat discouraging; luke-

warmness seems to sway its scepter in an eminent degree among the professors in this vicinity. I would to God they were zealously engaged in serving and praising him who died for them that they might live not unto lukewarmness, but unto God.

Nevertheless, many are warm in the cause, and are contending for the faith once delivered to the saints.

There is too much Calvinism (or something that is not orthodox) mingled with the Ancient Gospel and ancient order of things here.

I am often grieved to see so much ignorance of the gospel manifested. I wish the seeds of error were extirpated, and the great masses of humanism hurled from the confines of truth, to the impure fountains from whence they issued; for such things belong not to the doctrine of Jesus, "the Lamb of God, who taketh away the sin of the world." I believe there is a falling away in many of these United States, which is nothing more than the fulfilment of prophecy, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, &c., high minded, lovers of pleasure more than lovers of God: having the form of godliness, but denying the power thereof." Does not Christendom in a great degree, bear this aspect? Are not these the true characteristics of those that obey not the commandments of Jesus?

May the professors of Jeans know and feel that he is precious to their immortal souls. "Hereby we do know that we know him, if we keep his commandments." Love is the ruling passion in the Christian religion, love is the keeping of the commandments, and every one that continues in love, continues in God, "for God is love." May our Heavenly Father bless you in your labors, and finally receive you into the mansions of eternal bliss.

Yours affectionately,

GABRIEL B. MOORE.

Wilmington, Ohio. June 26th, 1834

DEAR BROTHER SCOTT:

I hope this may find you enjoying good health. The people here, (I mean the disobedient) have not yet got themselves settled down, but are something like a keg of nails, till mixed up, and I think, from appearances, the simplicity of the word, as delivered to our neighbors, by yourself and fellows, has produced a mighty shaking among the dry bones. The sects here, I presume, will give us a *blurt* within a week, as the Methodists have a four day's meeting which commences to-morrow; but.

blessed be God, all we ask or wish, is to get them to investigation; because the weakest disciple of Jesus, with the word of God in his hand, can put to flight an army of the *aliens*. To call the world and the sects all *aliens*, may be considered strong language, but be it so; for until they can present their proof of naturalization according to the laws of the Great King, they ought not to ask us to say they have any right to the appellation of citizens; but must be content with the name of their mother country.

Yours, in the hope of eternal life,

E. A. STRICKLE.

OBITUARY.

With sympathy—with emotions of tenderest regard for the surviving relatives, we announce the affecting news of the death of brother Alexander Campbell's eldest daughter, sister Jane C. Ewing, wife of Albert Ewing, Esq., of Nashville, Tennessee. This youthful and excellent lady, aged 22 years, died on the 24th ult., leaving behind her a husband and three infant children.

It is but six months, since, with unfeigned delight, we saw her in the midst of her father's numerous family, at Bethany, flourishing in beauty, health, and righteousness. Alas! how little did any of us, while we crowded the winter fire-side, to speak of our Heavenly Father, and his Son Jesus Christ, his power and glorious kingdom, how little, I say, did any of us imagine, that the departure of one so much admired, so much beloved, was so near at hand! Had I then been asked who, of all present, was the most likely to die first, her youth, beauty, elegance of manners and ardour of mind, would have forbid me fixing upon her; but, alas! our sister has gone the way of all the earth; she has gone down to the pale nations of the dead; but not without earning thither the hope, the glorious hope, that when Christ shall come in the clouds of heaven, to reward those who love and serve him? she shall be made a partaker of that inheritance which fadeth not away.

The following letter, communicating to me the news of her decease, was written by her excellent father. It was not intended for publication; but if all the disciples in this reformation were

at present under my roof, I should most assuredly read it to them all, that they might with me, sympathize with the writer of it, and know at least something of the private virtue and religion of the man to whom, under Jesus Christ, they are indebted for so many public favors.

My respected and beloved brother will find an apology for the liberty I take in thus doing, when he reflects how numerous were the acquaintances of Mrs. Ewing, and how precious to every one of them must be every thing relative to her departure from this life.

MY BELOVED BROTHER:

The last office—mournful indeed!—which these fingers performed was the closing of the eyes of my beloved daughter, Jane C. Ewing. About two hours since, she gently fell asleep in the hope of eternal life. Though I had for weeks past given her up into the hands of the Lord and expected that he would soon take her to himself. Yet her departure to-day, was quite unexpected by us all. About ten o'clock in the morning I visited her, and, with sad surprize, saw the unequivocal symptoms of approaching dissolution. For six hours she suffered much for one so greatly enfeebled and emaciated. In one of these paroxysms of extreme pain she uttered the first complaint that had fallen from her lips, during a protracted illness of five months. Soon, almost in the same breath, with great earnestness and emphasis she prayed aloud "Lord forgive me!" "will the Lord forgive me!" called for me and confessed the sin she had committed in murmuring—and asked "will the Lord forgive me." She had frequently expressed consolation and thankfulness on account of her suffering so much. She said she knew that she needed chastisement and thanked the Lord that he had corrected her so severely. Her experience of the abundant goodness and favor of her Heavenly Father in time past assured her, as she told me, to look for his mercy to eternal life. She had resigned herself into his hand, and awaited his will with the greatest patience I have witnessed. The only wish, she told her sisters and husband, which she could have to be restored to health, was, that she might give a more decided example of devotion to the New Testament and a fuller display of the the influence of the gospel in forming Christian character. From the beginning of her affliction to the end of it, this was evidently the ruling desire of her heart.

My feelings, on this bereavement, you can better imagine than I express. You had some acquaintance with her—you saw the blooming rose and tasted of its fragrance, but alas! it is withered and fallen to the ground!

From the liberal endowments which our Heavenly Father had bestowed on her, and their sanctification to his name and the honor of his Son, I promised to myself the pleasure of leaving behind me a daughter that would have been an honor to her sex and her profession and a blessing to society; but to him whose thoughts are not as our thoughts it seemed good to recall the favor he had

lent, and as if to draw my affections more to the heavens, has taken from the earth one that might have divided my heart, and made it more difficult for me to have bid it a hearty adieu.

Already the mother, the wife of my youth, and half her offspring are gone before! Surely I have felt the rod, and drank deeply of the cup of affliction! But I will kiss the rod, bless the Lord, and live more consecrated to his name.

I need not tell you that her devoted husband is greatly distressed, and that my wife and all the family are in the greatest sorrow, but not as those without hope. They bear it patiently, though they cannot but mourn the less.—Jesus wept!

It gave me pleasure, though I was in bitterness for her, as one that is in bitterness for his first born, to see all her sisters standing around her at the moment of her departure. They witnessed the last struggle, and her eyes spoke to us all a volume in her last moments. Eliza lifted in her arms her eldest daughter, Margaret, that she might see her mother expire. She was then speechless, but to the astonishment of us all, even in the last agony, one solitary tear trickled down her cheek, while her piercing eye gave it a significance never to be forgotten.

Pardon me, my brother, for indulging in the recital of incidents so minute; but you have tasted a little of the cup of affliction and can sympathize with one though more conversant with affliction than yourself—you know with what intense interest we contemplate the last scene of a life that is dear to us, by all those strong ties that the God of nature and the God of religion has planted and deeply rooted in our hearts.

Favor, mercy and peace be multiplied to you and yours,
In the strength of Israel, yours ever,

Bethany, Virginia, June 24, 1834.

A. CAMPBELL.

Beloved of God,

Accept one word of condolence from your ancient friend, your brother, your fellow laborer in that Kingdom to whose Lord your excellent daughter has now gone. Let it comfort you, beloved, that Mrs. Ewing died in faith of the past, in hope of the future, and in the sanctity of the present great salvation; she died in the Lord; and blessed are the dead that die in the Lord; the spirit of God has pronounced it.

This mortal state is indeed a "vale of tears;" and you have shed your full proportion; but God lives, and Christ reigns, and the righteous shall be in perpetual remembrance before them. I feel for you, my Brother, my beloved and respected brother, I feel for you; thousands will feel for you, and weep with you so soon as they shall know you weep; would to God I could, in a more effectual manner, share your present griefs, your sorrows born! that I might give to the world in general and to those who know you not in particular, a more decided proof of the love I have for your private worth, my respect for your personal religion, and my admiration of the utility and splendor of your public labors in Jesus Christ our Lord, to whom be the glory forever. W. SCOTT.

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.

MESSIAH.

NO. 8.

CARTHAGE, AUGUST 4, 1834.

VOL. 3.

SECOND COMING OF CHRIST

The Cloud.

Continued from page 151.

The coming of our Lord Jesus from heaven is an idea of mighty conception, and pregnant of events and occurrences the most splendid and terrible of all that shall ever mark the history of our Globe. His very appearance, after two thousand years' absence, would of itself be deemed by all flesh, a more singular matter than any other that has transpired since the world began; but when it is considered that that appearance is to be crowded and crowned with glory and deeds of eternal renown, our hearts are burdened and overwhelmed, and slain within us "for fear of those things which are coming upon the earth." His own glory, the glory of the holy angels, the glory of his Father, the unexpectedness of his appearance, its suddenness and universal visibility, for "every eye shall see him," the breaking up of the sepulchers, the resurrection of the ancient dead, the downfall of the nations, their cities, palaces, towns and works of art, and the everlasting wreck of the whole civil, political, and religious polity of the world, the refashioning of the earth, the remodeling of the ancient hills and rallies, and capacious basins for new rivers, and lakes, and seas, and oceans, with the conflagration of the atmosphere, and the setting up of a new order of things, all, all conspire to clothe the event of his coming with a solemnity the most impressive.

We have seen that our Lord Jesus is to appear first in the clouds; and having spoken of the suddenness of his appearance, and its unexpectedness by the

nations, we shall now submit another Proposition, namely, Proposition 8th.

The coming of our Lord Jesus will be visible to the inhabitants of this earth universally.

Proof. "Behold! He cometh with clouds and *every eye* shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him; even so, amen.

On this proposition we are happy to have it in our power to introduce the views of a distinguished writer on the second coming of Christ. His words are as follows:

It is declared, that when Christ shall come in the clouds, every eye shall see him.—But to make this possible, without multiplying miracles, the following things must be supposed:

1. That he will appear in great glory, shining like the sun in the firmament; and we are expressly told, that he will come with power and great glory, in his own glory, and the glory of the Father, and of the holy angels.—The declarations of the brightness of his coming, strengthen our faith, and assist us to comprehend the possibility of every eye's being able to see him, even at the greatest distance.

2. He must descend in such a manner as to be within 90 degrees of all the habitable parts of the globe in his descent, or else some of the inhabitants will be below the horizon, and thereby will be rendered incapable of seeing him. It is very remarkable that the city of Jerusalem, to which the Saviour shall descend, and which lies in lat. 32 degrees north, is within 90 degrees of the latitude of every inhabited place upon earth; for there have been no inhabitants discovered farther south than Cape Horn, which is about 58 degrees south; and I question whether there is any land farther south capable of being inhabited; and if Christ comes at the autumnal equinox, it is probable that no ships will be sailing at the time in any of these high south latitudes, (as it will be just at the close of winter) which have indeed rarely been traversed, except for the purpose of making discoveries. It may therefore be concluded, that not a single person will be found, either at sea or land, more than 90 degrees south of Jerusalem, when Christ shall come.

God did not choose the land of Canaan, and the city of Jerusalem, for his peculiar dwelling, without reason; for perhaps no country, or place is situated so near the centre of Europe, Asia, and Africa, as that is, and none seems to lie so convenient for a communication with all parts of the world. And it is a question with me, whether, if the sun was placed directly verti-

cal over Jerusalem, it would not be above the horizon to nearly all the inhabitants of these three quarters of the globe; and if so, Christ may appear at once to most of the nations of the earth.—Nevertheless,

3. It seems necessary that he should remain in one position in the air, during one revolution of the earth on its axis; that he may be seen by every eye—and that all the saints that shall be raised, or changed, may rise at the sight of their Lord, to meet him in the air—which could not be done with that beautiful order which characterizes all the works of God, unless one day should be thus wholly employed, in manifesting Christ to all people—raising the dead saints, changing the living saints, and causing them to mount up as their Lord appears, until they are collected from every part of the earth and sea—But I only mention it here, purposing to treat of it more largely in order.

As every day in the original week was distinguished by some wonderful work; so that remarkable day in which these wonders shall be wrought at the appearing of our Lord, shall be different from all other days, as was the day when the sun and moon stood still at the command of Joshua, and also when it returned ten degrees backward in the days of Hezekiah, and more especially the clay on which our Lord was crucified, when a total eclipse of the sun happened at the full moon.

Zechariah, speaking of the identical natural day when Christ shall come, says—"And it shall come to pass in that day, that the light shall not be clear nor dark." It shall be coagulated, or curdled—the glories in which Christ shall appear, shall cause the light to look different from that of other days—and therefore it shall be mixed, or coagulated.—"But it shall be one day, which shall be known to JEHOVAH; not day nor Light; but it shall come to pass, that at evening time it shall be light." Zech. xiv. 6, 7.

That great day on which these wonders shall be done, shall be *one day*, known to the Lord, distinguished from all other days, as well by the different appearance of its light, as by many other infallible signs and especially that when evening comes it shall be light, in the absence of the sun; which wonderful phenomenon shall be caused by the glory of the Lord, which shall be visible.

What hour of the day Christ will appear first, we cannot tell, at *even, or at midnight, or at the cock crowing, or in the morning*; (St. Mark, xiii. 35)—all these four watches are night watches; and the mention of them seems to imply that Christ will make his appearance to all in the absence of the sun, that his coming

may be more noticed: but at which of the four watches, he hath told us that we know not; and as he hath concealed it, we are sure it is not material for us to know; and therefore respecting the circumstance, I shall form no conjectures.

I have in this Lecture endeavored to prove the certainty of the personal, visible coming of Christ; which I think must be evident, if there is any meaning in all the prophecies. I have also mentioned several probable circumstances attending his coming; as, the time which he shall continue in the air, *one natural day*—the season of the year in which he shall come, *the autumnal equinox*—that he shall appear in the absence of the sun; this last seems rather a revealed circumstance, though the exact hour is concealed. We may speak with confidence, that he will appear in glory—will shine with heavenly light, his very body will appear luminous, and he will be surrounded with brightness, so as to appear visible to every eye—that he will come suddenly—will descend to the Mount of Olives, from which he ascended; for all these are circumstances not only probable, but certain; being expressly foretold.

I have now before me an open sea where I may sail without interruption, for along time: the necessity of our Saviour's coming, and the important purposes for which he will appear and descend to the earth, are more than I can fully discuss in this Lecture, I will, however, just hint at a few things, which prove the necessity of his thus appearing.

1. That the Scriptures may be fulfilled; for the Scripture cannot be broken, thus it is written, and thus it must be accomplished. If Christ doth not thus come, and appear visible to the eyes of men, a great number of prophecies will never be accomplished, according to the plain evident meaning of them: but they cannot fail, therefore, he must come.

The prophecies that speak of his sufferings are few, compared with those that speak of his glory; and were therefore overlooked by the Jews, who expected a triumphant Messiah: but rather than one prophecy should fall to the ground, Jesus chose to suffer the death of the cross, and proved from the Scriptures the absolute necessity of the same; that all the works of the prophets respecting that event might be fulfilled. And are not those Christians who deny the personal appearance and glorious kingdom of Christ on the earth, much more to blame than the Jews; since they are obliged to deny, evade, or (which amounts to the same) explain away many more prophecies of the Old Testament, to avoid believing these great truths, than the Jews are to avoid believing in the suffering state of the Messiah? Besides, such

Christians are obliged to deny the plain literal import of many express prophecies, delivered by our Saviour and his apostles, respecting his coming and kingdom; in which they are far more blameworthy than the Jews, who doubtless, if they believed in the Messiah, would acknowledge his prophecies to be literally true.

2. Christ has been publicly reproached and disgraced on earth— he publicly suffered the most bitter and ignominious death; and therefore it is highly reasonable, and indeed absolutely necessary, that where he endured shame and contempt, he should be proportionable honored and glorified. And how can this be done, unless he comes personally, and reigns publicly, where he was crucified?

If any man had been publicly disgraced, belied, slandered, and had suffered public punishment unjustly, and was afterwards to go into a far country, and be there highly advanced; he would never consider his triumph as absolutely complete, until he had returned with all his ensigns of glory and dignity, and entered in splendor into the place where he had been thus dishonored and shamefully treated; and he would consider one day's triumph there, as wiping away his reproach more effectually, than all the possible honors that he could receive in a far distant place: where he could not be known and seen by those who had abused him.

And shall not the glorious Redeemer, who was once despised and rejected of men—who was a man of sorrow, and acquainted with grief—who appeared without form or comeliness, in the eyes of sinful mortals—who gave his back to the smiters, and his cheeks to them that plucked off the hair—who hid not his face from shame and spitting—who was scourged, crowned with thorns, mocked, derided, ridiculed, and finally crucified between two thieves:—I say, shall he not come in glory, and rule with power and majesty, in the very place where he suffered?—Surely, it is reasonable to suppose that he will; and the Scriptures have declared that he shall, and that his enemies shall be clothed with shame, while upon *himself shall his crown flourish*.

8. The saints and faithful followers of the Lamb, have suffered reproach in all ages, and have been disgraced on earth— and it seems reasonable that they who have suffered with and for Christ, should be glorified with him; as says St. Paul—"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not to be compared with the glory which shall be revealed in us;" Romans viii. 17, 18, And how vast must that glory be

that shall so swallow up the amazing sufferings of the present time, as to make them not worthy to be named or thought of! to make them seem light and momentary, when at present, to some, they seem so long, heavy, and severe!

4. Christ has much work to do, which seems to require his immediate presence and direction; and many purposes to perform and designs to fulfil, which make his coming to earth, and abiding here for a time, highly necessary.—What these designs are, and the manner in which they shall be executed, will, by the leave of God, be further considered in the following lecture.

JUSTICE,

CHAP. 2D.

BROTHER SCOTT,

This is a curious world of ours. I did not expect to trouble you with another communication similar to my last, called forth by the illiberality of the Baptist Journal of this city; but now the Methodist "Advocate" has made it necessary, that, with 5 our consent, I appear again in your pages in defence of the truth.

A friend having shown me "D's. 5th essay on the Holy Spirit," I wrote a respectful note to the editor of the "Advocate," to ascertain whether he would publish an answer. I also requested the name of the author. He sent me the name, but said he must see the piece and judge its spirit, before he could determine as to the publication of it. As my heaving depended upon my courtesy. I sat down and penned the following dispassionate review, in great haste, and sent it by a respectable citizen. Mr. Morris could not give an immediate answer—and after consulting the fraternity he communicated his subjoined letter, in which, in contradiction of his previous promise, he informs us, that neither "courtesy, brevity," nor any other such accident, would open his columns to replications. Why not think of this on Saturday, Mr. Morris? Did you think my answer would not expose the misrepresentations of "D?" or were you more courageous when the replication was in the distance?

If you please, Bro. Scott, you may present these documents to the public.

Yours as ever,

D. S. BURNET,

Cincinnati, July, 14.

CINCINNATI, July 14, 1834.

Mr. D. S. BURNET,

Dear Sir:—We think it inexpedient to publish your "review" of 5th Essay on the Holy Spirit, by "D." Not because it contains any thing, highly inflammatory, but because it is excluded by the general rules that govern this paper in such cases. When any thing is communicated by our cor-

respondents implicating personal character, we either reject it, or publish it over the proper signature of the writer, allowing the individual implicated the liberty of defending himself. This is a different case. It is a doctrinal discussion, in which no individual is named; each reader is left to make his own application. If any class of individuals wish to conduct a doctrinal discussion in opposition to our paper, they must furnish their own medium of publication as we do. It cannot be reasonably expected, that we can afford to keep up a paper at the expense of much time, labor, and several thousand dollars per year, to disseminate the doctrines of other sects. Besides we cannot spare the room; for though your first "review" is moderately short, it is not to be expected the controversy would end with its appearance, for you only take leave "for the present."

In haste, Yours respectfully,

THO. A. MORRIS,
Ed. of W. C. Adv.

From the Western Christian Advocate.

ESSAYS ON THE SPIRIT.—NO. V.

MR. EDITOR:—Having, in my former numbers, sustained, Scripturally and logically, the truth of my propositions, I shall now purposely advert to a modern system, the leading principles of which recognize "immersion and regeneration as synonymous terms"—a system, the necessary and logical consequences of which are absurd, and not only absurd, but absolutely deleterious to vital Christianity. If preposterous and dangerous consequences unavoidably flow from premises founded in error, is the man who exposes and logically refutes them, blameable? *I think not.* Now, sir, according to the system here recognized, *water* is said to effect that which we say can *only* be effected by the Almighty agency of the *Holy Ghost*. Now sir, in order to expose the absurd and dangerous consequences of this "creed," I will cite some passages of Scripture and substitute *water* for the Holy Spirit. "He shall baptize you with the Holy Ghost and fire" that is with *water* and fire. "The Spirit itself beareth witness with our spirit, that we are the children of God," that is *water* beareth witness, &c. "Praying in. the Holy Ghost," that is, praying in the water. "As many as are led by the Spirit of God, they are the sons of God," that is, as many as are led by *water*. Let no one say this is disingenuous, or it is misrepresentation. If immersion and regeneration be synonymous terms. I most strenuously contend that those consequences legitimately follow. Are immersion and regeneration synonymous terms? If so, I can prove, according to this creed, that Jesus Christ was regenerated. [Here let me observe, that the word *baptize* in our Bibles, is by this modern "sect" called *immerse*.] "Then cometh Jesus from Galilee to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and contest thou to me? And Jesus said unto him, suffer it to be so now: So he suffered him.' Thus, according to the new creed: Then

cometh Jesus to be regenerated of John. But John forbade him, saying, I have need to be regenerated of thee, and comest thou to me? And Jesus said unto him, suffer it to be so now." Then he suffered him, that is, *regenerated* him!!!

It must be admitted, that St. Paul knew the utmost extent of the Gospel mission. He says to the Galatians, "I certify you, brethren, that the gospel preached of me is not after man. For I neither received of man, neither was I *taught* it, but by the revelation of Jesus Christ" His preaching was "repentance toward God and faith toward our Lord Jesus Christ." In the first chapter of his first epistle to the Corinthians, he says, referring to the divisions in that church, "Is Christ divided? was *Paul* crucified for you? or were you baptized in the name of Paul? I thank God (and would he have *thanked God* for having neglected the *highest* obligation of his mission?) I baptized none but Gaius and Crispus, and the household of Stephanas." And then adds with emphasis, "Christ sent me not to baptize, but to *preach* the gospel." But a modern *innovator*, should in accordance with his creed and *moral honesty*, apologize to his hearers for departing from apostolic preaching, in language not unlike the following: "My beloved hearers, you know that St. Paul lived in a dark age; but this is an era of much light, of *new* light. Excuse me my hearers, for not preaching as did the Apostle Paul; for Christ sent me not to preach but to *immerse*, that is to *regenerate!* *Immersion* is the alpha and omega of the Christian religion. He that is immersed, shall not come into condemnation, but is passed from death unto life. I must admit that this is a *nigh* way to heaven, but the *nearer* the *better* ———- I was going to say more but it is unnecessary—Amen."

The following are some of the most prominent absurdities of this "new creed." 1. It ascribes to *water* what the Scriptures ascribe to the blood of Christ. *Scripture.*—"The blood of Christ cleanseth from all sin." *New creed,* "Water cleanseth from all sin. 2. It ascribes to *water* what the Scriptures ascribe to the *Holy Ghost.* *Scripture.*—"Ye are justified—ye are sanctified by the *Spirit of our God.*" *New creed.*—"Ye are justified ye are sanctified by *water.*" 3. This "new creed" astonishingly lowers the glorious gospel of the ever blessed God, and makes it result with reference to this life, in a few *external ordinances*, WHICH, when performed, *cannot* pardon sin and purify the conscience! I mean that neither immersion, nor the sacrament of the Lord's supper, can "create us anew in Christ Jesus." Thus have I followed this *new* gospel to some of its inevitable results, and find it to be, in fact, *no gospel.* It leaves us still in the "gall of bitterness and bonds of iniquity, without hope and without God in the world!" It is enough to disgust any man of common reflection, to see the advocates of this "creed" "dealing damnation round the land," on all who do not think as they think, and do as they do. Thank Heaven! we are in a land where the rights of conscience are inalienably secured; and *I* cannot help smiling at those zealots who deal *largely* in "mint and cummin," regardless of the *weightier* matters of the law."

I have now discharged a duty which I believe was due to God, to my conscience, and to my fellow beings. Mr. Editor, wishing you and your patrons, and all mankind well, I take my leave, at present, of this subject.

D.

June 17, 1834.

MR. EDITOR:

For the benefit of Mr. circuit rider Jacob Dixon, and for the information of the public, you will please insert the following review of your correspondent "D's." last piece. I have but a few moments to devote to this subject.

**REVIEW
OF
"D's." "FIFTH ESSAY ON THE HOLY SPIRIT,"
OR,
BAPTISM AND REGENERATION.**

It is thought an incredible thing by "D." that baptism should make a part or be the consummation of regeneration. It shocks the delicacy of his nerves? that "a modern innovator" should in any way connect them. Perhaps the gentleman never knew that the 3 chap. John—5 chap. 26 v. Eph. and Titus 3. 5, were understood to contain the objectionable sentiment, by Justin Martyr, Irenaeus, Clemens Alexandrinus, Basil, and many others of the ancient fathers, and by Luther, Bishop, Burnet, William Tyndale, Benson, McKnight, Timothy Dwight, *cum multis aliis* among whom he may reckon Adam Clark, among the moderns. I rely not upon uninspired authority, but the above named were biblical critics of a reputation to which "D." makes no pretensions. I could multiply authorities of the same high character, upon a question purely literary, if it were necessary; but these are sufficient, and they have said that "born of water," "washing of water," and "washing, or bath of regeneration," literally and legitimately mean Baptism in water.

The main question being thus settled, I will proceed to disabuse the mind of "D." of some of the "unscriptural errors" and "logical" mistakes into which having fallen himself, he may lead some unwary reader. One principal fault in this fifth Essay, (I have not seen the others,) is marking many passages as quotations, that were never written but by the Essayist. It is no literary nor religious maxim with me, that "baptism and regeneration are *synonymous terms*." I equally disapprove of every sentiment he has put into the mouth of a nameless party, mentioned in the third paragraph, and there is not one intelligent person of the 50,000 he thus erroneously represents that will avow them. However, I will contend,

1st. That Christian life is first communicated by faith and then enjoyed by new birth or regeneration, because the latter, introduces into the Kingdom of Heaven.

2. That regeneration is the birth of a believing penitent, of water and of Spirit, or is baptism upon a credible profession of faith and the reception of the Holy Spirit to dwell with us.

3. That regeneration, (as it is preceded by, or at least includes faith, and repentance, and is consummated by baptism,) is not a change of heart only, but also a change of state.

4. That though they do not terminate on the mind and heart, faith begins in a conviction of the judgment, and repentance in a change of heart, while baptism is the formal and real surrender of the whole person to God.

It will be perceived, that I have nowhere made baptism regeneration, but say, that to be born again, is to be born of water *and Spirit*; the reason is obvious, nothing was ever born of one parent. We get into the church as we get into the world, by being born of two parents, or to speak unfiguratively, we are born into the world, but are naturalised into the church by baptism and the receipt of the Spirit of God. This is called by the great teacher, being "born of God," "born again." Neither the apprehension of a truth, the love of it, nor the personal submission to all commands, separately nor conjoined could avail to the pardon of one offence in religion without the blood of Christ and the appointment of heaven. We believe and do thus, because God has spoken and commanded these things. We rejoice in them, because God has promised to bless us in them.

As to "D's." substitutions of water for spirit, and similar remarks, if there be either honor or absurdity in them he is lawfully entitled to it. They are his own creations, and I shall not contest the gains. I want both the water and the Spirit, as Jesus 'came by water and blood,' and established the Spirit joint witness with them, Adieu for the present.

D. S. BURNET,
of Sycamore street Church.

REFLECTIONS ON "D's." ESSAY.

Walker supplies the following definitions of the word slanderer; "one who belies another, one who lays false imputations on another."

The Methodists in common with all the parties, have most severely felt the power of the ancient gospel, and with these parties they are inflamed to madness against the disciples. Their anger knows no bounds. They love to feed upon mis-statements, and mal-representations of our religious sentiments, and their circuit riders and editors are the purveyors who furnish and enrich the feast The Methodists every where, are taught that *regeneration* contains the most sacred of the Christian mysteries, and no correctness in relation to the literal gospel, whether pronounced by Jesus or his apostles, can, in their estimation, atone

for an error in regard to regeneration. What then must be the impression thrown upon the minds of the many who read the Essay by Mr. Dixon; in which without one qualifying word, concerning our views of faith and repentance, the essayist begins by stating that the leading principles of the system recognizes "immersion and regeneration as synonymous terms?" Can they think of us but as the determined enemies of what Mr. Dixon calls vital Christianity? We make no pretensions but it will be thought by many that we have a right to know something of the materials of which Methodist classes generally are composed. I conceive them fitted in various ways, then, to receive the worst impressions of our piety from the mal-representation of our views given by the Essayist.

Having misled his readers he next helps them to feed upon the deception by drawing forth what he calls "the absurd and dangerous consequences of the creed," as being "led by water;" "praying in the water;" and the regeneration of the Saviour. Nothing can be more slanderous than the following, which he says "are some of the prominent absurdities of this new creed." 1st. It ascribes to water what the scriptures ascribe to the blood of Christ. *Scripture*.—"The blood of Christ cleanseth from all sin." *New creed*.—"Water cleanseth from all sin." See the Essay.

But the editor, and the essayist can quiet their consciences with the deceitful opiate that these things are said during "a doctrinal discussion in which no individual is named; each reader is left to make his own application." For myself I do think that the implication of a whole society, if false, is more criminal than the implication of any individual in that society. To say that a whole family, or nation or society, are murderers, or knaves, or impostors, is worse than to affirm this of any individual in said family, society, or nation.

The word regeneration is used figuratively in the scriptures and will never be used by any honest and enlightened man to set forth literally the views of any set of people. Our views of the gospel literally are these, that Jesus Christ is the Son of God and our saviour; that he has redeemed, us by his precious blood; that he has arisen, and is ascended to heaven, from whence he will come to judge the quick and the dead; that all men are commanded by God, on the testimony of the Scriptures to believe these things concerning him, and to reform their lives, and be baptized in obedience to Christ: for the remission of their sins and that they may receive the gift of the Holy Spirit. When these things are accomplished in any set of men they are then enjoined to continue steadfast in the faith; to be pure and holy; to add to their faith courage, knowledge, &c. &c., in order that by such deeds of piety and holiness, they may attain to the resurrection of the just and eternal life.

Now, if Mr. Dixon had not, like a blind horse on a tramp wheel, run around the circuit so long, he possibly would have known before now, that a man, and any set of men, may be very correct in the literal views of the gospel, without understanding all the figurative representations which are given of it in the holy scriptures. For instance, I may know perfectly, that the gospel requires men to believe in Jesus Christ, to repent of their sins, to be baptized for the remis-

sion of them, to seek in this way the Holy Spirit, and to hope for the resurrection, but I may, nevertheless, be comparatively ignorant of many of the figures used to set forth these things or any part of these things in scripture, or I may be ignorant of the precise latitude and import of the figurative term regeneration and yet know the literal gospel perfectly. There is no great danger, however, in being ignorant of a figure, when one is perfectly in possession of the facts to which it refers; there is but little to be apprehended from ignorance of the rhetorical when one perfectly understands the literal; but the man who does not comprehend what a thing is literally, cannot possibly understand it when exhibited figuratively. Now, then, as I know that no Methodist, from the Bishop to the Class Leader, understands the gospel literally, so I know he cannot understand it figuratively, and that Mr. Dixon does not understand regeneration. But in saying this do I wrong the Methodists or Mr. Dixon? By no means, I only express my convictions of their errors. I have carefully compared their preached, printed, and published views of Christianity with Christianity itself, and I say that these are two separate and distinct things. Methodism is not Christianity, Christianity is not Methodism. But God forbid that I should forge lies or publish slanders concerning them or their views of the gospel, I know my God would reprove me were I so to act, But this is what we deplore in them. They will first, as in the case of Mr. Dixon, force upon us a creed and like him, call it the 'new creed,' although from the beginning we opposed all creeds apart from the Scripture: the next step is for them to make out the items of the creed seeing we have not done it for ourselves! Well what is the case? Why a very plain one, I assure you. The whole of it from beginning to end is a pack of, I was going to say falsehoods, mistakes, and one writes them and another publishes them. Report, said the slanderers of Jeremiah's time, and we will report it. The difference between them and us, when we speak of each other's doctrines, is, that we speak of them as they are found in their standard publications, in their books of discipline, &c. but they uniformly forge a set Of sentiments for us, and then handle them as if they were real. They are like the person who first makes a man of straw and then falls on it without mercy, and afterwards boasts as if he had achieved a victory over a real man!

Mr. Dixon in conclusion says, "I have now discharged a duty which I believe was due to God, to my conscience, and to my fellow beings.

My conscience. What piety! Mr. Dixon's conscience must certainly slumber in heavenly serenity now seeing he has unburdened it of so much dirty stuff. In conclusion we would exhort Mr. Dixon and Mr. Morris to cease to be Methodists, and turn Christians, believe that the Lord means what he says, reform your lives, be baptized for the remission of your numerous sins and you shall receive the Holy Spirit. This is gospel literally.

ED.

REMARKS ON GENERAL MEETINGS.

General meetings are, or may be, turned to such great account that any observations which may enhance their value, or expedite the purposes for which they are held, will doubtless be appreciated by the brethren.

1. The first thing to be attended to by those who would hold a general meeting, would seem to be the duty of "counting the cost." or of making such provision as in justice they may deem indispensable to defray the expenses of such meeting; for no meeting of this nature can in justice be held at the expense of the laboring brethren, of whom some have their residence thirty, some sixty, and some a hundred miles from the place whither they have been invited to preach.

2. Having then, counted the cost, the next thing would seem to be that of selecting such of the laboring brethren as may in the estimation of the disciples be fitted by their gifts for the occasion.

QUESTION.—is it desirable to have many labouring brethren present at a General Meeting?

ANS.—I do not think it is profitable; I do not think the presence of many laboring brethren expedites the business of a general meeting, or exalts its joys; "too many cooks spoil the broth," says the adage; too many preachers spoil the meeting, says experience.

The Apostle says 'he that teacheth should wait on teaching, or he that exhorteth on exhortation:' This may have been spoken with reference to inspired gifts; but whether or no, it most certainly recognizes what is obvious among even the laborers of our times, namely too orders of talent, the didactic and the exhortatory; the former intended to enlighten the audience, or show them "what is;" the latter to urge them to obedience, or move them to "what ought to be;" for to shew "what is," is the end of teaching, and to move to "what ought to be," namely obedience, is the end of exhortation.

3. There are then some brethren who have the talent of teaching, and some who have the exhortatory talent; and our dunce of laborers to accomplish the business of a general meeting should be made with due deference to this distinction which subsists among them in reference to gifts. Those whom we select should not all be teachers, neither should they all be exhorters; but some should be exhorters and some teachers; and the Apostle's rule should obtain, that no who teaches should wait on teaching, and he that exhorteth on exhortation.

But again, the teachers themselves differ from each other in their abilities or powers, to teach. Some there be, who, under Christ, announce the name of the Lord for salvation with great power and glory, while others possess this didactic gift in a very inferior degree. The same difference obtains among the exhorting men, of whom some, in a manner that baffles description, hurry the audience through a flood of simple, or mixed feeling, to the immediate performance of duty, and like the winnowing shovel, whose office it is to separate the grain which has already been threshed out, bring forth from the midst of the people, those

whom the leaching had previously enlightened on the great matters of faith and obedience. The gift of exhortation, as I view it, is one of great power and variety, and includes not only exhortation strictly so called, but reasoning, also, and remonstrance, and reproof, and comfort, and correction, and every thing else necessary to move those who have been enlightened, to the obedience of the faith.

Still the gift is subsequent, and secondary to that of teaching, without which it could do nothing, and some possess it in but a very limited degree.

One, or at most two teachers, then, are all that are necessary to the purposes of a general meeting, and I think they should labor time about. But I would prefer a single teacher of adequate powers, were I going to make a general meeting; for it is perfectly possible for even two to be in the way of each other.— They may present to the audience two distinct points in the gospel so wide apart that the people shall fail to see the connection; their manner of teaching and declaring the gospel may also be so wholly different as to subserve each other but very little.

But now take a single individual with powers adequate to an orderly development of the gospel, and let him know what is expected. That he is to perform the teaching part in the General Assembly and that all the exhorters will labor to subserve his views and proclamation; and then the stone is taken off the well's mouth, and if there be living waters in the man they will flow out of him without all doubt. But half a dozen teachers, or as they are generally called, preachers, at the same meeting, are only in the way of each other.

As for exhorters, the more the better, if they will but hold themselves in readiness to open mouth; such should remember too, that if their exhortations are good, they become doubly so by being short.

The laborers should not be in haste to get away from the general meeting to which they have been invited, for if sometimes happens that the best time is kept until the last, and the end is more than the beginning.

Let the teachers remember that the end of their labors is to show in relation to Christianity "what is." Let the exhorters remember that the end of their speech is to show "what ought to be"—obedience. And let the whole church remember that both teacher and exhorter must receive the reward due to their expense of *time* and *labor*, if the church would not mock God, but the Scripture in relation to this matter, says God is not mocked.

EDITOR.

ON THE NEW JERUSALEM,

By Elias Smith.

The NEW JERUSALEM, where the saints shall dwell forever, after all the wicked shall be punished with the second death." The same sure word of prophecy which has been a light shining all the way

through these sermons, while attending to those things that have and are to be fulfilled, is sufficient to teach us all we need to know concerning the New Jerusalem, where the saints shall dwell forever, beyond all the changes which are to take place, until the NEW JERUSALEM shall be seen coming down from God out of heaven prepared as a bride adorned for her husband.

This city, the New Jerusalem, which is to be the residence of the saints forever, is plainly described in the scriptures of truth, and particularly in the new testament. John tells us of the new heaven and earth, and that there was no more sea; and after mentioning this; proceeds immediately to mention and describe the NEW JERUSALEM; Rev. xxi. 2 "And I John saw the Holy City NEW JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her husband."

This city which will be seen in the new earth, is mentioned in other parts of the Scriptures, by seven different words and expressions; which all mean the same thing as the words NEW JERUSALEM. This I shall shew before I proceed to describe this Holy City.

1. The first words besides *New Jerusalem*, which are used to describe this city, is, "*The Holy City*," in this verse, "And I John saw the *Holy City*, new Jerusalem." Rev. xxii. 19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the HOLY CITY." It is certain that the holy city, and new Jerusalem, both mean one.

2. The New Jerusalem is called, "*The tabernacle of God*;" Rev. xxi. 3, "And I heard a great voice out of heaven, saying, behold, the TABERNACLE of God is with men." What is called the holy city, and New Jerusalem, in verse 2, is here called the TABERNACLE of God. It is evident that the tabernacle of God, mentioned here, means the same as the new Jerusalem.

3. This new Jerusalem is called the heavenly Jerusalem, and city of the living God which he *has prepared* for them that love him. Heb. xii. 29, "But ye re come to mount Zion, and unto the city of the living God, the heavenly Jerusalem." This agrees with the new Jerusalem coming down from God out of heaven. Heb. xi. 16, but now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath PREPARED for them a city." This city, appears to be the same as the new Jerusalem. This city *is prepared*, and so is the new Jerusalem; *prepared* as a bride adorned for her husband; and though the elect will set down with Abraham, Isaac, and Jacob, in the kingdom, when Christ reigns on the earth, yet after all this, they will enjoy a city already prepared for them from the foundation of the world.

4. This NEW JERUSALEM, is by Paul called the Jerusalem which is above. Gal. iv. 26, "But the JERUSALEM which is above is free, which is the mother of us all." Paul in this verse tells us of a Jerusalem which is above; this is the one John saw coming down from heaven. It is now above, but it will after toe new earth is created, come down from heaven to the earth.

5. This same new Jerusalem is called by Paul, a building of God, Eternal in the heavens. 2 Cor. v. 1, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." This appears to be the same as the heavenly Jerusalem, and holy city.

6. This new Jerusalem is called a kingdom prepared from the foundation of the world, the same as the *city prepared*. Matth. xxv. 34, "Come ye blessed of my Father, inherit the kingdom *prepared* for you from the foundation of the world." In Rev. the holy city is said to be the residence of the saints, here they are invited to a kingdom. In other places mention is made of a city PREPARED. Christ says, I go to prepare a place for you, in his Father's house; here it is said the kingdom is PREPARED for them, which must mean the same thing, or else there are contradictions in the scriptures.

8. This new Jerusalem is in three places called PARADISE. Luke xxiii. 34, "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." What is here called Paradise, is in the verse before called Christ's kingdom. The thief said to Christ on the cross, "Lord remember me when thou comest in thy kingdom." That PARADISE means the new Jerusalem, is plain from Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the PARADISE of God." We are told by Christ, that the tree of life is in the midst of the PARADISE of God. In Rev. xxii. 2, we are told that the tree of life was in the midst of the street of the holy city, the new Jerusalem, which plainly proves that the new Jerusalem, and PARADISE mean one thing. This is where Paul was caught up, and heard unspeakable words.

I think that whoever compares these places together, will find that all these different expressions in different parts of the scriptures refer to one thing; the NEW JERUSALEM which will be seen in the new earth, an eternal excellency, the joy of the whole earth.

All these places of scripture mean something; and the nations of the earth it. general have an idea of a place of bliss hereafter as well as of happiness in a future state. It is evident that all the nations of the earth have borrowed their notions of a PARADISE, or heaven to come, from the one described in the scriptures of truth. Wherever there is counterfeit, it is a sign of true coin: where a false Paradise is described, there must be a true one. Had there been no truth, a lie could not have been told. A lie is a certain sign of truth. From all I can learn from the scriptures, this is the sum;

1. What is called the new Jerusalem—the holy city—the heavenly Jerusalem, the city of the living God—the Paradise of God, &c. is now created, and prepared from the foundation of the world, and has now the glory of God in it. It is now the city which hath foundations, whose builder and Maker is God. This appears plain to me from the scriptures that have been mentioned in this discourse.

2. It is plain that Jesus Christ, the angels and all the translated saints, and those who rose from the dead at Christ's resurrection, are now in this city called Paradise. Christ said to the thief, "This day shalt thou be with me in Paradise." It has been proved to be the new Jerusalem. This is where Paul was carried at a certain time. When Christ comes to reign on the earth, all the saints who are now with him in the new Jerusalem he will bring with him. — This is what Moses and Elias now enjoy. This is the holiest of all where Christ has now entered; of which the holy place in the old tabernacle and temple were patterns. This is mentioned in Heb. viii. 1, 2, "Now of the things which we have spoken, this is the sum; we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." The old tabernacle, Moses pitched, but the tabernacle where Christ is gone, the Lord pitched. This means the new Jerusalem; because when John saw the new Jerusalem come down from heaven, the cry was—"Behold the tabernacle, of God is with men, and he shall dwell with them, and they shall be his people and God himself shall be with them and be their God."

3. This new Jerusalem, called the tabernacle of God, is to come down from heaven after the earth is new. It is plain that this city will be moved, by the name given it: the tabernacle, which means a moveable building.

That this city which is now built will come down from heaven, to the new earth all prepared to dwell in, is as certain as it is that a bride is adorned for her husband, and no other. Rev iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down from heaven from my God."

In this verse Jesus mentions the new Jerusalem as the city of his God, and says it cometh down from heaven from his God. When we read that an angel came down from heaven, we suppose it was true. When we read that Christ shall come down from heaven, it means that he will stand at the latter day on the earth. When we are told the new Jerusalem cometh down from heaven, we have the same reason to believe it will ere long come down, as we have to believe Christ will come down from heaven hereafter. Christ spake of its coming down from heaven; but John had a vision of it descending to the new earth. Rev. xxi. 2, 10, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

What can be more evident than this, that this city will descend from heaven to earth where men will enjoy God in the city? This is further explained in verse 10, "And he carried me away in the spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God." Three times this city is mentioned as coming down from heaven "*which cometh down out of heaven from my God.*" Chap. ii. 12, "*Coming*

down from God out of heaven." Chap. xxi. 2, "*The holy Jerusalem, descending out of heaven from God, ver. 10.*

If these things do not convince men that this city, this paradise of God will come down from heaven, then I must conclude that they do not receive the testimony God has given of what Christ says are the true sayings of God. The Lord Jesus knew that many would think these things concerning the city to be similitudes, or things different from what is said of them; and that we might believe that what is said of the new Jerusalem means as it says; he has in the last of this book mentioned several important things; which appear to be my duty to mention before I proceed to describe the city.

Rev. xxii. 6, 7, "And he said unto me, these sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew unto his servants the things that must shortly be done. Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." These two verses follow the description of the holy city and it is declared that what is said of the city, is faithful and true, and that an angel was sent by the Lord God to shew his servants those things which must be shortly done. After this it is said, verse 16, "I Jesus have sent mine angel to testify these things in the churches." By this we are taught that it is meant, that the churches, as well as the servants of God should know these to be true and no parable.

To conclude the whole of what Christ has said concerning the new Jerusalem, he has warned every man not to add or diminish from what he has said of the holy city, and those who shall dwell there. Verses 18, 19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto those things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. He which testifieth these things saith, surely I come quickly, Amen. Even so come Lord Jesus."

These things concerning the city are here considered a prophecy of things to come, and the person who shall dare to make the prophecy any thing besides what it is said to be; is threatened with a loss of that glory which all who believe shall at last enjoy.

According to this declaration we are safe in believing that what is called a city in these chapters means just such a one as is here described.

I shall now proceed to the description of the new Jerusalem, as it is laid down in the two last chapters of Revelation. In the description of this city there are several particulars mentioned in these two chapters:

1. The new Jerusalem—Holy city—and Tabernacle of God.

The word Jerusalem signifies "the vision or possession of peace, or, they shall see peace." It is made of two words, JERU, they shall see, and SALEM, which means peace. This city which is to come down from heaven is the new Jeru-

salem, in distinction from the Jerusalem at this time, or in the thousand years of Christ's reign on earth. It will be new and suitable for the new heaven and earth, and for those new creatures who shall dwell there forever. It is called the holy city, because every part of it will be holy, and all who shall dwell there will be holy, and all their employments will be of the same nature of the city. No unholy person shall ever have admittance there:

"Those holy gates forever bar,
Pollution, sin, and shame,
None shall obtain admittance there,
But followers of the Lamb,"

It is called the Tabernacle of God, because of its being moved from heaven to earth, and because God will dwell there, with his people forever.

2. The extent of the city is mentioned: ver. 16, "And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length, and the breadth, and the height of it are equal."

How exceedingly great must this city be? Twelve thousand furlongs square, that is fifteen hundred miles in length and breadth. This makes it six thousand miles in circumference; but when the new earth appears, without any sea, there will be room enough to receive it. It must be remembered, that when this city comes down, it will be prepared as a bride adorned; its builder and Maker is God; and it will come down with the foundation, wall, street and all done.—Some have thought the height of the wall will be equal to the length and breadth of the city; but this is a mistake, the wall is said to be one hundred and forty four cubits high, this I shall notice hereafter.

The meaning of the height being equal is, that there is one entire level to the street and top of the wall. It is not like Jerusalem, or Rome, built on mountains. Though this city is to be so large; yet we are not to suppose that this city is to contain all that will be saved; for it is mentioned that the kings of the earth, (which means the new earth) do bring their glory and honor to it. There are principalities and powers, now in heavenly places among angels; and in the world to come, there will be principalities and powers, this Paul has mentioned Eph. i. 21, chap, iii. 10.—This city thus large will be the chief resort from all parts of the earth where saints immortal will dwell: for when the new heaven and earth are created, the righteous will dwell all over the earth. Peter says, "We according to his promise look for a new heaven and earth, wherein dwelleth righteousness." O how the glory of God will shine in such an holy city of such magnitude!

"This heavenly city is the masterpiece of architecture ever reared by the great, builder. Its very form, a cube, is perfection itself, no other form could equal it audits stupendous greatness astonishes us beyond measure! Fifteen hundred

miles in length and breadth! What a city is this? Whose superficies contain two millions and a quarter of square miles, and its solid contents, three thousand, three hundred and seventy-millions of cubit miles! And there might stand at once on the ground of this city, without touching each other, fifteen billions, six hundred and eighty one thousand, and six hundred millions of men! (allowing two feet square, or four square feet) which would be more than could be born in four hundred ninety-six thousand, nine hundred and thirty years, at the rate of sixty persons in each minute.

The use of these calculations is to shew the amazing greatness of the city, and to make it evident, that the number of the saved, (though so many will die the second death) is inconceivable, since God has prepared such a vast city for them."

3. The measure of the wall of Jasper around the city.

Verse 17,18, "And he measured the wall thereof, an hundred and forty four cubits, according to the measure of a man, that is the angel, and the building of the wall of it was of JASPER." The height of the wall of this city, is said to be an hundred and forty four cubits; allowing a cubit to be one foot and an half, it would make the wall two hundred and sixteen feet high. The wall itself is said to be *Jasper*, a most precious stone. Think a moment of a city six thousand miles in circumference, with a wall two hundred and sixteen feet high, and that wall of white *Jasper*, what glory is this! It far exceeds all that mortals have seen. Remember he who created the heavens, the earth, and sea and man upon the earth, can easily shew his creatures such a city as this. It is added that the city thus walled, was pure gold, like unto transparent glass.— How rich! How glorious! How beautiful! Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.

4. The foundations of the wall of the city is mentioned

Verse 14, 19, 20, "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* Jasper; the second, sapphire; the third, chalcedony; the fourth emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth a crysoprasus; the eleventh, a jacinth, the twelfth an amethyst."

In the temple built by Solomon there were twelve stone foundations on which it stood, three on each side, and in the days of Christ, the adorning of the temple was such, that the disciples were charmed with the glory of it; but what was all that, compared to the glorious foundations of new Jerusalem which John saw when he had a vision of things to come! These foundations are described as very glorious on two accounts;

1. On account of the precious stones with which the foundations were garnished; these are said to be twelve, one precious stone to each foundation.

As it is likely many of my readers are acquainted with these precious stones

mentioned as the garnishing of the foundations of the city; and as many wish to have an account of them; I shall here give a short description of them, that each one may have an increasing idea of the glory of that city prepared; which shall ere long come down from God out of heaven.

1. The first foundation was garnished with JASPER.

This is a precious stone. There are fourteen varieties of Jasper. 1 The first color is green. 2.Red. 3 Yellow. 4 Brown. 5 Violet color. 6 Black. 7 Bluish gray. 8 Milkey white. 9 Variegated with green, red and yellow clouds. 10 Green with red specks. 11 Veined with various clouds. 12 Jasper with various cloud colored zones. 13 That which has various colors mixed promiscuously without any order. 14 That which contains some agate, called agatized Jasper. A foundation garnished with Jasper of either of those colors must be glorious indeed. The Jasper which is most valued, is the green, spotted with red or purple.

2. The second foundation was garnished with SAPPHIRE. The sapphire is a genius of precious stones, and of a blue color, and is the hardest of all except the ruby and diamond.

3. The third foundation was garnished with CHALCEDONY. This is a GEM, there are three known species of the *chalcedony*. 1 A bluish white one. 2 The dull milkey veined chalcedony. 3 The third is a brownish black, dull, and cloudy one. 4 The fourth is the yellow and red chalcedony, superior to all the rest in beauty.

4. The fourth foundation was garnished with an emerald. The emerald is a precious stone and the softest of all precious stones, it is considered the most beautiful of all the gems, being in general of a green color. There are two kinds the pale green, and dark green.

5. The fifth foundation had a SARDONYX. This is another of the precious stones, consisting of a mixture of chalcedony and carnelian. It is found, 1 Striped with white and red strata; 2 white with red dentritical figures.

6. In the sixth foundation was the SARDIUS, this precious stone is of the color of blood.

7. In the seventh foundation was the stone called CHRYSOLITE, the color of this stone is yellow like gold.

8. In the eighth foundation was the stone called BERYL; this stone is of a bluish green color, it never receives any admixture of color into it, nor loses the blue and green, but has its genuine tinge in the degrees from a very deep and dusky to the palest imaginable of the hue of sea-water.

9. In the ninth foundation was tli3 TOPAZ; this stone is of the same color as chrysolite, having the color of gold.

10. In the tenth foundation was the *chrysoprasus*; the color of this stone is green, having a yellowish tinge inclining to blue, like the green leek.

11. In the eleventh foundation was the *jacinth*; this stone is of a purple or violet color from whence it has its name.

12. In the twelfth foundation was the *amethyst*. The Amethyst is a trans-

parent gem, of purple color, which seems composed of a strong blue and deep red, and according as either of these prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes fading even to a pale rose color.

These precious stones are all small in this earth, and appear to me as samples, to let all know the glory of the new Jerusalem by, like a translated Enoch as a sample of all the saints; how a few of these things draw our attention; but what are all these compared to a city great and glorious, garnished all around with such precious stones.

0. These foundations are described as being very glorious, on account of the names in these precious stones. There are three foundations on the east, three on the north, three on the south, three on the west; and in each foundation one of the names of the Apostles of the Lamb. While the names of the wicked shall rot, the Apostles who have had their names cast out as evil, here shall have their names in everlasting remembrance, engraved on the foundations of the city, while they within enjoy glory forever.

As there are three foundations on a side, there will be three names upon each side, in a length of fifteen hundred miles, thus.

On the east three names;

—————PETER.—————ANDREW.—————JAMES.—————

On the north three;

—————JOHN.—————PHILIP.—————BARTHOLOMEW.—————

On the south three;

—————THOMAS.—————MATTHEW.—————JAMES.—————

On the west three;

—————THADDEUS.—————SIMON.—————PAUL.—————

It is impossible to describe what Christ promised his apostles and all who follow him. in the world to come.

5. *Having mentioned the foundation, we proceed to mention the gates which are twelve.*

Verse 21, "And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." The gates of the New Jerusalem, are said to be twelve in number,

three upon each side; and each one is said to be one pearl. How glorious! and how rich! The pearl which we are acquainted with, is a hard, white, shining body, usually roundish, found in a testaceous fish, resembling an oyster. The finest pearl is pure white, and not dead and lifeless; but clear and brilliant, and is perfectly free from any spot or stain, and their surface is smooth and glassy, and they bring their natural polish with them, which art is not able to improve

"Pliny says, that pearls are the most valuable and excellent of all precious stones; and from our Saviour's comparing the kingdom of heaven to a Pearl, it would really seem that they were held in such high estimation at that time."— We are told that *Servila* the mother of *Brutus*, presented one to Caesar, of the value of 50,000 *l.* sterling. *Cleopatra* had one valued at 250,000 *l.* sterling.

The foundations are said to be garnished with all manner of precious stones; but the gates are composed of the most precious of all. The gates are designed as an ornament to the city, for they are never to be shut against any, so that the kings of this new earth will ever be at liberty to bring their glory and honor to it, and to acknowledge the king of kings—verse 25, "And the gates shall not be shut at all by day; for there shall be no night there.

The city which is built in the thousand years shall have gates, that the riches of the Gentiles may be brought into it, at that time there will be day and night; but in the new earth, there will be no night, but one eternal day.

As the twelve foundations of the wall had in them the names of the twelve apostles of the Lamb, so the gates had in them the names of the twelve tribes of Israel It is likely the names of the twelve tribes were placed in the gate directly over the names of the twelve apostles, in the foundations.

On the east three;

—————REUBEN.—————SIMON.—————LEVI.—————

On the north three;

—————JUDAH.—————ZEBULON.—————ISSACHAR.—————

On the south, three:

—————DAN.—————GAD.—————ASHUR.—————

On the west three;

—————NAPHTALI—————JOSEPH.—————BENJAMIN.—————

This is mentioned in verse 12, "And had a wall great and high; and had 12 gates; and at the gates 12 angels, and names written thereon, which are the names of the tribes of the children of Israel. In addition to all this glory of the gates of pearl, it is said that there were twelve angels placed at the gates of the city, that each one who enters the gates, may by them be welcomed into the city, wherever they come from different parts of the new earth to bring the glory and honor of the saved nations to it, and for the kings of the new earth to bring their glory and honor there.

To be continued.

ITEMS.

A fine church has been established at Harrison in this county It already numbers about 60. Many more are expected to obey the gospel shortly.

The place of meeting for the disciples in the city of Baltimore. Md.,is their own Meeting-house, in North street, opposite the Free School, one square north of the new Post Office.

One of the disciples of Baltimore says, John C French who was lately added to the congregation in this city, has for the last 20 years been a Methodist Preacher

The same person adds that John Finley has left his people, and that the Sharp street church after 13 years labour by the above J. F. has returned to the bosom of the regular Baptists; many however, who had attained some acquaintance with their New Testament have joined the disciples, and a few remain neutral, while two or three individuals have hired a Methodist meeting house in which the fallen minister holds forth to those who choose to hear him.

? Bro. Campbell's Pocket Edition of the New Translation bound up with the new Hymn Book, can be had at the office of the Evangelist, Carthage.

AGENTS.

F. G. Frisbie, Kingsville, Ashtabula co, Ohio

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. 9.

CARTHAGE, SEPTEMBER 1, 1834.

VOL. 3.

OBSERVATIONS ON DR. SLEIGH'S PAMPHLET.

We have just read a pamphlet, issued in the month of July, from the press of Allen & Disney, Cincinnati, claiming to be the work of Dr. Sleigh, of London, of whom we took a passing notice, in a former number of the Evangelist, as a person, who, during a general meeting held in that city, had broken a lance with brother Johnson, on the question, "Is remission of sins, by Jesus Christ, conditional or unconditional." The tract consists of 16 pages, the first of which bears the following title, "Campbellism unmasked, or spurious gospels exposed," &c.; the second page is blank, the four succeeding ones contain the introduction, and the next eight embody the substance of a discourse, delivered by the Doctor in the Mechanics' Institute, on Tuesday, July 8th, 1834, while the rear of the pamphlet in two pages is brought up in an appendix, containing "A few of the most important truths revealed in the Bible, unequivocally denied by the Campbellites."

On reading this pamphlet, and some other matters which will be laid before the reader in the subsequent part of the present number of the Evangelist, we were forcibly reminded of the commandment of the Apostle to us, that we should follow the example of the Lord Jesus, "who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

Our course, therefore, is fixed, not by ourselves but by Christ, our tongue and pen are not ours but Christ's; he is Lord over us and shall be for evermore. indeed we would, if it were possible, rather apologize for the Dr. and some

others, as Mr. Chambers, and Mr. Stevens, editor of the Cross and Baptist Journal, in their late exasperating efforts to bring the gospel and those who advocate it, into disrepute. This much we can say in their behalf, that they have not, in the use of scandalous and abusive language, outstrip! others so far as some might, from the reading of their pieces, be induced to imagine; for there are few places, in which the gospel, as announced by the Lord and his Apostles, is preached, that do not supply a superabounding amount of all kinds of evil speaking; these gentlemen, however, have excelled in giving permanency to their own shame, by the means they have adopted for its publicity; their pieces are now printed, and reasonable and pious men will judge whether such things are in accordance with the spirit, the faith, or the morals of our holy religion.

It is both painful and humiliating to me to crowd into this number, matters, of the publication of which, the authors themselves, have the greatest possible reason to be ashamed; but it is indispensable that our readers and the world to whom we proclaim the gospel, should know how and by whom we are thus opposed.

Here follows an extract from Dr. Sleight's pamphlet, from its matter and form, its sentiments and language, the reader will have a fair opportunity of judging of what everlasting importance it is to have been born, or educated, or lived in the British capital; he will see how much the moral sense of a man may be improved, how much this poor frail thing called human nature may be strengthened and elevated and refined by having breathed where the great and good have lived and died. Whether the Doctor's piece has in it more of Grub street than the West end of the town; whether he is more conversant with the slang of Billingsgate than the language of Christ the reader has it now in his power to determine, from the Doctor's own piece which we here spread out before him, and in which we really think he un.masks himself.

"Now let us examine this patchwork, this reformed religion as they call it. It is a piece of Popery, a piece of Calvinism, a piece of Armenianism, a piece of Baptistism, a piece of Presbyterianism, a piece of Apostolic order; but to this it presents an awful *caricature*. You perceive it suits every man's taste; while the connection between it and Popery is greater than between it and any of the others. The Papists say their church is built upon "Saint Peter;" so say the pseudo reformers. 2d. Papists say baptism in water is regeneration; so say the reformers. 2d. The Popists call repentance *penance*; the reformers call it "reformation!" In this respect the Papists are far more consistent for they do not pretend, the Greek word means *penance*; but take their penance from the Latin vulgate, as of equal authority with our Greek copies of the Testament. I shall now direct your attention to one instance of their inconsistency, and of their changing their principles just as circumstances suit them. At first they raised a cry against the clergy for being supported by their respective churches this they still do in the Northern States; but down in the wild Western States where their system has made some progress amongst those *who do not study their Bibles*, no sooner do they consider themselves sufficiently advanced, but in open defiance of the principles on which they had set out; they pay their Ministers. The object it would appear they had in view at first was to take advantage for the time of the popular cry against the Clergy, and by this means got readier access to the minds of the people.

"Now I shall proceed to make you acquainted with their works, for recollect "by their fruits ye shall know them." I hold here three of their publications. One called the

Harbinger, conducted by Mr. Campbell himself. Another called the Evangelist, conducted by a Mr. Scott; and a third called the Christian Messenger, edited by B. W. Stone and J. T. Johnson, Elders of the (yeleped) Church of Christ in Georgetown, Ky. Now these are the only numbers of these precious publications I have ever read, and not six pages in any one of them. Yet, I am able to demonstrate to you four awful lies in three lines of the first—four positive lies in three prices of the second, besides the whole account of the Sycamore street discussion, being a piece of the most unblushing misrepresentation,—and *two* wilful determined lies in *three* lines of the third! These are specimens of the publications of your Christian Reformers! Now to the proof. I hold in my hand the Harbinger, dated, July 5th, 1830; in page 14, Mr. Campbell, in allusion to Peter's first Sermon as recorded in 2nd Chap. Acts—writes thus: "They (those pricked to the heart) being full of faith inquired of Peter and the other Apostles, what they ought to do *to obtain remission.*" Here is lie No 1; for if you consult your Bibles you will find they made no such enquiry—the enquiry stopped at the word *do*. Now this is only what every pardoned sinner says: "Lord what shall *I do?* Not to obtain pardon; but having been mercifully forgiven and pardoned, what shall I now do, in *return!*" This is the language of that deep gratitude and love which a knowledge of God makes every child of God express. But Mr. C. as regardless of the truth in this instance, as of that awful warning in the 22d Chap, and 18 verse of Revelations, hesitates not to add to the book of God the words "*to obtain remission.*" Again he proceeds in the very next line thus: "They were informed, that though they now believed and repented *they were not pardoned.*" This is lie No. 2. Were they or were they not thus informed? Was any such information directly or indirectly given them? Look at your Bibles and you will find, *not a shadow of such information!* Lastly he proceeds in the very same line thus: "But must *reform* and be immersed for the remission of sins." This short sentence contains two more lies, making the *four lies in three lines*. For a more gross and I cannot but call it (in a scholar) wilful mistranslation of the original word "repent" was seldom made. Suffice it at present in reference to this word to say that the *same word* occurs in 2d Chapter 9 and 10 verses of the Book of Jonah (Septuagint) where if you translate it reform you will see the downright nonsense you make of those passages. As it respects the word "*for*" I think it quite sufficient to remark that Mr. C. in the 28th Chapter of Mat. 19th verse, where the same original word *eis* occurs, has translated it "*into*"—in the other it suited his purpose to have it "*for.*" What where these baptized "*into?*" what, but into the faith Peter had preached, and which they had believed, viz. in remission of sins *through* the name of Jesus." Luke xxiv. 48. So much for the Harbinger, with which I have now done.

"Now for the Evangelist, the work conducted by Mr. Scott: in page 161 he states, in reference to the discussion in Sycamore street, 'that I occupied most of my time in rummaging the Old Testament for the total depravity or *mischance* in human nature,' and thus leaves the reader to conclude that I referred only to the Old Testament. Now what are the facts—I made according to notes now in my possession 35 quotations out of the New Testament, and but 9 out of the Old Testament! This is lie No. 1. In the next page he says, "Brother Johnson shewed by *particular instances* from Abel to Noah, and thence to Abraham and Samuel, &c." According to the testimony of all consulted, and according to my notes, Mr. Johnson mentioned neither Abraham, Samuel, Abel nor Noah—except the last name which was I think read by him in the passage where it occurs in Peter. This is lie No. 2. In the same page Mr. Scott writes thus: "Brother Johnson's speech was enlightening, overwhelming and touched the heart and head of *all present*. It filled the understanding and roused the affections." According to the best calculations, there were present on that occasion from eight hundred to a thousand persons; of whom the actual members of the Church present did not exceed one-sixth. Now so far from Mr. J's speech affecting *all present*—every one with whom I have conversed, and every one whose opinion I heard, except the unfortunate and pitiable victims of this system, together with some whose eyes were under the power of God opened on that occasion, have declared that Mr. Johnson received a most signal defeat—and they only regretted that some one more able to afford me an opportunity of unraveling the whole system, had not been set forth: I can produce at least twenty of the

most intelligent and respectable persons who were then present to substantiate his statement; so that so far from "all" (*as stated by Mr. Scott*) having been affected by Mr. Johnson not more than a sixth part of the whole could be persuaded to say so—and I doubt not when the fear of man is removed from the eyes of that *one sixth* part and the fear of God before them, they will confess (although reluctantly) that not a shadow of evidence from the Scriptures was adduced to prove *conditional salvation!* This then is lie No. 3. In the next page we have lie No. 4, where Mr. Scott repeats lie No. 2. Indeed to say nothing of the opinion of the public who were present, respecting Mr. Scott's account, some of their own members have said "he ought to be ashamed of himself!"

We shall now attend to this elegant extract—this inimitable piece of London literature, London refinement, reason and religion.

*It is a piece of Popery, says the Doctor, a piece of Calvinism, Well, be it so; pray what is the Doctor's gospel? One would naturally expect that there must be some fundamental, some radical or real difference between his gospel and those of what he calls "Calvinism, Armenianism, Baptistism," &c. But reader, don't you believe it. The Doctor is at bottom, a Calvinist, an Armenian, and a Baptist! No doubt the Doctor thinks differently, but this is owing to his extreme ignorance of the case, and I will show it. Presbyterians, Methodists, and Baptists, and almost all the Protestant parties however they differ in other matters, agree in this, that "The influence of the spirit of God" is necessary to produce faith in the sinner, this is the radix or root of all the gospels which are preached in the present day; the ancient gospel which we preach, excepted. Now is the Doctor's gospel fundamentally different from that of the Calvinist, Armenian and Baptist parties which he affects to despise? Not at all, reader; the Gospel of John Walker, is radically the gospel of John Calvin, and John Wesley. The two last Johns say man cannot, the first John says he will not believe the gospel; but the whole *junto* of Johns agree that faith can be obtained only by the influences of the Spirit of God. And lest the Dr. should startle when he thus sees himself to be radically both Calvinist, Methodist, and Baptist, we shall submit his own doctrine in his own words.*

"Forasmuch as man *will* not believe the gospel, unless by the influence of the spirit of God, *which makes him give credit to the record of God, and set to his seal that God is true,* the same Spirit causes him to walk worthy of his high vocation, &c. page 5.

Thus, dear reader, is the Doctor's gospel reducible to the very same *element*, as that of the Calvinist, Armenian and Baptist gospels! and when unmasked, as he would say, is seen to be nothing but an old acquaintance with a few slight alterations in her dress, introduced to us by John Walker, instead of John Calvin or John Wesley; men who were certainly of equal respectability and greater fame than he.

Now, reader, what shall I do? Or rather how shall I do it? I wish to make a proposition to the Doctor, and for my life I know not how to do it. I know not how to screw the Doctor's courage up to the sticking point. If I challenge him, he will, notwithstanding his own coarseness, probably say, what he has already said, "my natural pride recoils at the idea of condescending to encoun-

ter a person capable of such conduct and such language." And if I request the Doctor politely, to prove the very first and fundamental proposition of his unscriptural scheme, he will, like some great warriors, tell me that I have forfeited all right to be treated like a gentleman and a Christian; thus am I between Scylla and Charibdis, in a strait betwixt two; but we will state the preposition notwithstanding: The Doctor says that

"Man will not believe the gospel, unless by the influence of the spirit of God."

Methodists, Presbyterians, and Baptists say the very same; but if the Doctor will attempt to prove it, the pages of the Evangelist are open for the reception of his pieces. And now, will not the Doctor come out? will he not prove the first proposition in his gospel? Will he not at least attempt it? Will he not at least furnish us with one sacred book, chapter, verse, line, sentence, or word, in which it is stated that man, as he says, will not believe the gospel unless by the influence of the spirit of God. Will not the Doctor favor us with the name of that man or that people who received the Holy Spirit to make them "give credit to the record of God?" Did any apostle, or prophet, or evangelist, or martyr, or saint, previously receive the Spirit, to "make him give credit to the record of God?" Did the people of Jerusalem, Judea, or Samaria, or Greece, or Rome, or any other country on earth, receive the Spirit for the purpose alleged in the Doctor's proposition, *via*: to make them believe? I answer, not a soul of them. The Doctor's scheme or gospel, is a vain fabrication, and not the original gospel, which explains to us both what faith is, and how it comes, *via*: "by hearing *even* hearing by the word of God." But the Doctor is bound by his regard for the souls of those whom he believes to be in error, to prove this dogma on which his scheme stands: he is bound also as a man of courage and veracity to do this, for he has boasted against all the disciples and pasted up the placard of "Campbellism unmasked" all over Cincinnati. He has also published the pamphlet before me, and it has been sent into the various neighborhoods of Hamilton county, where the disciples are increasing, to impede if possible, the gospel, and lower the character of those who propagate and defend it, by attempting in the most childish but unbecoming and unchristian manner to make out that we are all a set of wicked liars. Alas for the man who indulges in such practices under the name of a follower of the Lamb! May the Lord forgive him, for surely he knows not what he does. But we say plainly that the Doctor cannot prove by one scripture, or one case in scripture that "The influence of the spirit of God is necessary to make men credit the testimony of God;" and we would withal add that we think the Doctor has not the courage even to attempt to demonstrate the truth of his essential dogma, through the pages of our paper. Finally, Doctor, do, if you can, evince to us from scripture that the Methodist, Calvinist, Baptist, and Walkerist dogma is true; prove we pray you, "That the influence of the spirit is necessary to faith.

But let us examine the Doctor's method of making men liars.

1. Bro. Campbell, in order to give his readers what he conceived to be the

sense of the text, Acts, chap. 2, v. 37, says the people asked Peter, "what they ought to do, *to obtain remission*," this the Doctor calls lie No. 1. How unworthy of a man or a Christian so to speak! Does the Dr. know whose veracity he involves by this splendid species of demonstration? Why he involves his own, for he falls into the very same error which he rebukes in the person of whom he speaks.

Bro. Campbell says, "What shall we do, *to obtain remission*?"

Dr. Sleight says, "What shall I now do, *in return*?"

Now which is the greatest lie on the Doctor's plan of making out lies? But surely to call men liars for honestly and publicly expressing their conceived notions of any verse in the sacred writings, is very unjust, very cruel. On this, plan the Doctor could and has made the translators of the common version of the Scriptures to be the most extensive liars that ever lived in the world; for in every place where to give their sense of the passage they made a supplement, or put a word into the English which was not in the Greek text, they, on the Doctor's plan of counting, told one more lie!

2. Bro Campbell says, "They were informed that though they now believer! and repented, they were not pardoned." This the Dr. says is lie No. 2. How unmannerly! He asks "Was any such information directly or indirectly given." I Answer: Yes; most assuredly. Peter gave them point blank information. and ordered, after repentance that they should be baptized for remission. And if they had been pardoned before they believed and repented, or because they believer.; and repented, or after they believed and repented why were they ordered to be baptized for pardon? Is the Doctor audacious enough to call in question the order in which Brother Campbell has stated these things. Is not his order of faith, repentance, baptism and remission, the order of the holy Apostle? The Doctor says, "Look at your Bibles;" we would say Doctor, don't only look at your Bible, but believe it if you can, or as your scheme says, if you *will*.

3. But must reform and be immersed for the remission of their sins."

This short sentence, says the Dr. contains two more lies, making the our lies in three lines. Now let us see how many lies the Doctor has told on his own plan of quoting scripture, we shall begin at the beginning of his pamphlet.—The italics, brackets, and dash, mark where the errors occur.

1. "Who is of purer eyes than to behold *iniquity*" Hab. 1. 13.

2. *'In whose sight* the heavens are not clean." Job 15, 15.

3. "God——made man upright but he has sought out many inventions, Ecc. [6. 29.]" 7. 29.

4. "The whole head is sick, and the whole heart faint. Is. [1. 5. 6.]" 1. 5. The Doctor's ignorance is very manifest here; for this scripture is used not to describe man as a sinner, but to denote the painful condition of the Jews from the punishments which God had laid upon them, for their great and various iniquities; the head and heart of the nation were pained.

5. "The heart is deceitful above all things and desperately wicked. Jer. [17.19]" 17.9.

6. "The *fleshly mind* is enmity against God——not subject to the law of God, neither indeed can be.

7. "All the ways of *man* are clean in his own eyes, but the Lord weigheth the spirits. Prov. 16. 2.

8. "*The righteousnesses of man* are as filthy rags, Is. 64,6.

9. "Every work of their hand and that which they offer—is unclean. Hag. 2. 14." The Doctor misuses this scripture also and omits one important word.

10. "*Whom it pleased the Lord to bruise and put to grief.*"

11. "Him hath God set forth a propitiation through faith in his blood. Rom. 3. 25."

12. "The end of the law for righteousness to every *man* that believeth."

13. "He *magnified the law and made it honorable.*" Is. [17. 21.]" 13, 21.

14. "*No man receives the testimony which God testifieth of his Son.* John, 3. 32."

15. "Born *from above.* John, 3. 3"

16. "Flesh nor blood cannot reveal,"

There is no such scripture, though the Doctor makes it as a quotation.

17. "That God has given eternal life and this life is——his son."

18. "Keep the commandments, *to be perfect.* Matth, 19.16. 21." Now, reader, here are eighteen scriptures out of a number little more than twenty, not one of which is accurately quoted! Shall I say that the Doctor has told eighteen lies? Reader, would you not think me very vulgar if I should? This much I would say of the Doctor, that supposing him to possess the best intentions in the world, he handles the word of God very inaccurately, and ought not to be trusted either in his quotations or his use of scripture; the person who would not fall into a ditch, must needs take care how he gives his hand to the Doctor. Those who live in glass houses, too, should not throw stones, as the Doctor may see.

So much for the lies of brother Campbell. His *four awful ones* were contained in three lines; My *four positive ones* in three pages. Bro. Campbell, it would appear, quite excels his humble brother, in the art of raining down lies! They fall merely a sprinkling in the Evangelist, but in the Harbinger they descend as thick as the rain! Let us then attend to our own four positive lies.

1. Mr. Scott says, "that I occupied most of my time rummaging the Old Testament for the 'total depravity or *mischance* in human nature.'" Now, reader, are not these words quoted as if they were mine? Yet the Doctor has left out almost a whole line in the middle of them, and neither begins nor ends the sentence as I wrote it? Because I said the *chief of his time*, he makes a notch against me thus, this is lie No. 1. But, reader, just think for a moment on the state of the case and then say whether it were possible for me to be wrong in this matter. The time allowed for speaking was one hour and 30 minuets. The Doctor had his preliminary; then according to his own account came nine quotations from the Old Testament, and on every one of these, to the best of my

recollection, the Doctor gave us a comment, more or less. Now to speak upon oven a single scripture, in most instances consumes a considerable time; but here were nine, yes, reader, nine scriptures to be turned up to, and then read, and then spoken upon, and applied to the point for which they were cited! Think, then whether much time could be spent by the Doctor in the New Testament and, whether he did not make the long circumbendibus with which we charged him in our notice of his performance.

2. In the next page he (Mr. S.) says, "Brother Johnson showed by *particular instances* from Abel to Noah, and thence to Abraham, and Samuel," &c. This is lie No. 2.

Now, reader, if I have the least recollection of any thing that occurred, Bro. Johnson mentioned the case of Abel on account of his faith, the Dr. acknowledges he brought in the case of Noah, and I have no recollection but that he also represented others. Did he not produce the repentance which John the Baptist preached, as a condition? were not the three thousand Pentecostians adduced, the Samaritans, the Eunuch, and the Gentiles? Undoubtedly they were; and consequently here are thousands, positively thousands, which were adduced as receiving remission on the conditions of faith, repentance, &c.— Judge, then, of the state of that man's mind, who publishes his fellow mortal a liar in such a rase!

3. "In the same page Mr. Scott writes thus, 'Bro. Johnson's speech was enlightening, overwhelming, and touched the heart and head of *all* present.'" This is lie No. 3.

Reader, the emphasis is laid on the word *all*. The Doctor thinks not more than a sixth part. Now how many of the eight or ten hundred people present, does the reader think was made up in the following: the Church in Cincinnati alone, contains I believe, about two hundred members, and as it was the time of a general meeting, and day of debate, we may suppose that they were chiefly if not all out; but the Church at Carthage has baptized more than two hundred many whom stood right under the eyes of the disputants: they were from the Rising Sun, from Covington, Kentucky, from Sharon, and from Duck Creek, besides the Christian congregation in the city, many of whom were doubtless present; add to all these the usual congregation of two or three hundred people who attend preaching in Sycamore st. meeting house, and who were favorable to the sentiments of brother Johnson. Now, I sat at the very stand and was hemmed in on all sides by hundreds of faces who were as familiar as the faces of my own children. I saw the tear in their eyes—I felt it in my own. I said the hearts of *all* present were touched; but the Doctor, with superior breeding, says I lied.

The Doctor on this plan, could, and does make the sacred writers themselves Hare; for when it is said in Luke 13. 17, "*Jill* the people rejoiced for all the glorious things that were done by him; the Doctor can cut a notch in his stick and say "this is lie No. 1, because his enemies who were very numerous did not rejoice, but on the contrary 'all his adversaries were ashamed.^{1"}

It is said "all the people were very attentive to hear him." But did the word *all* include the innumerable and determined enemies of the Redeemer? Were they attentive to hear him. It is said that "the chief priests, and the scribes, and the chief of the people, sought to destroy him! Now I might have made the necessary but limited exceptions; and when I said, the speech of bro. Johnson "touched both the head and heart of all present," I might have added, but Dr. Sleigh rolled on the floor, and a professor, whose party we could name, filled with anger, came up to Brother Johnson and said, "Sir, I would advise you to 50 and join the Roman Catholics and become a Roman Catholic Priest." All this and more we might have said in the way of qualification: but we were unwilling to expose, knowing that those who should read our statement would not be led astray by the use which we made of the word all.

Did the Doctor, and Mr. Stevens, of the Cross and Journal, think that I so used the word *all* as to include Dr. Sleigh and the few present like them, who are our adversaries, and do not with us believe that faith, repentance, confession and baptism are necessary to receive remission? How shameful, to publish a man a liar for so saying.

4. "In the next page we have lie No. 4, where Mr. Scott repeats lie No. 2."

The Arithmetical erudition of the Doctor, in this instance is truly surprising; two lies and one lie repeated make four lies; If, then, the reader would have my answer to lie No. 4, he must look at what follows lie No. 2.

The Doctor's manner of making four out of three, brings me in mind of the Oxford student's plan of making three out of two. A couple of ducks being served up to breakfast, the young gentleman, with a very scholastic air, said to his father he could prove that the two ducks were three ducks; proceed, said the father: the young gentleman then pointing to the ducks in succession asked, "Is not this one duck? and that two?" "Undoubtedly," replied the father. "And do not one and two make three," cried he triumphantly; "no doubt of it. my son," said the father, who, stretching out his hand and lifting the plate with the two ducks on it, said, smiling, "these two, then, shall suffice for our breakfast, and the Oxford scholar shall have the third for his."

But we have done Dr. Sleigh and his pamphlet, quite an unmerited respect, by meddling with them. If he or any opponent of what by us has been styled the Ancient Gospel, would honestly state its faulty parts, in our own language, and in a manly and Christian style and temper, submit his confutation, he would at once do honor to himself and secure our respect; but slanderous statements and gross personalities are wholly unworthy of the man, say nothing of the Christian.

In conclusion we would counsel the Doctor to remain in the bosom of the Republic, and to remain quiet until he clothes himself with a little of the good breeding and becoming deportment which in general characterizes the intercourse of the citizens among whom he has come to sojourn.

NOTE.—We have not quoted from the Doctor's pamphlet, what related to brother Johnson. 1st, Because we despise the whole performance: 2d. Because brother Johnson has already given him more than merited attention.

ED.

LETTER FROM U. B. CHAMBERS TO A. CAMPBELL.

Frankfort, Ky., July 28, 1834,

To Alexander Campbell, of Bethany, Brooke county, Virginia.

SIR—In the pamphlet which you presumptuously and falsely denominate the "Millennial Harbinger," No. 7, Vol. 4, pages 311—13, you have taken a notice of the remarks which I made in the Cross and Baptist Journal, of June 6, relative to Georgetown College, which demands my emphatic attention.

Giving the go-by to your ungentlemanly and scurrilous play of words, in regard to my name and the name of my paper, I shall at once approach that portion of your remarks for which I shall demand reparation. You state, "Our readers are acquainted with this quondam editor, now half publisher of the Ohio "Cross and Baptist Journal," will know how much to subtract from the following letter, taken from its pages, under date of June 6, and what rebate and discount to make to his assertions."

Now, sir, this is taking high ground. Here you have taken the liberty to impugn my veracity, and in a manner the most vile and injurious,—by insinuations. *For this you must atone.* I demand at your hands, to point out in what particulars, I have in the articles in question, misrepresented or exaggerated the facts spoken of, or, upon failure, to give up the name of your informant, who has led you into error. I repeat, *I demand this at your hand, a right.*

If you suppose, sir, that now I am unarmed with a periodical for self-defence, you will be permitted to slander me with impunity, you are mistaken. You shall give redress, or I will seek it through a source, and in terms, which, I have been satisfied, the interests of the religious community, have long since required. Am I not able, sir, to prove, by witnesses of high standing for credibility and piety, that you are A NOTORIOUS SLANDERER AND A COMMON LIAR? Nay, further, am I not able to establish beyond controversy, that, in at least fifty instances since you commenced your editorial career, you have flagrantly violated the truth in matters essentially slanderous, and in many instances, knowingly and intentionally! and if you will challenge me to it, I will at once embark in the undertaking. And in doing this, I will give your own words, with the page and volume, and along side of it, I will give the evidences of the witnesses; and I will publish the whole in pamphlet form, and circulate it through all the width and breadth of the land:—and it shall be acknowledged, as I apprehend, by the large body of the community, that I have more than succeeded. All

this, I flatter myself, I am able, to do; and I repeat, if you will challenge me to the undertaking, the Lord being my helper, I WILL DO IT.

This, sir, is a labour which I intended, long since, to have performed. And I should have done so, had you not years ago, retreated and taken no more notice of me, and ever since, till now, have kept your promise. But now, finding me disarmed, dastard like, you skulk out from your retreat, and give me a raking, slanderous fire, supposing that I have not the means of repelling it. But your artifice shall not shield you. It becomes necessary that your want of veracity should be fully established. Self-defence, the defence of the characters of the most pious and useful divines, both of the living and the dead, the cause of God and of Christ on earth, make it imperiously necessary, that your reckless disregard of truth, should be dragged before the public eye, unmasked as much as possible of religious parade and literary sophistry. In the very notice you have taken of my remarks, a part of which I have here extracted, you have departed from the truth, in at least eight or ten instances, and I can prove it conclusively and satisfactorily before any impartial tribunal.

Had I any good reason to hope, that you are a child of God, an heir to an incorruptible inheritance, I would tremble thus to write. On this subject, however, I cannot doubt, I must judge from the evidence before me, and the rules laid down by the Holy Spirit. "All liars shall have their part in the lake that burneth with fire and brimstone." Rev. xx. i. 8. "Whoso privily slandereth his neighbour, him will I cut off." Psa. ci. 5. And further, having the strongest reasons to believe, that you have, by ascribing to the devil, the works of the Holy Spirit, in the conversion of sinners, commuted the blasphemy against the Holy Ghost, which is not to be forgiven in this world nor in the world to come, and for which we are commanded not to pray, I am constrained to believe, that if an apostle were now here on earth, he would accost [you] as he did Elymus of old, "O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the ways of the Lord!"

This is faithful dealing, sir. I intend it to be such. Your crimes demerit a just retribution. Who that are pious and godly, and have stood in your way, have you not slandered and attempted to degrade! I will not at this time undertake to enumerate them. But I think it probable that I may hereafter do it. If I should not, the day is rapidly rolling on, when at the bar of eternal justice, the books will be opened, and their names will be revealed in your presence, Awful, indeed, must be the account laid up in store.

I now, sir, await your reply. I have weighed the consequences which this matter may incur, and I am ready to meet them, let them come in what shape they may. Resting on the arm of heaven for justice, I neither dread nor regret it.

Yours faithfully,

URIEL B. CHAMBERS.

NOTE.

We intended, by a long series taken from Mr. Stevens' periodical, to demonstrate the truth of our observations concerning him, in the notice we made of the debate in Sycamore street; but this gentleman, by publishing Mr. Chambers' letter to brother Campbell, has, in our judgment, so far exceeded every former commission against the disciples, as almost to *non plus* us. We absolutely deem it so scandalous as to be without a parallel in the publications of the day, and cannot believe that among our political journalists, there could be found, between the Gulph of Mexico and the Lakes, ten men who would wish even in the heat of political strife, to be the editor of so flagrant a publication. We are sorry for Mr. Chambers; we are sorry for Mr. Stevens, and wonder they should have so far denuded themselves of all self respect;—that as chief men, they should have so far jeopardized the reputation of their party, among whom we have always believed to be thousands of the excellent of the earth. The one may style Brother Campbell "a notorious slanderer and common liar," and the other may set it in capitals, but it will not stand; and these gentlemen may rest assured, that for all this, God will bring them to judgment.

We throw Mr. Stevens' notice of us, into a conversational form, without in any way affecting the sense. Our reason for this, is, that we wish ourselves to be to Mr. Stevens as satisfactory as possible; but if we in any manner or degree, abuse his words, he has it fairly in his power to expose it; or if what we say does not satisfy the gentleman, we shall in some subsequent number, we hope, rise to the full measure of his wishes.

CONVERSATION,

*Between Walter Scott, Editor of the Evangelist,
and Mr. Stevens, Editor of the Cross and Baptist Journal.*

Mr. Stevens.—A very concise review must suffice for the present. If it prove unsatisfactory, we must consider what more is to be done. We shall bring forward a few short specimens, as illustrative of some prominent traits in *your* character, the erudite and accomplished writer, and of the publication through the pages of which *you* condescend to instruct and edify the public.

Mr. Scott.—I believe so firmly, Mr. Stevens, that my children have a true man for their father, that I am necessarily curious to learn what are your conceptions of his character; the subject you select is, to be sure, rather a delicate one, but proceed, Mr. Stevens.

Mr. Stevens.—First we *cite* a passage showing *your* accuracy. It is from your account, in the number for July, of the late debate between Dr. Sleight, and Mr. J. T. Johnson, appended to Mr. Burnet's articles, quoted by us last week, Speaking of Mr. Johnson's performance, you say, "Brother Johnson's speech was enlightening, overwhelming, and touched both the head and heart of all

present. It filled the understanding and roused the affections; it poured confusion upon the opposite sentiment, and proved the affirmative to all intents and purposes."

If to convince Messrs. Scott and Burnet were "proving the affirmative to all intents and purposes," then it must be conceded it was done; for never was Euclidite surer that the three angles of a triangle are equal to two right angles, than those gentlemen appear to be, that Mr. Johnson achieved a victory—but it was a bootless purpose to convince those who were more than convinced before. But you say the speech "was overwhelming and touched both the head and heart of *all* present," meaning, if it mean any thing, that Mr. Johnson came off, in the estimation of *all*, decidedly victorious—an assertion of your's which is notoriously untrue. But more of your accuracy by and by.

W. Scott.—The first, and consequently the most prominent trait in my character, as apprehended by yourself, then, Mr. Stevens, is inaccuracy to *notorious untruth!* So much for my morals; well, what of my learning? for we offer no defence where so accurate a man as yourself judges, especially seeing we were present and you were absent, in the case described. But it may afford you some satisfaction to read what is said to Doctor Sleigh, on this word all.

Mr. Stevens.—A short specimen next, to shew the elegance and purity Of your diction. Now as to purity, and elegance, and correctness, we have a right TO look up to you, as to a model. For be it known that you were not long since, for the fame of your learning among the "disciples,"¹ no doubt, chosen President of the Faculty of what was intended to be one of the most Splendid Universities in the world:—we refer to the famous "*Christian College*," incorporated by the Indiana Legislature, January, 1833, and located at New Albany, In., with Alexander Campbell for President of the Trustees, and Walter Scott President of the Faculty, and which moreover, was to make doctors and doctresses in abundance, the manufacture of no less than seven ranks of doctors and as many doctresses being duly provided for.

W. Scott.—Mr. Stevens, it pleased the Legislature of Ohio, at their last session, to appoint your humble servant to the Trusteeship of the Miami University, Oxford. Here, also are conferred all the degrees of A. B., A. M., D. D. and LL. D. Well, what does this election prove? Surely it proves nothing at all for, or against me; for I had no more to do in bringing it to pass than the child unborn; and I had no more to do with the Christian College than with that. I knew not that either a College was founded, or a charter obtained until a letter informed me that I was chosen—by vote—"President of the Faculty." I perceived from the printed documents, which accompanied this extra intelligence, that my name had, without any license from one, been put before the Indiana Legislature, as a petitioner praying for the charter. This I looked upon as an absolute forgery by the person who did it, and believed that he who signed my name to obtain a Charter, would sign it to obtain money. No honor however real, however great, shall ever, the Lord assisting, induce me to connive at

such villainy. I despised the whole business, which I perceived was founded in falsehood; declined every and all connection with it; took no notice of it in public, nor in my paper, and wrote against it to my brethren in private. Do you ask, then, how much I despise the whole affair? Just so much as I have said and a little more too, for I despise it as heartily as I do your own notice of it. But you think that my appointment proved that I should be the very pink of purity in diction; now make the case your own, and then you will possibly judge better; suppose the founders had appointed Mr. Stevens to the Presidency of Christian College, and that instead of President Scott, we had had President Stevens; what then? would the state of the case have warranted plain Walter to have inferred that this same garnished J. Stevens must needs be a "model" of "purity, elegance and correctness of language?" Surely no; to me the authors of the Charter might have proved their own folly—and their own folly only.

Mr. Stevens.—"Now, then hear the pure English of President Scott. Narrating to your readers what Mr. Johnson did not do," you say

"He did not follow Dr. Sleigh in all the mazy twistifications of the long circumbendebus which he had made through the law, the prophets and the psalms in search of human depravity or something else."

"*Twistifications—circumbendebus*—how elegant! Here, Professor Maffit, are two words, elegant words, for your new dictionary. And see, too the vastness of President Scott's mind, from which comes forth ideas in such overflowing profusion, that the English language, with all its copiousness, cannot furnish words to express them; and then again the fertility of invention which can at once coin words exactly suited to his purpose. And once more observe the power assumed over language—a power which even Augustus the proudest Emperor of Rome, and the munificent patron of learning, with all his host of literati, could not assume—the power of enlarging the stock of words belonging to his language."

W. Scott.—"Lest the playfulness, by which we have sinned, against your "gentlemanly style" and the richness, purity, and variety of the king's English, should seduce us into the use of other *long-nebbed* words, allow me, of your clemency, Mr. Stevens, to say, with the most "dignified courtesy," that you critick upon the *twistifications* of long *circumbendebus*, is the object of my highest admiration, and might well claim the approbation of "Augustus the proudest Emperor of Rome, and the munificent patron of learning, with all his host of literati."

Mr. Stevens.—"Passing something which might be noticed, we come next to a specimen of the *dignified courtesy*, in connection with other accomplishments of President Scott."

W. Scott.—"Proceed, Mr. Stevens, we wait, we watch, we pant, for *your* "dignified courtesy."

Mr. Stevens.—"After a lame explanation of the manner in which the rumor went abroad, that brother Johnson was defeated, you say: 'At last the editor of the Baptist Journal swallowed the rumor. This the

termied enemy of the disciples, who has *published* more falsehoods and slanders about them, than he has teeth in his head, thought the occasion a good one, and though he was not present, and does not hold with Dr. Sleight that remission is unconditional, but rather with us that faith and repentance are necessary to please God and obtain forgiveness, yet he conceived the whole matter might be turned to our hurt, and accordingly published in his paper, never did poor combatant suffer more signal defeat!

A fruitful paragraph. We are forcibly reminded of a story, told, we believe, by old Homer, that notorious maker of heathen verses. It is, that in a battle with the gods, Mars, the god of war, having his belly pierced with a spear, bellowed. So with you, sir, the champion of the disciples. But to the correctness of the paragraph. *This determined enemy of the disciples* of Alexander Campbell or of Walter Scott—which is meant?"

W. Scott.—An answer is at hand; but before I tell you whose disciples they are, do you answer one question: The Holy Spirit—was it given to men by Jesus Christ, in order to make them believe and obey the gospel, or because they had believed the gospel? If you answer in accordance with the last part of this question, then you are on our side; if with the former part, then sir, prove it; for this is the foundation not of your scheme alone, but of almost all the schemes, in Christendom. Now, sir, do not make my "ungentlemanly style," my "recklessness" or want of "dignified courtesy" an apology for your own cowardice, cunning, or anything else; if you can show by a single instance, from Jesus, who himself receive! the' Spirit after baptism, down to the last man mentioned in Revelations, that a special operation is necessary or was vouchsafed to any human being, in order to obey the gospel, do, for God's sake, show it: we even beseech you by the love which you profess for Christ, to show us it. I have, now waited seven long years to a very day, watching for the proof of the popular views on this subject which are maintained by your party and others; I have waited and watched for a just scriptural confutation of that distinguishing article in the original gospel, that "the Holy Spirit is given by Christ to those who obey him." But I have watched in vain: nothing has been tendered us but insolence, gross personalities, unmanly apologies, affected superciliousness, contemptible Contempt.

Mr. Stevens.—*But* "surely with all your recklessness you would not, Mr. Scott, call the Editor of the Baptist Journal "the determined enemy of the disciples of Christ."

W. Scott.—Why not? Gamaliel was a man of more prudence, Paul a man of more zeal for God, and Bonner a man of more zeal for Jesus Christ if we might believe himself, than the editor of the Baptist Journal, yet they were "the determined enemies of the disciples of Christ." But for the sake of a case, let us suppose that a vast number of individuals the majority of whom were of irreproachable morals, had, with godly reverence, yielded to the evidence and divinity of Christianity, believed in the name of the Lord Jesus, repented, and had been baptized; and that they had sat down in the order of the house of God, so far as they had been enabled by scripture, to ascertain what that order was;

also that they had, from a jealous devotion to the Author of scripture, repudiated all right on the part of ecclesiastics, to interpose creeds between them and the word of God, and maintained that each of the brethren had an equal right to read for himself in connection with all the rest, and was the disciple of Christ alone.

Suppose also that a certain individual had set his eyes upon them, felt his piety hurt by their dogmatical and unbending tenacity, and envied their success. Suppose, moreover, that he were an editor, who to please himself and gratify the party which gratify him, purposed in his heart to fetch a stroke at these scrupulous defenders of the sacred volume. How shall he da i:¹? He dares not persecute! and, he may be too cunning or too cowardly to forge "lies and slanders;" but he can publish them, and by so doing virtually tell all who desire to wrong them what the slanderers of Jeremiah's time said "Report and we will report it."

By one informant he publishes their doctrine as a "*moral pestilence*;" by another "*it breathes its pestilential breath*" along the land. Here its professors are reported to "*agree in nothing but baptism for remission*," and there they are pretty unanimous "*in faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life*." By one correspondent it is condemned as "*leaven*;" by another as "*heresy*," and those who shun it are represented as escaping from idolatry——they are those "who have not bowed the knee to the image of Baal." The pestilence is here said to be "done on the Reserve." in other parts it has not finished "its ravages yet" "has not had its day." One of the editor's informants in reporting classes them with Arians, Antinomians, and Deists; another says they seem to have taken their maxims of good order from "Jack Cade," and "even rules of decorum" are with them [it is published] "blasphemy," while in choosing the Bible for their only guide, they only exhibit a determined purpose of deception;" their spirit is "in the water;" their conversion is "in the water," and their regeneration "in the water!" One is published as guilty of a "notorious untruth:" and another of idolatry and as having one of the brethren for his "Lord and master" even as Peter had Jesus for his Lord and master! And that the filthy character of this Idol may be known all abroad "One dozen lies in one column of this one Editor's Journal, are filed against him, and he is published to the world as a notorious slanderer and a common liar—one who has sinned the sin against the Holy Ghost, and now in reservation against the great day of God Almighty——" full of all subtlety and guile a child of the devil, and an enemy to all righteousness" the very antitype of Elymus the Sorcerer. Suppose also, that the same Editor who published this, to add insult to injury, affects the bravado, and tells, nay, dares the person who charged him to "show a particle of evidence to sustain his charge," and argues that it was "desperate and bare-faced recklessness and effrontery," and that by so doing he had offered "a gross outrage to good breeding and Christian courtesy" and had forfeited all claims to be treated either as a fellow, disciple or a gentleman. Now, Mr. Stevens, suppose for a moment, all that I

have here said to be true, what would you think of the Editor? That he was a pretty fellow—the determined enemy of the disciples in question? No doubt of it. Make the case your own then, sir, for "Thou art the man!" Yes, sir, from your paper are all these things of Elymus the Sorcerer, Baal, and Jack Cade extracted, and they are but a morsel of the feast which you have prepared for those whose vitiated appetite call for such viands.

Mr Stevens.—*Slanders and falsehoods!* Here is the charge direct of the worst sort of untruths. To say nothing of the gentlemanly style in which it is said,—*more than he has teeth in his head.* Let it be observed how premature and reckless is the charge, and how perfectly in the face of all the rules of good breeding and Christian courtesy.

W. Scott.—If Mr. Stevens will please think over again what I have just stated from his Journal, he will possibly discover what a king of "good breeding and Christian courtesy" he himself is; and in what a gentlemanly style his periodical speaks of his humble servant and his brethren the *disciples*.

Mr. Stevens.—We have never as we remember, except a respectful notice of the Evangelist when it first appeared, taken occasion to say a word of it, or it= Editor Mr. Scott, no provocation has, therefore, been offered.

W. Scott.—Think again of what you have published in letters of correspondents against my brethren and their sentiments, and then say, whether any provocation has been given; they that touch them touch me; they that persecute them persecute me. You have offered the greatest provocation, sir.

Mr. Stevens.—*You* have never to our knowledge, called our attention to any thing in the columns of our paper, as inaccurate, respecting the "disciples," and requiring to be corrected. You have and *can* have no evidence, then, that we are the determined enemy of the *disciples*; neither have *you* shown nor can you show a particle of evidence to sustain *your* charge. Is not your charge premature, and are not your recklessness and effrontery in thus making it most desperate and barefaced, and by this gross outrage *upon good breeding and Christian courtesy*, have you not forfeited all claims to be treated like either as a fellow disciple of a gentleman?

W. Scott.—A *Disciple* or a *gentleman*. You are very fond of fine words, Mr. Stevens; "dignified courtesy," "Christian courtesy," "gentlemanly style," "gentleman," and "high-minded gentleman" are words and phrases of indispensable importance, I perceive, in the Baptist Journal; but Mr. Stevens, it is said, that he who speaks wisely is not always wise; and hark! it is just as true: that he who says, courtesy, is not always courteous; and he who cries gentleman, is not always a gentleman. Now, sir, let any one read over all that you have published concerning us, or only that part which I have quoted from your paper, and say, whether the person who has so abused us, and now speaks as if he had not published any things but our praises, plays the part of a "gentleman," or of the man who would add insult to injury.

We purposed that our reply should extend no farther than merely to shew the truth of our assertion concerning your enmity against us in publishing as oft as your correspondents put it in your power, things most untrue and slanderous.

But we shall accompany you to the end of the chapter. I could never ask you to correct your statements. How would you correct the compliment paid us in the phrase "moral pestilence." One man says: we "agree in nothing but baptism for remission of sins," and another describes us as agreeing pretty unanimously in "faith, repentance, baptism, remission of sins, the Holy Spirit and eternal life." One says, "it is done on the Reserve;" another, that it has not yet "finished its ravages."

How would Mr. Stevens correct these things?

Mr. Stevens,—"In the last part of the paragraph last quoted, there are three (not directly asserted, but) plainly implied statements, all of which are incorrect. The first statement is, that these two propositions, viz: —*remission of sins*, or salvation, *is unconditional*, and *faith and repentance, are necessary to forgiveness*, or salvation—are exact opposites, so that he who holds to the first, must of course deny the last. Not correct. The second statement is, that Dr. Sleigh denies the necessity of faith and repentance to salvation. We presume it is incorrect. The third statement is, that the editor of the Baptist Journal holds with Walter Scott rather than Dr. Sleigh—a wholly gratuitous statement, without a shadow of evidence, and probably incorrect. Whether we are indebted for these blunders in the Evangelist to the ignorance or the knavery of its Editor, we shall leave it to himself to explain. If he shall choose to make straight his crooked paths, we shall rejoice to see it; if not, why then we must let him go on, and gnaw his tongue for anguish under the drubbings of Dr. Sleigh, and foam out his shame upon the pages of his Evangelist."

W. Scott.—If you had been present at the debate you would have heard Dr. Sleigh argue, the depravity of man in order to show that he will not believe the gospel, and receiving faith by a divine operation of the spirit, it is consequently no condition of forgiveness.

Dr. Sleigh, therefore, does deny faith to be a condition of the remission of sins. I, however, presumed, that you had more reverence for the word of God; and because the apostle had said "without faith it is impossible to please God," we believe it; and had charity enough to think that you also believed it; but this you say was '*probably incorrect*.' It is probable then, you say, that you do not believe faith and reformation, to be necessary to please God and obtain forgiveness! Oh Mr. Stevens! Mr. Stevens, Oh! Is there not more of the Yankee here than either the "gentleman" or the "Christian:" "*probably incorrect*." Yes, leave it doubtful, Bro. John, until you see what way the wind blows.

Mr. Stevens.—"We might notice Mr. Scott's affectation of learning by the use of Latin and French words and phrases as *modus, modus operandi, &c.* and by his talking about Greek, and the like; but let it pass. We will merely remark that we have been informed on good authority that Mr. Scott in talking, about the original Greek of the New Testament, to unlearned persons, does not hesitate to assert in the most positive terms, that which any tyro with a Greek Testament in his hand, might in a moment show to be false.

W. Scott—*Latin and French words*—Bro. Stevens, if you find any French in *modus, or modus operandi*, you yourself must be a rare linguist. But to

your "*good authority*" Mr Stevens, I am very sorry for you. Who is your "good authority" that I ever talk to "unlearned persons" about Greek. I protest I never do: the most learned of you can be confuted on all gospel questions with the common English version in out hand and never appeal to Greek; but if you doubt it, try us on the following, which are fundamental ones in Christianity. 1st. Is the Holy Spirit given to make men believe? 2d. Is repentance the result of a special operation of the Spirit? Is Baptism for remission of sins? Is the Holy Spirit promised to those who obey the gospel? Choose your side, and we shall not appeal to Greek. I think I may defy you to get one of all the hundreds of disciples by whom I am surrounded in Cincinnati, and in the country, to say that I ever talked to him, if an unlearned person, about Greek.

Mr. Stevens.—We notice another thing. Those whom W. Scott calls 'disciples,' have heretofore taken it sadly to heart, that they have not been received in all respects and embraced and fellowshipped as genuine Baptists. But things are changed now. See the closing sentence of Mr. Scott's article which we have been reviewing. He says:

"Brethren of this reformation, the baptism of Baptists, themselves being judges, is not for the remission of sins, and therefore no church holding to the ancient or original gospel should admit them to communion without submitting to the baptism of Christ."

Good; if this ground had been taken long ago, it would have saved a vast deal of tergiversation and trouble. One of our correspondents too weeks ago, shows that the same ground is taken in licking county. A correspondent of the Evangelist also says, writing from a town in Indiana. "At a meeting here yesterday two made the good confession, six more united, they *had been* Baptists."

It was our intention to give a specimen or two of Mr. Scott's Theology, but the following must suffice. In a dialogue, in this number of the Evangelist, the person who evidently speaks the sentiments of the Editor, in answer to the question, "From what are you saved by baptism?" says: "We are saved from the wrath of God." And in answer to this one, "What is the wrath of God?" the same person replies; "Death, everlasting destruction from the presence of the Lord and from the glory of his power." Which ought we to consider the most unscriptural, the Roman Catholic doctrine that there is no salvation out of the Papal church; or Walter Scott's teaching, that there is no salvation without "Baptism for [in order to procure] remission?"

? We sent the present and preceding numbers to the Editor of the Evangelist, not in compliance with his request to that effect, which came to us taxed with letter postage, but as a matter of course which could by no means be courteously omitted,

Mr. Scott.—Those who have "taken it sadly to heart that they have not been received——as genuine Baptists," can only be such as were formerly Baptists Now what proportion of the disciples do you imagine them to form? Not a large one I assure you. Innumerable churches have been formed in which there

is not a soul that ever was a Baptist. You add, "but things are changed now." Yes, since 1827, since the restoration of the original gospel, things are mightily changed. O, what a grave and glorious confutation of the error⁸ of modern orthodoxy, did the Father of mercies give by the restoration of the venerable, the ancient gospel! And what an organ of power, independence, and conversion did he put into the hands of all who desired reformation, among the Baptists, among the Christians, the Presbyterians, the Methodists on that day when it was fairly reduced to the practical but merciful purposes for which it was at first given to the sons of men!

Peter says that "Baptism does now save us." I have fearlessly given my views of the word save, as Peter used it, and you ask whether what I say or the Roman doctrine of "no salvation out of the church" is the "most unscriptural." Dare you tell the Baptists your opinion of being saved by baptism as I have told the disciples mine? I am not afraid of my brethren; and if the boldness of my enquiries should at anytime offend them; they must learn to bear, and pardon me, and rather imitate so goodly an example; for if they do, they shall most certainly discover that all that Baptists and other Protestants doat upon, whether eternal election, eternal reprobation, special call, call to the ministry, special atonement, special operations of the Spirit, spiritual regeneration, and conversion by spiritual operations, are the doctrines of men, and have no foundation in the Christian scriptures.

I have ordered you to have sixpence to pay the postage of the letter which you put me to the trouble of writing; It has been left at the office of the Journal. Your conduct towards my brother A. Campbell, in publishing Mr. Chambers' epistle, more than all your insolence towards myself, impels me to declare that the above parley with you is not held in compliance with the least respect that I entertain for your conduct; your scandalous treatment of him, tells me what I am to expect; and I beg you to be assured that the transmission to Carthage of any other numbers of the Baptist Journal, may be most "courteously omitted." Nay, I shall deem it a positive favor, if you should see it compatible with "gentlemanly" behaviour to send me no more.

PROGRESS OF THE GOSPEL.

VILLANOW, BARNWILL DISTRICT, S. C. *August 6, 1834,*

My dear Sir,—In looking over the receipts of the Evangelist for vol. 3d, I perceive I did not pay the postage of my letter enclosing you two dollars for Dr. Erwin and myself. It was an oversight in me, I should have done so, and herewith enclose you one dollar which will pay in full for that work for the present year, and also the discount on South Carolina money. I am sorry I have none other, it being difficult to obtain other money, as Georgia issues no bill

under five dollars. Far be it from me to wish you to sustain a loss even of one cent on your paper. I consider it one of the cheapest periodicals I have ever read, and would respectfully suggest the propriety of your enlarging your sheet to double the size, or publish it semi-monthly, at \$2 per annum. I think you would obtain full as many subscribers.

I am no professor of religion, yet one that wishes well to the cause you so ably advocate. It is one I believe founded on truth, and will stand the test of all opposition.

I was reared among the popular sects of the day, yet my prejudices do not extend so far as to preclude reading and judging in some degree for myself. There are, however, several things which present themselves to me, as insuperable barriers to my obeying the scriptures; I shall state a few of them. 1st, The love of the world. 2d, A want of inclination to obey the truth, and a disrelish for that self-denying spirit which the word of God so fully and so plainly inculcates, opposed, as I have always thought, to physical enjoyment at least. Now, my dear sir, if you can tell me in what way I am to rid myself of these difficulties, you will receive my sincere thanks. Your answer probably will be to believe on the Lord Jesus Christ, and be immersed for the remission of sins. How can I when I have never had those convictions for sin, which I have always been taught to believe I must have in order to faith and before immersion? These are things I cannot easily comprehend. There are but three persons in this section of country who practise the ancient order of things as set forth by Jesus and his Apostles, by meeting on every 1st day of the week and breaking the loaf. They are about erecting a building, for the purpose of meeting in. At present they assemble at a private house. The three persons alluded to are, Dr. Erwin, my sister and my wife, whose relations are regular baptists, and they themselves were,—but applied to the church for letters of dismissal;—this was refused. They then requested the church to let them peaceably withdraw, —refused also. They then informed the church that they need not consider them any longer members of their body, and withdrew. The church, however, sometime after excommunicated them as heretics, for entertaining the views of A. Campbell, as promulgated in the *Millennial Harbinger*, alleging at the same time that they excommunicated themselves, and this I suppose they believed, because they reported to the association, that they neither had dismissed or excommunicated any that year. Opposition runs high and neither the *Evangelist* nor *Harbinger* is read by any of the sects. U. M. ROBERTS.

Answer.

My Dear Sir:

Although the present state of the case does not permit my addressing you as a brother in Christ Jesus, yet the attachment you evince for what is honorable, the frank manner in which you announce yourself to be a non-professor, your determination to enquire into these high matters for yourself, and the undisguised statement which you submit of the difficulties which lay in your way

of obeying the gospel, impel me to conclude notwithstanding, that if in this letter I am not addressing a true Christian, I am at least addressing a true mem, and a person who in order to do what God would have him do, only requires to be taught in this way more perfectly.

Therefore, though no casuist—though it is not mine to settle cases of conscience; I shall nevertheless, in compliance with your wishes, endeavor by scripture, to resolve your difficulties, the chief of which you state is "*A disinclination to obey the truth, and a disrelish for that self-denial which is necessary to it.*" It is, I believe, sometimes more difficult to ascertain what are the maladies of the mind, than to cure them after they are ascertained; and this in certain cases arises from the imperfection of human language; but it often happens that what is but dimly described in words is sometimes made very clear and even brilliant by analogy. The scriptures therefore, speak of man as being 'sick,' 'asleep,' 'in prison,' 'blind,' &c. &c. Now suppose first the case of a sick man. He stands in need of a physician and sends for him, and like you says, "Sir, if you can tell me how to rid myself of my disease you shall have my many thanks."

The physician is candid, recognizes the urgency of the case, and prescribes; but, he adds, the course to be pursued is difficult, and will not flatter your former taste for dainties; "my medicine, more over," says he, "is neither sugar nor salt; but more nauseous than both of them put together; yet unless it is taken and persevered in, your death is inevitable, and I protest if."

The patient roused by the real or supposed severity of the case, declares he has too high a relish for his usual viands, ever to forego the use of them, and as for the medicine, his want of inclination, and disrelish for it is unconquerable.

The physician replies 'you are a dead man,' and rushes out of the apartment.

The love of life and the fear of death are all predominant sentiments in human nature; "take away these viands which flatter my appetite only to destroy my life, cries the sick man, and hand me that detested drug." He drinks, revives, and lives, and blesses the physician who saved him.

You say 'you love the world.' I am not surprised at this. The sick man loved his rich viands. But you want 'an inclination to obey the truth, and have no relish for the self denial that is necessary to it.' Well, the sick man also wanted an inclination for the physician's medicine, and had no relish for the self-denial necessary to his cure; but what of that? Did these things prevent the influence, the sanatory influence of the medicine when actually taken? To be sure no. Know then, respected sir, that "the obe-

dience of faith" is the medicine of the mind; take it, therefore, whether you relish it or no; the ancients purified their souls by obeying the truth, and they obeyed the truth only by practising "self-denial." Did not Abraham in spite of all paternal feeling at the bidding of God, offer up his only son Isaac upon the altar? Besides if you never practice self-denial until you acquire a relish for it, you will never practice it at all, for self-denial is that which nature must hate, and which necessity alone will make us practice; for to "hate one's self," or "deny one's self," is not of nature, but of necessity. Therefore, the first lesson tendered by Jesus to the person who believes in him, is to "deny himself." Take the Saviour's advice, my beloved sir, deny yourself of the "world" and all "disinclination to obey the truth:" take up your cross and follow him; no cross, no crown. And what glorious motives have you to do so! Christ has loved you; and God has so loved you as to give Christ for you. He offers you a place in his royal abode, and to make you a co-heir with the Messiah, of eternal life. A man of your ingenuous nature must love the company of the great and the pure. Well, here are the patriarchs, and renowned ancients, the fathers of two illustrious churches, here are these churches all, the general assembly and congregation of the heirs of life eternal, an innumerable company of angels and the spirits of just men made perfect. Here is God. Here is Christ. Here is the blood of sprinkling, that speaketh better things than the blood of Abel! are these no incentives to practice self-denial? Will they not inspire you with resolution and courage to obey the truth? That they may is the prayer of

Sir, with much respect,

Your humble servant.

WALTER SCOTT.

Postscript.—Your case, dear sir, has lighted up in my bosom a higher interest than you may imagine: present my love to the brethren, and say to Dr. Erwin, "Doctor, set me a good example, deny yourself, take up your cross, follow your Master, and preach the Gospel."

If the Doctor will but take the stone off the well's mouth, if he will but let forth the floods of living water; if he will be zealous and hold forth the name of the Lord for salvation, and invite the people to obedience, he will soon have a church that will prove a crown and a reward to him in the presence of Jesus Christ. And you can with propriety invite him thus to do. The Heathen entreated Paul to speak to them the wholesome words of salvation; Cornelius sent for Peter, and the Roman Deputy desired to hear the Apostle concerning the faith. God bless you. W. S.

Dear Sir:

It is but a little over two years since twelve of us agreed to take the Bible for our sole guide: This procedure brought down upon us immense censure, and opposition; amid this, however, we have pursued the even tenor of our way; we have taught the good book alone; and tried to obey ourselves its sacred precepts. We have met every first day to read, sing, and pray, and break the loaf in commemoration of our Redeemer's dying love; the disciples are determined to press forward, and to learn and to obey. The light of the New Testament is spreading very fast: much inquiry is lighted up after this way; even opponents change their manner of speaking about the scriptures. There are six or seven congregations in this part of our State who walk according to the commandments of the Lord.

Your companion in tribulation,
Wayne Co., New York.

JOHN PRATT, Jr.

DEAR SIR:

Ten years ago I joined the Baptists; in 1828 I was licensed to preach; then ordained a Bishop; in 1833 I was charge with a triple crime: 1st, preaching that remission and the Spirit were given to the obedient; second, inviting all disciples to partake of the loaf; and third, for violating *their* rules, which the preacher and some others affirmed were as sacred as the scriptures. Finally in last August with six others *I* withdrew to take our Lord's last will and Testament for the rule and measure of our faith and manners in this world below: We are much persecuted for following this new way.

Three years ago the Mormons came to Jackson county. Joseph Smith had designated it as the Holy Land; they differed with the other citizens; a battle was fought and two or three killed on each side: Smith went to Ohio and returned with a fresh army of two hundred and fifty men or thereabouts; they have been greatly discomfited; twenty-five or thirty of them have gone to eternity, and¹ General Joseph, with about fifty perhaps, has returned to Ohio. Thus has ended the first Mormon Crusade.

HOWARD EVRETT.

Clay co., Missouri.

We separated from the Baptists a few years ago on account of some difference on church government; we then took the appellation of 'Independent Baptists,' we were twelve in number; we have since determined to take the living oracles for our guide in both faith and practice; we meet on every first day of the week to break bread, we have a Bishop who labors in word and doctrine, also three Elders who preside in the church, and Deacons. Our number is above one hundred at this time: we have frequent additions by confession and immersion.

Yours in gospel bonds.
JOHN TARVOR, Sen.

Limestone, Alabama.

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. 10.

CARTHAGE, OCTOBER 6, 1834.

VOL. 3.

ON THE DEATH OF CHRIST.

In our investigation of a particular subject, whether it be one of a natural moral, or religious character, the unity of its existence, if it be a single one, and the number and variety of its properties, relations, and uses, should be carefully ascertained and discriminated. Unity of existence, and number, and variety of property and relation are very distinct matters, and yet they are not incompatible with each other, but are often, if not always, found in the same subject. Man, for example, in existence, is a unit, and ye; he possesses great variety of nature, and stands in divers relations to many other objects; like his body, which is one, while it possesses many members differing in their mechanical structure, relations, and uses. The atmosphere is one thing, yet it is composed of distinct elements, possesses numerous properties, and consequently is applicable to various purposes. Now this is the case with the death of Christ; it is a single fact, or in singleness of existence it is a unit; but like other subjects it possesses its own properties, stands in its own proper relations, and has certain uses and abuses to which it may be lawfully or unlawfully applied.

A universal rule of enquiry, by which to prosecute our investigations, is, I think, a desideratum. The want of it has occasioned great confusion in many inquiries, both scientific and religious; and the subject of the death of Christ, for want of such rule, has shared the common lot and been greatly misunderstood and abused by some who have undertaken to write upon it. I say misunderstood, for it is better to suppose that they misunderstood it than to say they wantonly abused it.

Such a rule. I apprehend, may be derived from the following fact, viz. that all our knowledge of things, truths, and facts, is comprehended in our knowledge of their separate existence or identities, their properties, their relations, their uses, and finally their abuses; so that to know a thing as a distinct identity, which indeed is but the aggregate of its properties, to know what these properties are, their relations, uses, and abuses, is to know the thing altogether or perfectly. The rule of enquiry then would run thus: Inquire into

- 1st. The identity of a thing.
- 2nd. The properties of that thing.
- 3d. The relations.
- 4th. The uses to which it applies.
- 5th. The abuses to which it misapplies.

1. We shall take a case for illustration. Suppose it were proposed to investigate the atmosphere. The first step would be to assure ourselves that the subject to be investigated was present, that we had before us the very subject, the whole subject, and nothing but the subject. It is no common error to take a part for the whole, and to mistake one subject for another; these are sources most prolific of error and confusion. The gases of which the atmosphere is composed may be taken for the atmosphere itself, and air which has been respired and deprived of its vitality, may be mistaken for pure and unrespired air. It is an important matter then to be assured that we are in the possession of the very subject to be investigated.

2. Having progressed thus far, the next step would be to ascertain the properties of the atmosphere; these are many, and even various in their natures and uses.

3. In the third place we have to investigate the relations of the thing. Now the relation of things constitutes a most important object of human inquiry and calls forth the highest exercises of reason and reflection. The atmosphere is composed of two gases, Oxygen and Nitrogen, united in the proportion of 21 of the former to 79 of the latter. But it is most important to know the relation of these parts to each other; for if their proportions be reversed and 79 of oxygen added to 21 of nitrogen, instead of pure respirable air, we shall have one of the most corrosive substances in nature, viz. nitrous acid, or aqua fortis.

4. Next comes the business of ascertaining the useful purposes to which the thing in question may be applied; this forms the practical knowledge of the thing. The atmosphere, for instance, having various mechanical, chemical, optical, vital and other properties and relations, is of great practical consideration, in all the natural and physiological sciences. Now to understand the uses to which it may be applied is the matter, and constitute the true practical philosophy of it. For instance, if 10 pounds of lead be melted and burnt in the open air, it will be converted to an oxide, and the red lead thus produced will be found to contain eleven pounds, the additional pound arising from the oxygen imbibed from the atmosphere.

5. Fifth and lastly. Tilings are subject to abuse, or they may be applied to improper purposes. *To* hold to the atmosphere with which we commenced, a man may fill his bosom with it only to curse or profane the name of the God and author of his existence, a use for which it certainly never was designed.

Thus, i»i the identity of a thing, its properties, relations, uses, and abuses we obtain all necessary and useful knowledge concerning it.

Now then, it is according to this rule we purpose to inquire into the death of Christ Jesus our Lord as set forth in scripture, a propitiatory for sin. We shall endeavour carefully to separate this fact, the death of Christ, from all others, and particularly from those which may be conjoined to it, or confounded with it, or mistaken for it, and speak primarily of it alone, speak of it fully, and speak of nothing but it in its properties, relations, uses and abuses.

For this purpose then, and to conclude this paper we would observe that our subject is not one drawn from any department of natural or moral science, but one of religion; and yet it is not a subject of all kinds of religion; it is not one of natural religion; nor is it even a subject the common property of all departments of the true religion. It is not of the religion of Paradise, nor of the Patriarchal religion, nor even of the Jewish religion, but *bona fide* of the Christian religion only. It is not the general judgment, nor the general resurrection, nor even the resurrection of Christ, nor his burial, nor his condemnation to death, nor the accident of his death on a Cross, nor even any single result of his death, as atonement, redemption, or justification, but simply, singly and alone, "the death of Christ" in all its attributes, relations and results, as described in the Scriptures of the Apostles and Prophets.

ED.

SECOND COMING OF CHRIST.

The Cloud.

Continued from page 174.

We have demonstrated from Scripture our last proposition, namely, that "The coining of our Lord Jesus Christ from heaven will be visible to the inhabitants of this earth universally;" but before we proceed with the details of the resurrection of the just, which is then to take place, we must leave the glorious cloud which bears the Son of God, the throne, and the angels, and take a cursory view of the political state of things at that time among the Jews, the people to whom he will appear first, and who are to be converted and saved by him from their sins, and from their numerous enemies.

There is one thought more than others, which we beg the reader to keep in mind, that is, that these papers mean to speak of the second coming of Christ only as it forms a part of the original gospel. This is the hope of his people, even as his first coming forms their faith. We believe he came once, and we are pardoned; we hope he will come again, and we shall be glorified!

ED.

The following chapter relative to the land of Canaan and the return of the Jews to it, is from the author whom we quoted in a former number.

1. As the land of Canaan is to be the place where the Lord Jesus is to reign with his ancients, for a thousand years after the return of the Jews, I think it proper to give my readers a short account of it, collected from the best authorities.

This land is called the land of Canaan, because it was first settled by Canaan the son of Ham, the son of Noah. It is now a Turkish province in Asia. It lies between the Mediterranean sea, and the mountains of Arabia; and extends from Egypt to Phoenicia. It is bounded on the *east*, by the mountains of Arabia; on the *south* by the wilderness of Paran, Idumae, and Egypt; the west, by the Mediterranean, called in Hebrew, the great sea; to the *north*, by the mountains of Libanus.

It is in a central part of the world, and is about 100 miles long, and about 80 broad; it is supposed there are about 16,000 miles in it.

About 70 years after the birth of Christ, this land was taken from the Jews by the Romans; Jerusalem was laid even with the ground, and more than one million of the Jews were destroyed, besides great multitudes being carried into captivity, or dispersed all over the world. In 614, Jerusalem was taken by the Persians, and in 636, the Saracens, or Arabians, took it.

In 1099, it was taken from them by people pretending to be Christians, under Godfrey; who held it till the year 1187, when they were conquered by Saladan. In F217, the *Turks* drove out the Saracens, and they retain the land to this day.

There is a standing tradition among the Turks that they and their government are to be overcome by the French, or those nations who are called Christians Without any doubt this will take place, which will make way for the return of the Jews.

At the present day, the land of Canaan, under the Turkish government, is inhabited by lazy Turks, plundering Arabs, and a wretched race, called *Christians*. Though once it is said to have contained 8,000,000 of inhabitants. Though this land is now but thinly inhabited, and is an inconsiderable province of the Turkish empire; yet the time will come, "when the Jews shall return to this land of springs and brooks, of hills, plains, and luxuriant vales; where this active people shall once more inhabit the enchanting spot, where the Prince of Peace accomplished the work of redemption, when a just and energetic government, and the mild spirit of Christianity shall be restored; probably more than 8 millions of souls will again enjoy this happy clime, rebuild her cities, and palaces, through her temples, and swell her songs of praise."

2. I add a short description of Jerusalem, and its present situation.

This was once the capital of Melchisedec's kingdom, called Salem in the book of Genesis. It was taken from the Jebusites by David, and called his city. Hazael, king of Syria, took it once. Nebuchadnezzar once took it and carried away the inhabitants into Babylon. Titus the son of Vespasian at last took it and totally destroyed it, so that it has never been restored to its former grandeur. Adrian undertook to rebuild it afterwards, but failed in the undertaking. The Empress Helena, the mother of Constantino, visited it afterwards, and found it in a most forlorn situation; intending to rebuild it, she erected a temple over the place where Christ was buried, called the temple of the sepulchre, which is now standing, and kept in good repair. The Emperor Julian undertook to rebuild Jerusalem, but did not; for Christ had said that this city should be trodden down of the Gentiles, and so it remains to this day.

The present situation of Jerusalem is this, it is possessed by the Turks, who call it, Cudsumbaric, and Coudsheriff; and is reduced to a poor thinly inhabited town, about three miles in circumference, situated in a rocky mountain, surrounded on all sides, except the north, with steep ascents and deep valleys; and these again surrounded with other hills, at some distance from them.

The temple built by Helena, which has been built more than twelve hundred years, is kept in good repair to this day. The walls of it are stone, and the roof cedar, at the east end encloses mount Calvary, and the west the sepulchre where Christ was buried. On Mount Moriah, in Jerusalem, is a building called Solomon's temple, but when, or by whom built, is uncertain.

Jerusalem is now under the government of a Sangiac. The Jews, and those who are called Christians, are in a wretched situation, being kept poor by the tyranny of the Turkish government.

There are seven remarkable things, to be seen in the neighbourhood of Jerusalem.

1. The pool of Bethesda, 120 paces long, 40 broad, and 8 deep, 2. The tomb of the Virgin Mary, 47 steps below the surface of the earth. The tomb of Jehosaphat. 4. Absalom's pillar, supposed to be the one he erected. 5. The tomb of Zachariah the son of Brachiah. 6. The *royal sepulchres*, where the kings were formerly buried. 7. The *Potter's field*, which was bought with the thirty pieces of silver; it is called, *Campo Sancto, the holy field*.

According to the latest accounts, Jerusalem contains about 12,000 people. The citizens are, Taylors, Cooks, Smiths, and

Shoe-makers, a poor wicked race, the scum of different nations, principally Arabs.

How different is the situation of this city from its ancient grandeur! Once the city of the great king; now the seat of wickedness; but ere long this city will appear as much greater than it was formerly, as he who reigns over the house of Jacob, is greater than Solomon in all his glory in Jerusalem.

3. The Jews, and their present situation. The name Jew, is taken from the word Judah, and is a name given to the descendants of Abraham, through Isaac: sometimes it means only two tribes and sometimes it means the twelve tribes. Judah and Israel mean the two nations, or those who belonged to the two kingdoms.

Since Jerusalem was taken by Titus, the Jews have been scattered into all parts of the world. In many countries, and at different times, they have been treated with great cruelty, though since the revival of learning and the increase of mildness in the world, they have been treated with more humanity than they were formerly. It is said that once in England, a Jew was at the disposal of the chief where he lived. In the year 1348, an epidemic distemper raged in a great part of Europe; it was said that the Jews had poisoned the springs and wells, which was the cause of it; the consequence of this report was, that a million and a half of this miserable nation were put to death.

In the year 1402, half a million of them were driven out of Spain, and an 150,000 from Portugal. At the present day a more generous system is taking place.

Some years ago, France allowed them the right of citizens. They have for several years been tolerated in England, Holland, and Prussia, &c. In France of late, their privileges are enlarged, by the Emperor Bonaparte, and in the year 1806, (last year) they met as a Congress, or Sanhedrim, in Paris. This it is said, was the first meeting of the kind they have had since Titus carried them away from Jerusalem.—Notwithstanding all they have met with, they still retain the idea of returning to the land of Canaan, according to what their prophets have told them, and their situation is such, being rich to a proverb, and having their riches in money and movables, that it will not be difficult for them to return when the day arrives for them to fly upon the shoulders of the Philistines to the promised land; which leads me to the fourth particular.

4. The manner in which they will return to that land and city Jerusalem.

The chief thing which now hinders the return of the Jews, is the power of the Turks, who *now* possess their land. Their government extends over a great part of the world. In Europe they possess Romania, Bulgaria, Servia, Wallachia, Modavia, Bessarabia. Greece, Macedonia, Albania, Thessaly, Levadia, Maria, and the Archipelago Island. In Asia they possess Georgia, Tincomania, Dearbek, Anatolia, or Asia Minor, Syria, and the land of Canaan, called, Palestine. In Africa, they possess Egypt and some districts of Barbary. This power must and will be weakened before the Jews return, for they have ever been great enemies to that nation.

From what I can gather from the Scriptures, the Turks will be so weakened by wars, that in a treaty with some nation, this will be one article, that they shall give up the land of Canaan to the Jews, and quietly leave the country, and withdraw all their enemies. The prophets mention that the Turks shall not be slain, but go forth from the land and be removed far away from them. This is mentioned in Isaiah, xlix. 17, "Thy destroyers and they that made thee waste, shall go forth of thee." This verse shews that by some means or other the Turks will voluntarily leave the land to them, and remove at such a distance that the Jews will not fear them.

It appears to me from the present situation of things among the Turks, and Jews, that the nation of France and some leader will lead the Jews into the promised land. It is possible that Bonaparte may be the man. He has Leon engaged in a war against the Turks in Egypt, he has assembled the Jews in Paris, and shewed them such favours as no other king ever has since Titus led them away captive. I think it altogether likely that as a Gentile led them out of their land, (Titus the Roman) so a gentile will lead them back. They may think the man who leads them into their land to be the Messiah. The Jews have of late endeavoured to prove that the Emperor of France is a descendant of David.

It appears from the prophecy that they will appoint themselves one leader or head to go before them out of the land where they now are. Hosea, ii, 11, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the land; for great shall be the day of Jezreel" If this text does not refer to such a time, I cannot tell what it means.

It has been mentioned in the prophecies that have been noticed in a former part, that when they return, their children will be brought in the arms and on the shoulders of the Gentiles, on camels, dromedaries, and swift beasts, on litters, mules, chariots, and in ships of Tarshish; bringing their sons from far, and their daught-

ers from the ends of the earth, and that they shall be settled according to their old estates, and that even the river of Egypt shall be smitten in the seven streams, that the Jews may go over dry shod.

O what a remarkable day will that be, (a day near at hand) when the inhabitants of Europe, Asia, Africa, and America, shall hear, that the Turks who have so long trodden down Jerusalem and laid waste the land, have agreed to resign the whole land to the Jews and to leave the country voluntarily! when a proclamation from the one who is at the head of the Jews shall go forth into every place where a Jew is found, calling him to join the great company who are returning to the lands of their fathers! When from different parts of the land they shall be seen in great companies on foot, on horses, mules, camels, dromedaries, on swift beasts, on litters, in chariots, in the arms and on the shoulders of the Gentiles, they shall be seen with their faces towards Zion, asking of strangers the way! When from countries separated from Canaan by great waters, the ships of Tarshish first, and others after, shall bring the sons of Abraham from distant lands, and from the isles afar off as they bring an offering in a clean vessel before the Lord! Such a time as this will bring all the believing Gentiles to rejoice with this people; because the Lord has visited them, and because this will be one of the last signs of the coming of the Son of man to reign on the earth a thousand years, when wars shall cease to the ends of the earth, and all nations shall call him blessed!

When the Jews return to their land, they will carry with them great riches, of gold and silver; according to Isaiah, lx. 9, "Surely the isles shall wait for thee, and the ships of Tarshish first, to bring their sons from far, their gold and silver with them." Having an abundance of this, those who do business in ships will leave many places where they now trade, and go to Joppa, the seaport of Canaan, to trade with the Jews, who having just come from distant parts, will want many things of those who do business on the great waters, this will turn the trade of the seas to them; this is called a conversion of the seas to the Jews. Isaiah, lx. 5, "Because the abundance of the seas shall be converted unto thee, the forces of the Gentiles shall come unto thee." What is here called the forces of the Gentiles, which shall come to the Jews, in their land, is in Chap. lxi. 6, called the riches of the Gentiles, which they shall eat of. "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Isaiah says that there will be so much riches brought from different part of the world to the Jews after their return, that they will be employed night and day to receive it, not even having time to

shut their gates at night. They will keep them open all night to give the Gentiles opportunity to come in with their riches continually. See chap. ix. 2, "Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

It is thought by many, that when the Jews return, they will all be converted, or submit to Jesus Christ; but according to the prophecy, after they return, and live some time in unwall'd cities without fear of the Turks, or any other nation: being greatly increased in riches, there will be a sudden attempt made by the Gentiles to overcome them, take their riches and their land from them, and even advance towards them with apparent success; at at which time they are in great distress, Jesus Christ will appear, subdue their foes, and dwell among them, at which time, they will see him, and say, "Blessed is he that cometh in the name of the Lord."—This I shall notice in the next sermon.

DR. SLEIGH—

To the Editor of the Journal, called "The Evangelist."

SIR,

The last number of your Journal has just been handed to me.—In it I find the following invitations: "Will not the Doctor come out? Will he not prove the first proposition in his Gospel?" viz. "Man will not believe the gospel, unless by the influence of the Spirit of God." "Did any apostle, saint, martyr," &c. previously receive the spirit to make him give credit to the record of God? I reply unequivocally, Yes—and no man, woman, or child, ever believed the Gospel until the spirit of God made them—and I challenge you to adduce *one single* instance to the contrary. It would ill become a servant of the Lord, no matter the consequences, no matter how much he has been and may be slandered, and ridiculed for so doing, it would ill become him, I say, to refuse the above appeal to the word of the living Lord! but before I proceed to discuss the question, permit me to request your readers to do three things, viz. 1st. To compare my pamphlet with your remarks thereon, and judge how far you have dealt fairly with it, or have faithfully represented the doctrines therein contained. 2dly. To remark how you have given the public to understand that I was the *first* who reviled you! And 3dly. How remarkably God has made you publicly convict yourself; for having impiously said, "your tongue and pen were not yours, but Christ's;" for immediately after your insinuating that you therefore could not revile again! you in the very next page revile me worse than ever, by insinuating that I was from Billingsgate! and shortly after you highly commend

your brother Johnson for having called me "miscreant!!" I now sir, ask you is this giving the public to understand that I *first* reviled you, when you well *knew you yourself first* attacked me in your Journal with the refined and polite epithet of "an Ass in a Lion's skin," is this I ask you, what you call honesty? Is this what you call truth? Is this what Americans consider honorable conduct? I well know *they* do not. I have reviled no man. I have reviled and censured principles, errors, vain babblings, *but not men*. 'This is what my Lord and Saviour Jesus Christ did, and I trust through his grace, to be found so doing until the end. If you point out a single instance to me where I reviled *you*, I will instantly apologise. Indeed I have already fully apologized, in a note, in my pamphlet, which Mr. Johnson has done me the favour of publishing, in order to prove what a *baseman* I am, because I apologized for any severity of language; because I confessed with the Apostle Paul "that in me dwelleth no good thing." How God catcheth men in their own craftiness! I consider this one occurrence alone sufficient to open the eyes of any of the Lord's Children, (who may have been by your doctrines led away) to the awful blindness, total ignorance of the heart of man, and Pharisaical pride of their leaders. I forgive, and pity you and him. May God pity you both. Let us for the future drop all personalities.

Now to the subject. As you build your theory of the operation of the Holy Spirit upon erroneous Physiological and Metaphysical principles, and upon erroneous deductions from certain passages of Scripture, I shall first proceed to lay down the first principles of these sciences, and then examine the passages of Scripture to which you refer. 1st. Matter is termed inorganic, or dead, until it is *impregnated* with the principles of life; *till then* it belongs to the physical world; but when once impregnated with this principle of life, certain phenomena are produced by which we are enabled to say, it is alive; then its position in creation becomes changed—it belongs to the physical or vital kingdom; what this principle of life is we know not, but the moment it touches matter, it produces corresponding effects; it in fact changes dead to living matter. This principle of life then, dwells not in dead matter—ministers not in dead matter—is sent not to abide in dead matter—but is sent to make dead matter alive; and when *alive*, to operate *in it*. Here are a few plain facts; but it is indispensably necessary for these to be kept in view in order to detect the fallacy of your theory.

God compares his spirit as to its *nature, operation* and *effects*, to this principle of life. Hence the Lord says, "it is the spirit which maketh alive." Now, sir, answer me plainly these four following questions. 1st. Is matter dead or alive *before* it is impregnated with the principle of life? 2nd. Would it be true to say, such a power made such matter alive, if it were alive *before* the power touched it? 3rdly. Which does the principle of life dwell in dead, or in living matter? 4thly. Although you will reply, "it dwells in living matter," yet is it not this principle of life which entering the dead matter, made it alive?

Now let us consider the Lord's own declaration respecting the nature", power and operation of His Spirit which He identifies with the principle and operation of life. The Lord Jesus declares, (John, vi. 63) "It is the Spirit which giveth life:" (quickeneth) "the flesh can do nothing" (profiteth nothing). There are three distinct and great truths contained in this short sentence, each and every one of which you and your coadjutors distinctly deny. The 1st is, that the body which by the spirit is made alive, must be, *till then*, dead: otherwise to say, that the spirit makes a body alive, which was alive *before* the spirit entered it, would be to make the Lord speak what would be untrue. You say, Man is not spiritually dead, and thus you give the lie to the Lord. If you deny the inference, please answer me, can it be said in truth that a power makes a thing, which thing was made, *before* the power reached it?

2ndly. The Lord declares, "it is the spirit which maketh alive?" Now sir, your system teaches that it is *the written word*, without the aid of the spirit, which brings men to God. Do you not in this instance also, give the lie to the Lord? Is not the spirit here put in contradistinction to the *letter* or *written word*, which Paul stales "*killeth*?" You will reply, and say, 'the written word is the spirit.' Is it so? Pray who informed you? Where do you find this doctrine? certainly not in the bible—I know you will in the Millennial Harbinger and such works of *men*. Oh yes, you will say, in the very end of this 63d verse, the Lord says, 'the words that I speak unto you are spirit, and life.'" Stop, sir, for a moment—read the passage again, and tell me, does the Lord say, "the words that I speak unto you are Tin: spirit!" No, verily! much less does HE say, they are *the Holy Spirit*. This is the only passage hit he whole bible which, with all your ingenuity, you can advance to maintain with any shadow of plausibility your doctrine; but to detect the fallacy of your interpretation, your readers have only to attend to the following facts. 1st. The Lord had just been speaking of eating his flesh, and drinking his blood,(Verse 53,54, o5). 2. His disciples murmured at it, and said, "it is a hard saying, who can bear it?" 3. The Lord replies to their murmurings by alluding to his own ascension which THE spirit of God was to accomplish; and then undeceiving them as to the *nature* of the flesh and blood he alluded to, by informing them, that his words referred to spiritual flesh and spiritual blood, which his brethren (those born of the spirit) must eat—and as I before observed, he did not say, "the words that I speak unto you are (THE) spirit;" but "are *spirit*," that is, spiritual—that is, have a spiritual meaning: for where the Lord in the beginning of the same verse speaks of the Holy Spirit, he says, "it is THE spirit—I am not at all surprised that natural men (that is all who are not born of the spirit) cannot understand—cannot receive these things—for the scriptures inform me that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither *can he know* them, *because they are spiritually discerned*." 1 Cor. ii. 14.

[To be continued.]

Review of the preceding Piece.

In supplying the above piece on "spiritual operations,"—the palladium of Galvanism, Armenianism, and the doctor's ism,—the doctor appears to us like a dead man arisen to ring his own requiem. The brief period of his *rampage* in Cincinnati has flown past as on the wings of the wind, it has fled away like the shadows of the morning; time has laid his all soothing hand on the ephemeral bruit, and the noise is hushed into a dead, oblivious calm; the ancient gospel, nevertheless, is still alive, "operates unspent," and continues to push forward its victories with unabated and indefatigable vigour even in the presence of its enemies.

The doctor sent us ten pages of which we have printed five; the remainder will be set up in a subsequent number. Meanwhile we shall attend to so much of it as is now before the reader, and to begin with the first paragraph.

If the reader would know whether we misrepresented the doctrines of the pamphlet as the doctor insinuates in his first paragraph, let him please read our piece again and he will perceive that with not one of its doctrines have we touched save that of "spiritual operations," and this the doctor recognizes, and has pledged himself to sustain. Where then is there any unfair, or unfaithful representation of his doctrines? He cannot himself point out a single instance; and therefore his request, that the readers of the *Evangelist* should compare his pamphlet with what I have extracted, is base, and gratuitous, and can mean nothing more than "Please purchase my pamphlet; or I find it to be so useless to myself that I am willing to give it to you for nothing:" but I am bold to say, that a meaner and more contemptible pamphlet, both in matter and appearance, never issued from the Cincinnati press.

The doctor says, we insinuated he was from Billingsgate. We deny it—we insinuated no such thing. The doctor is an Irishman although he has countenanced the idea that he was from London. He says, "we highly commend" brother Johnson for calling him "miscreant." To this gratuitous and insulting charge, we have only to reply, it is false. We never commended brother Johnson highly or lowly, or in any way at all for using such language; we on the contrary deplore the use of such words by any disciple, even when repelling the basest of treatment. The doctor says, we gave him the epithet of "an Ass in a Lion's skin." We did no such thing. If the doctor's rodomontade in Sycamore street suggested "*the* Ass," not an ass, in "the fable" he was to blame for presenting the likeness, not we. He says he reviled principles but not men, this is a mistake; he reviled men and not principles, for he published Brother Campbell, Brother Johnson.

and myself, as a set of notorious and absolute liars. He says, the Lord and Saviour reviled principles, not men. This is a gross error—the Saviour reviled neither principles nor men but spoke the truth on all occasions, "and reviled not again." He rebuked men but never principles. He said, "you hypocrites, you whited sepulchres, you generation of vipers," &c.

The doctor affects to pity and forgive the Pharisaical leaders of this reformation as he charitably expresses himself; but the doctor would do well to be silent on the subject of Pharisaism as a more separative and separating set of professors than the few followers of John Walker never appeared on earth. *Ab uno disce omnes*. From the following, learn the spirit of the whole tribe:

When Mr. Walker visited Edinburgh he was invited to supper by the famous devoted and pious followers of the Lamb, the two Haldens, James and Robert. Mr. Walker being requested to give thanks, did so, but such were his Pharisaical sentiments and feelings that instead of giving thanks for the company he gave only for himself; and on another occasion, when one of the company returned thanks, Mr. Walker arose from table, walked off into a window recess, and said *his own* grace. This is precisely what the humble hearted doctor would do with the holiest professor on earth, where he to assert that the Christian privileges are to be obtained conditionally.

But let us now attend to the doctrinal and argumentative parts of the communication. We shall here state in the doctor's own words the proposition which he purposes from scripture to sustain.

"No man, woman, or child, ever believed the gospel until the spirit of God made them."

In order to prove this the doctor ought to shew that those mentioned in scripture who believed the gospel, believed it only when they were compelled by the spirit's operation on their minds; but without referring to particular cases in this part of the communication, the doctor first attempts to establish the doctrine in general, and to shew, by certain philosophical truths, and scriptures, that no man will believe the gospel until made believe it by the operation of the spirit. This is certainly a correct *logic* which he has purposed to be guided by; for if he can prove the doctrine generally true, that man will not believe the gospel unless compelled by the spirit, the particular conversions recorded in scripture will doubtless be found in unison with the general doctrine, and consequently easy to be disposed off.

To establish this popular but absurd theory, the doctor proceeds to lay down what he calls "the first principles of physiological science," namely: that matter is dead until impregnated with the

principle of life." This we admit in its widest sense: though not distinctly stated the doctor, I perceive, would wish to establish an analogy between the principle of life in physics, and the spirit of God in religion; for he says, in his third paragraph, "God compares his spirit as to its nature, operation, and effects, to this principle of life." The doctor's logic here then is, that as life makes dead matter alive, so the spirit of God makes dead mind alive, and to confirm this by scripture he appeals to John, vi. 63d, and quotes it:—"It is the spirit that maketh alive."

Many, I know, on account of false impressions derived from the lessons of the blind guides of this age, will be ready at first sight to conclude, that the doctor's observation is correct, and that his application of the verse in John, is strictly proper; but no such thing. We deny both the analogous part of his doctrine and the use of the scripture adduced in proof of it, and will show to the confusion, if not to the conviction of the doctor, that the analogy is between *life* and the *word*; not between *life* and the *spirit*. Yes, it is a New Testament analogy that the word of God is to dead mind, what the principle of life is to dead matter; so that if life makes matter alive, the word of God makes mind alive; or, if the living principle imparts physiological life to matter, the living word imparts religious life to mind. But the doctor will bear with us if in this place we tender him a caveat, to beware how he confounds matter and mind; to beware how he quotes, as relating to the spirit's operation on mind, scriptures which relate to the spirit's operation on matter. Christ's dead body was quickened, or made alive, by the operation of the spirit on it when in the sepulchre, and the body of all the saints will be made alive at the resurrection by a like operation; in these things the doctor and I perfectly agree. but the question before him will not be settled by quoting scriptures which relate to the operation of the Holy Spirit upon dead bodies; he must quote scripture to prove his operation on dead mind—mind dead to the knowledge and love of God—the mind of the sinner who has yet to believe the gospel and to be saved by it. Of all the errors which have disgraced the Christian profession this one of special operation being necessary to faith, pled for by all the Protestant sects, and forming a common foundation for them to rest on, has most of all,—yea, more than all, tended directly to make "the word of God of no effect."

Now I pledge myself to show, the moment it becomes necessary or useful, that the word of God is quick, (alive) that it quickens, or makes alive mind; or, to use the phraseology of the doctor, that it *impregnates* mind with spiritual life, as he says, 'the living principle impregnates matter with physiological life;' and I now declare my thorough conviction that it is no function or office

of the Divine spirit, by special operations, to quicken dead mind and that the doctor cannot bring one single solitary passage in which it is said the spirit by said operation quickens the mind, or soul, or spirit that is in a sinner.

It now becomes necessary for us to show, that the use of which doctor Sleight has made of the 63d verse of the 6th chapter of John is not the proper one; for this purpose we shall quote the entire paragraph in which it is found. Probably to test the faith and confidence of his professed followers the Lord Jesus spoke a highly figurative discourse in the Synagogue¹, when leaching in Capernaum. It offended many of them. Wherefore the chapter proceeds as follows:

"Many, therefore, of his disciples when they heard this, said. This is an hard saying, who can hear it. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if you shall see the son of man ascend up where he was before; it is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, are spirit and are life; but there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him by my Father. From this time many of his disciples went back and walked no more with him."

The comment of the doctor on the 63 verse is to the following amount: "The Holy Spirit maketh alive those who are spiritually *dead*." Now in this gloss there are no fewer than two bold assumptions, the first of which is that the Holy Spirit quickens *dead mind*; but that it is *mind* which is here quickened is not stated in the text; and therefore this part of the doctor's exposition goes for what the reader chooses to value it at. I value it at less than nothing, because, it is an assumption which has no parallel in scripture by which to sustain itself.

The second matter assumed by the doctor in his comment is, that the spirit, mentioned in the beginning of the verse, is the Holy Spirit. Now, we would ask the doctor in his own style, "Is it so? Pray who informed him? Where does he find the word *Holy*? I know he will find it in his own fancy; but observe it is not in the sacred text." Let him cease then to presume and impose his unnatural and forced interpretations on the *living* word.

But if we should even suppose with the doctor, that it is the Holy Spirit which is here said to quicken, it would be more in unison with the immediate context to say, that the quickening spoken of had reference to the Saviour's own body, which, before he

could "ascend up to where he was before", required to be raised from 'the *dead*? by the Holy Spirit. Indeed, Peter says, *he* was "quickened by the Spirit"; that is, he was raised from the *dead* by the Spirit.

But this import, if it be the true one, destroys the doctor's use of the 63d verse, for it shows that not *the dead mind* of a sinner, but *the dead body* of the blessed Saviour is the *subject*——— quickened by the Spirit.

The soul, or living principle in man is, frequently in scripture, called, *the spirit*, as in the following verses: "As the body without the spirit is dead, so faith without works is dead also, being alone". Again, "The spirit indeed is willing, but the flesh is weak". Again, "Let us cleanse ourselves from all filthiness of the flesh and spirit". "Now" as James says, "the body without the spirit is dead"; and the Saviour says, "it is the spirit that maketh alive, the flesh profiteth nothing"; are we not led to conclude that as the word flesh, here signifies the human body, so the word spirit signifies the soul, or living principle animating the body? No doubt but this is unquestionably the meaning of the passage. It is the spirit that causes the body of man to live, the flesh avails nothing. This is precisely Dr. Sleight's sentiments in relation to matter and mind; without the latter the former is dead. But some one may say, he can see no instruction in such a communication, for surely every body knew that the human body was kept alive by the spirit within it. Hold friend, this is a silly objection; many things which every body knew perfectly were mentioned by the Saviour in order to turn them to religious improvement. Every body knew, for instance, that the lillies did not spin nor weave their own simple beautiful robes; that the birds sowed no grain, nor gathered into barns;' yet the Saviour mentioned these things and turned them to the spiritual improvement of those who were willing to be instructed by him. Just so here; the Saviour did not tell them that the spirit made the body alive because they did not know this, but for the important, the all important purpose of conveying to them by a potent, brilliant and impressive figure the supreme excellence and value of the very words which they had said were hard and unintelligible. "This," said they, "is a hard saying, who can hear it?" But Jesus said, "The words that I speak unto you are spirit and life"; thus identifying his blessed word (not the spirit as the doctor says) with life and the spirit of life itself, and establishing beyond all controversy and to all intents and purposes an analogy between the living principle and the word of God! that is as life makes dead matter alive, so the word or doctrine of Christ makes alive the dead mind of the wretched world for which he died to save it from hell, and from the sins and trespasses

in which it lay dead; dead to righteousness, dead to God. The Saviour had just been teaching the most important doctrines in the Christian religion, namely that he had come from heaven to save the world; that he was the true bread, the living bread, and would give his flesh for the life of the world, after which he would ascend again to where he was before. No wonder then if the Saviour set forth the words in which these soul-saving doctrines were delivered, by the most striking figures, and compared them, in strength and extent of effect, to spirit and life. "The words which I speak unto you are spirit and life".

Where now is the doctor's comment? Where is his doctrine of the spirit operating upon the sinner's mind to make it believe the Gospel? Vain fancy! Modern and deleterious fable! It is scattered like the smoke out of the chimney, or the chaff of the summer's threshing-floor! [to is driven away like the airy cloud before the parallel winds, and dissipated like the dew at the dawning of the day! Having stated and proved by the New Testament the analogy which the word of God bears to dead mind, and the relation that the living principle bears to inert matter, we shall conclude by telling the doctor how he may turn the past to the improvement of the future.

We would advise him then to use no more the vulgar language of giving "the lie to the Lord Jesus." Let him no more say, that I "deny men to be spiritually dead;" or that I believe "the written word to be the spirit," or "the spirit the written word." Our readers must necessarily smile at the doctor's consummate ignorance of my sentiments and the sentiments of this reformation. The doctor in his blindness and party enthusiasm looks to me, little different from a madman, leaping and sporting in the midst of a thousand red-hot ploughshares, with his eyes shut. Finally Let the doctor stick to his proposition, and let him bring forward his proofs from scripture in an orderly manner; let him bring then: forward numerically, one, two, three, &c. and I promise carefully to examine, and certainly to dash them to pieces.

JEFFERSONVILLE, *September* 20, 1834.

BROTHER SCOTT,

Dear sir,—I addressed you a letter some time ago, requesting an expression of your views upon the subject of slavery as it is at this time tolerated by some of the professed restorers of the Ancient Gospel. I must confess that I have fears that the leaders of the reformation are wanting in moral honesty as well as moral courage. They have evinced a *little* of the leaven, peculiar to this degenerate age. They show a willingness to compromise the truth with "oppressors and robbers" for such are slaveholders when weighed in the balance.

Now, my dear sir, of what avail will our reformation be if it *it* understood to sanction slavery? Is not slavery the parent of ignorance? How can the human mind ever be enlightened while it is held in bondage, subject to the caprice of a tyrant? Will it ever be able to appreciate argument, reason or truth, while all qualifications for judging are prohibited? To say nothing of the morality of slavery, the success of our principles depends upon the freedom and intelligence of the human mind. Can you, Brother Scott, as an honest teacher, hold your peace, under those convictions which every rational man must have when he reflects upon the subject? Is it possible sir, that you cannot utter a word, for the oppressed and those who have none to help them? Have you no bowels of compassion for the sufferings of our fellow creatures who are groaning in hopeless slavery—doomed to intellectual and physical degradation, and that too by professed Christians, and many of them the advocates of the Ancient Gospel, who have protested against Kingly, and Priestly domination, and have laboured to remove the ignorance upon which they exist?

The truth is, Brother Scott, Slavery, Kingcraft, and Priestcraft, are all inimical to the Gospel, and if we are honest restorers of the Ancient Gospel, we must direct our energies to the destruction of the whole. They are a trinity of evils, the source of all the suffering in Christendom. The disciples in this part of the country are beginning to throw off their *cowardice* and their *man-fearing spirit*, and to speak boldly upon the subject. Silver Creek has resolved to hold no correspondence with associations that sanction slavery. Our church at this place, of 70 members, have resolved not to *break the loaf* with slaveholders, or in any way to countenance them, as Christians. For all of which I thank God, and hope that he will save us from having the infamous sin of slavery engrafted upon our church by the supineness and pusillanimity of those who plead his cause.

If you will not open your batteries upon this citadel of the devil, I have but one request to make of you, and that is to publish this over my signature, (for which I will pay the usual price) and erase my name from the list of your subscribers, and forward your account to this office for payment, as I can no longer conscientiously wish you God speed.

Yours, in the hope,

NAT: FIELD.

N. B. The last paragraph of this letter and the request it contains I revoke upon condition that you allow me to speak through your paper upon my own responsibility and over my proper name. N. F.

Answer to the above letter.

BELOVED BROTHER.

I have erased your name from the list of my subscribers. But that you may know that I am not enslaved to

you, or the contents of your letter, or to any whom its contents may concern, I have published it free of expense. Having done so, permit me to ask who authorized the Silver Creek association to legislate on slavery? Again. What sanctions are appended to the enactments of either Silver Creek association which reprobates slavery, or any other association which approves it? Are not the laws of all associations as such merely human? and if so, are they not exceedingly presumptuous to put themselves as a legislative body over a people whom they never redeemed? We are Christ's disciples, and not the slaves of self-constituted associations.

Finally. Who ordered your church of 70 members at Jeffersonville to make laws for herself; and resolve not to "break the loaf with such as hold slaves, or in any way to countenance them as Christians?" For all this you thank God; but, beloved sir, hold; you owe it in toto to the Silver Creek association and your own church of 70 members at Jeffersonville. What is this you call the Silver Creek association? "Is it of heaven or of men?" It sounds in my ears like Mormonism, or the golden bible, and I doubt not that its decrees are equally valuable with them.

The question of slavery is one of unbounded extent and interest, and perplexes those who hold slaves, and those who hold them not. The wisest men in the nation, nay the whole nation united know not how to rid themselves of this intolerable and increasing evil. Every project seems to fail. Have you made a discovery on the subject? If you have what is it? Please let me know, and if it seems to me at all to meet the exigences of the case I will print it; —if not—I wont.

But let us have nothing more of "oppressors and robbers," and "tyrants and the citadel of the devil," &c. We are generally very eloquent when deciphering the faults of others; but suppose a change of cases. Suppose that as one man you could set the whole black population of the slave holding states free by a nod of your head, or a wave of the hand, or the breath of your lips. How would you do? Would you free them on the spot, or do it gradually? Would you let them live where they were manumitted, or translate them to free states? Of, would you colonize them in Liberia, or send them to the Canadas, or to Mexico? Or would you erect them into a black empire, and plant them beyond the Mississippi, or the Rocky Mountains? Let us have your discovery if you have made one.

In the mean lime know, beloved brother, that there are men holding slaves at this moment who are as kind masters and as good Christians as any man in the Silver Creek association, or in your Church of 70 members at Jeffersonville. Who then, I ask again, commanded you to separate yourselves from Church communion

with those men, because they have had entailed on them an evil which they could not possibly anticipate and now cannot correct. As well sir, might the brethren at Ephesus have repudiated religious intercourse with the Church of Jerusalem, because she could not, or did not, rid herself of circumcision and slavery to the Law of Moses.

The manumission of our slave population can be accomplished now only by a means which, heaven alone knows—I know it not. You are pleased to resolve the silence of certain of us on this great subject into "a want of moral honesty." I think if wit and charity combined to judge us in the case they would soon discover that our silence is susceptible of a very different explanation. I am no friend to slavery, like you and the good men to whom I have alluded I deprecate its commencement, I deplore its continuance, and tremble for its issue; but I am silent because I think to speak would be folly. What ought to be said I cannot say, and what ought not to be said I will not say. In a word, I leave this subject to you and others more wise than myself, and shall continue to enforce upon both master and slave that holy and glorious freedom from sin, and from the power and punishment of sin which is equally accessible to both of them in this world below, and which will certainly issue in a salvation equally glorious to both in the world above, if they continue in the faith, and discharge the duties of those relations which subsist between them.

That you may act humbly and guardedly in this and in all other matters, and obtain the salvation of our Lord Jesus Christ! with eternal glory, is the prayer of one who has the honor to be.

In Christ Jesus,

Your Brother,

W. SCOTT.

NEAR NEWSTORE, LINCOLN COUNTY, KY., *June* 15, 1831.

Beloved in the Lord,

May favor, mercy and peace, be multiplied to you from God our Father through Jesus our Lord. . May the Lord watch over you and keep you spotless, and blameless to his coming. May the Lord continue to bless you in your labors of love, and patience of hope. May many be turned to righteousness by your godly labors. May the Lord bless you in your basket and stove, and withhold no good thing from you.

Brother Scott, I have just been reading Mr. R's "simplification," a treatise, in your Feb. & March Nos.—present year; and I don't know that all his thoughts are unexceptionable—neither his manner. If R. be a latinist, as would appear by his using certain proverbs in Latin, why did he not interpret, so that common home spun folks might understand him? The loving John, when he used a

phrase not belonging to the dialect in which he wrote, would give an interpretation—thrice he does this in the first chapter of his testimony. Is R. as anxious to be edifying as was Paul, when he said, "I would rather speak five words with my meaning understood, that I might instruct others, than ten thousand words in a foreign language?" Call it fastidiousness, or what you will, I cannot see any utility in using another language when addressing a common Englishman, who knows nothing but his mother tongue, and scarcely that; and this is the case with nine out of every ten of your readers.

Friend R. believes in investigation. To this I have no objection when properly conducted. But to attend to some of his sayings: "The Bible," says he, "contains the truth of salvation." Does it contain *all*? If so, why not use its contents, and *them alone*, in making known the gospel? Never add the fables and notions of men—for the very best interpreter of scripture is scripture itself,— so decide the creeds; and disciples are to be found who believe this dogma. Again, he says, "in the scriptures, as in a store house or granary, is laid up the good seed of the kingdom." Is *all* the *good* seed there? If this be true will it not follow that any and all which comes from another quarter must either be *bad* seed, or chaff; and as he thinks that the seed must be drawn forth or scattered abroad before it can grow, so think I. But I really fear that many of the disciples have acted, in sowing the seed, as some of our farmers act in sowing turnip-seed, for they when about to sow, mix their turnip-seed with ASHES in the proportion of one pint of seed to a peck of ashes; and believe me there are many who, destroy all the vegetable properties of the word by their ashified compositions—and no wonder it does not grow— He says again, "restriction to the bare reading prohibits investigation." Why so? Does investigation mean the mere giving of opinions and sentiments verbally? or may not the disciples examine any subject about which the book speaks, simply, by the "bare reading, of what the book says".

For instance—the saints meet, and one asks for the definition of Faith— what it is, and what it is for, and what end it answers, and how chained? One arises who has the word of Christ dwelling richly in him—and this nan only repeats all that Moses, and the Prophets, and the Psalms contain on this topic after this, he also takes a survey of all that Jesus and his Apostles say on the same subject, and repeats it audibly; when this is done, *add no more*. I as. Ought not the enquirer to be satisfied? I think friend R. ought? If not, he ought to call a council, and have things set right. Do not understand me as objecting to an Evangelist's reasoning with a sceptic, in any manner he may think fit to, convince him that the bible is true; for I believe it quite necessary to reason on certain occasions, as Paul did with the Epicureans and Stoics. Disabuse the minds of sinners in any way possible, but then so soon as they are willing to hear the Teacher, let them hear *him*. Yes, feed them on the sincere milk of the word of God. Lead them to the fountain of living waters—there let them drink and quench their thirst, and no more drink of the dreggy cup of erring the-

ologes. How often are saints admonished to read the word—»to hear those who speak as the oracles—those who speak none other things than God's servants spake and wrote! This done, truth will prevail.

There are some things among some of the public brethren, which I think ought to be reprobated, by every one who love a pure speech. The following I give as examples:

"The SHALL BE of God is as STRONG as *God* HIMSELF". "The divine *government* is STAKED for your REMISSION when you obey". "The divine *government* is *staked* that you shall receive remission of sins in baptism." "I will risk my capital". "I will stake my capital". And others might be added, but these may suffice. Now if these things came from mere pigmies, they should pass without a notice in this place; but as standard speakers are nearly as influential in giving currency to certain words and phrases, as writers are, I think the above, with some other things, ought to be corrected through the Press. Thou art the man who canst correct these things with very few words, so please notice them as may suit you.

To what does the phrase, "eat the flesh and drink the blood of the Son of man" refer? Is it to the *loaf* and *cup*, or to the *word* and *spirit* that we are to consider them as referring? Some here are under the former, and some under the latter impression. What say you?

Is not the pouring out of the Holy Spirit called *baptism*? And cannot the pouring out of water be as fitly termed baptism?

What solution have you for the misapplication of the name of the Prophet Jeremiah to a passage found in Zechariah? Matthew xxvi, 9. Here is a quotation which is attributed to Jeremy, and when we seek for it in his writings as we have them, we can't find it; but turning to Zechariah xi, 12, 13, we find it. Please solve this difficulty if you have the means.

Answer.

The above, and numerous other communications were unavoidably crowded out of our preceding number. We wish it would cause brother R. to take up his "parable" once more.

To the first of brother Strong's questions I would answer, It is wist probable that in replying to Dr. Sleight I shall necessarily be led to speak of the language in question and of its import.

To the second I say, The gift of the Holy Spirit on Pentecost, is called a pouring, because it came from above; and it is called an immersion, because it was poured out until the disciples were overwhelmed in it. But the water in baptizing never comes from above and therefore never can be, and never is, in scripture, called a pouring.

Again. Although in sprinkling children the water comes from above after it leaves the hand of the administrator, and may therefore be called a pouring, yet in as much as it is not poured out, and cannot possibly be poured out of his hand until the child is overwhelmed in it, therefore it never can be called an immersion.

To the third question I answer. We are told, the Jews used to say that the spirit of Jeremiah was in Zachariah, and the two made but one prophet. Compare Zach. i. 4, with Jer. xviii. 11, and Zach. iii. 8, with Jer. xxiii. 5. Bath, Wells, and Mede, think that Jeremiah wrote the 9th, 10th, and 11th chap, of Zachariah, the last of which contains the words in question. Jerome declares he himself read the words in an Apocryphal version of Jeremiah's prophecies. Finally. It is not certain that the word Jeremiah was in the original copies as it is not found in either the Syriac or Persic version; but the most of the Greek and Latin copies have it.

Jacksonville, Ill., Sept. 30, 1834.

Dear Brother Scott—Favor, mercy and peace, be multiplied to you. Though unacquainted with you personally, and without any recommendation from any of your acquaintance, I now write to you a short epistle, in which, I shall say a word or two about the disciples, and the "reformation," in our vicinity. Though it has been but three short years since the Ancient Gospel was heard in our land, when the sects enjoyed uninterrupted peace, except when they waged war out; on another, there are many now, throughout our widely extended county, who rejoice in the consolations of the gospel, free from the trammels of sectarianism. In Jacksonville the good work commenced, then in Carolton, Springfield, Rushville, and in many smaller villages, and now in almost every country in the middle and northern parts of the state, is to be found more or less of this "detestable heresy." The number of the disciples in these congelation? with which I am acquainted, and those from which I have obtained information which may be relied on, may be estimated at from 890 to 1000, who are doing tolerably well, considering the materials of which they were composed, and the means of instruction they have had. To say all in a few words, Christianity is becoming every day better understood,—men begin to read the bible for themselves, which will almost always, where the reader is honest with himself, make them see things as they are, and men, which they can distinguish from trees by their walking. And if there were only more efficient labourers in the field, I have no doubt but that the influence of the clergy in our state would soon be broken down, and the attention of men be turned from the commandments and ordinances of men to those of God. May the time speedily come when such a state of things shall exist.

H. A. CYRUS.

DISCOVERY OF INTERESTING MANUSCRIPTS.

From the August number of the *New Monthly Magazine* we learn, that M. Ruppel, an accomplished traveller, now on his return from Abyssinia, has discovered, and brings with him, a number of manuscripts of great value. The most remarkable of these is a copy of a bible, containing an additional book by Solomon, one or two additional of Esdras, and a considerable addition to the book of Esther; none of these augmentations of the Bible have yet been heard of in Europe. It contains also the book of Enoch, and the fifteen new Psalms, the existence of which has been for some time known among the learned. Another curious manuscript is a species of code, which the Abyssinians carry as far back as the council of Nice, when they say it was promulgated by one of their kings. This code is divided into two books; the first of which relates to the canon law, and treats of the relations between the church and the temporal power, and the second is purely a civil code. M. Ruppel has also with him some Abyssinian church hymns, which display the only indication of poetry which has been found to exist among the Abyssinians.—*N. Y. Com. Adver.*

THE BIBLE.

Sir W. Jones, a most accomplished scholar, who had made himself acquainted with eight and twenty languages, has left it on record, that amidst all his pursuits, the study of the sacred volume had been his constant habit. Sir Isaac Newton, the greatest of mathematicians, was a diligent student of the bible. Mr. Locke, distinguished for acuteness in the study of the human mind, wrote to recommend the study of the New Testament, as having "God for its author, salvation for its end, and truth unmixed with error, for its matter." Milton, the greatest of poets, evidently had his mind most deeply imbued with the study of the word of God. Boorhaave, eminent as a natural philosopher, spent the first hour of every day in meditation on the sacred pages. Here no man can say that he has not leisure. A most beneficent institution of our Creator has been given us, for this duty, a seventh part of our time, one day in every week, one whole year out of seven.

MOTHER'S INJUNCTION ON PRESENTING HER SON WITH A BIBLE.

Remember love who gave thee this,
 When other days shall come,
 When she who had thy earliest kiss,
 Sleeps in her narrow home;
 Remember, 'twas a mother gave
 The gift of one she'd die to save.
 That mother sought a pledge of love,
 The holiest for her son:
 And from the gifts of God above,
 She chose a goodly one,
 She chose for her beloved boy,
 The source of light, and life, and joy.

And bade him keep the gift—that when
 The parting hour would come,
 They might have hope to meet again
 In an eternal home.

She said his faith in that, would be
 Sweet incense to her memory.

And should the scoffer, in his pride,
 Laugh that fond faith to scorn,
 And bid him cast the pledge aside,
 That he from youth had borne;
 She bade him pause, and ask his breast,
 If he, or she, had loved him best.

A parent's blessing on her son
 Goes with this holy thing;
 The heart that would retain the one
 Must to the other cling.
 Remember! 'tis no idle toy—
 A mothers gift—Remember, boy!

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, NOVEMBER 6, 1834.

VOL. 3.

SECOND COMING OF CHRIST.

The Cloud.

Continued from page 335.

The things which the Jewish nation have suffered on account of the true religion are really wonderful. From the days of their great progenitor Abraham, this famous people have been a prey to the whole crowd of base nations with which the other parts of the earth have been filled and disgraced. The Egyptians, the meaner rabble of vagabond tribes laying east of the Egyptians, Syria, Assyria, Persia, Greece, Rome—the whole ancient world, and almost the whole modern world have cheated, robbed, despised, insulted, oppressed and murdered them! But, woe betide them! i. e. they professed idolaters, or Christians their doom is fixed, irrevocably fixed; for the Lord of Hosts who chose the nation has his eye upon their ways, and upon the ways of all these who hate, or insult them, and he will render their wickedness into their bosom and plead the cause of this venerable people.

What is the man of any nation when compared with a Jew? The mere creature of to-day; the great and little tyrants of the north and south—the Czar of Russia, or the King of Spain, or any petty governor of any petty State which in v between these points, or east or west or north or south of these points, are modest and villainous in regard to ancestry when compared even with the meanest Jew that breathes. The Israelitish nation is the most venerable and most worthy of being honored of all the nations on the face of the earth.

How pleasing then, and gratifying to those who love them to contemplate their future elevation to be the head of the nations of the earth—to be the grand nation—the illustrious people by which the eternal God has saved alive the true religion in the earth! The following chapter will be read with interest.

"It is plain from the prophecies, that after the Jews return and are peaceably settled, that there will be a combined power against them which shall endeavor to overcome them for the sake of their riches, which will be very great. This army will be commanded by GOG, who is supposed to be *the grand Turk*, at the head of the Turks, and other nations, who will join with them to overcome the Jews for the sake of the spoil This is mentioned in Ezekiel xxxviii. 1, 2, 3, 4, 5, 6, 7, "And the word of the LORD came unto me, saying, son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say thus saith the LORD GOD, behold I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Lybia with them; all of them with shields and helmets: Gomer, and all his bands; and the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled with thee, and be thou a guard unto them." "

This combined army is made up of those nations, who with the Turks, believe in the religion of Mahomet. They are described as horsemen, which shews them to be the same people which now possess that land. That this is a prophecy yet to be fulfilled, is evident, for there never was such an army as this, that ever marched into Canaan, it is further evident that it is something not yet accomplished, from what is said in verse 8,9,10,11, 12, "After many days thou shalt be visited; in the latter years thou shalt come into the land *that* is brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the LORD GOD, it shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will

go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey; to turn thine hand upon the desolate places, *that are now* inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, to take a great spoil."

The prophecy plainly shews that this attempt to overcome the Jews has never been, for

1. It is said to be after many days, in the latter years, that he, (Gog) shall come into the land that is brought back from captivity, which means the land of Canaan which is now in captivity, but will be brought back, it is said that he shall come against those who are brought forth out of the nations, who dwell safely; this means the Jews.

2. It is said that his coming will be sudden like a cloud and that his design will be, (with the other nations with him) to take the spoil from the Jews who are peaceably enjoying their riches, which they brought with them from different parts of the world.

This places the matter beyond all doubt concerning this army that shall come against the Jews in the last days, Verse 14,15,16, 17, 18, "Therefore, son of man, prophecy, and say unto Gog, thus saith the LORD GOD, in that day when my people of Israel dwelleth safely, shall thou not know it; And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the LORD God, art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the LORD GOD, that my fury shall come up in my face."¹

1. This prophecy says plainly, that Gog shall come against God's people Israel in their land, and that it shall be in the latter days.

'2. It is also mentioned that this leader of the army is the one the prophets of Israel spake of many years ago, and the LORD says that though this army comes all of them riding on horses; yet at that time his fury shall come up in his face, the consequence of which will be, that this great army will chiefly be slain upon the land of Israel.

When this army comes against Jerusalem it will be a time of

the greatest trouble that the Jews ever experienced; they will expect nothing but to be wholly swallowed up by their enemies; It appears from Zachariah, that the enemy will take many of them captive, and even take their property and divide it there, one half of the city Jerusalem being taken by Gog and his army. This is mentioned in Zechariah xiv. 1, 2, "Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the woman ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." From what is said here, it is plain that this prophecy refers to something that has not yet taken place, for it is said in verse 3, 4, "then the LORD shall go forth, and light against those nations," who are in Jerusalem, and that the Lord's feet shall stand on the Mount of Olives.

It appears to me that the reason why this great army will be suffered to come against the Jews after their return, will be to punish them for idolatry, for it is said in chap. xiii. 2, that in that day, the Lord will cut off the names of the idols out of the land, and that they shall be no more remembered,

It appears, from verse 8 of this chapter, that this great army will cut off great multitudes of the Jews in the land, before they take Jerusalem. It is said, "And it shall come to pass, *that* in all the land saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein." This speaks of the death of two thirds of the people in all the land. This must be a time of terrible distress to those who remain. They will be tried to the utmost, and will not give up to their enemies, but will find deliverance and share in the blessings of the new covenant, which will be made after the war is over. This is mentioned in verse 9, "And I will bring tin third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; and they shall call on my name, and I will hear them; I will say, it is my people: and they shall say, the LORD is my God. According to this, after the third part of the people see so many cut off, and the army advancing, Jerusalem taken, one half of it in captivity, and the houses rifled, that they will be led to think of deliverance from God only: then in great distress, they will all as one call on the Lord who has so often heard, and delivered the Jews out of their distresses, and at the moment, when they are like to be swallowed up, the Lord will hear, answer, and come for their relief, and slay their enemies before their eyes. This will be the time when Jesus Christ will be seen in the air to the joy of his friends and the terror of his and their enemies.

The manner in which Christ will appear at this time without doubt, will be terrible to the Jews and the army which will be lighting against them.

1. He will be seen over them, in the air. It is said in Zechariah ix. 14, "And the LORD Shall he seen over them." This will cause great distress among the Jews, who are surrounded by their enemies out of all nations: when they see him whom their fathers pierced; and this army will be filled with wailing when they see him on a cloud in the air. This is mentioned by John in Revelation, i. 7, "Behold he cometh with clouds, and every eye shall see him, and they *also* which pierced him, all kindreds of the earth shall wail because of him. Even so. Amen." This verse includes the Jews and some of all nations, which will then be gathered at Jerusalem.

2. Besides this appearance of Christ over Jerusalem; he will cause the most terrible earthquake that ever was, it will be felt all over the earth, and seas, even the fishes of the sea will feel the shock. This is mentioned in Ezekiel xxxviii. 18, 19, 20, "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the LORD GOD, that my fury shall come up in my face; for in my jealousy, and in the fire of my wrath, have I spoken, surely in that day there shall be a great SHAKING in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all thy men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the sleep places shall fall, and every wall shall fall to the ground." This is mentioned immediately after the great army of Gog is described, who shall come to take the Jews.

What an awful trembling this will cause among the Jews, the army and all the world, who will then feel the shock of this terrible earthquake. What this earthquake will do in Judea, we are told in Zechariah, xiv. 4, 5, "And the mount of Olives shall cleave in the midst thereof towards the east, and towards the west, *and there shall be* a very great valley; and half of the mountain shall remove towards the north, and half of it towards the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD MY God shall come, and all the saints with thee."

Here we are told that the earthquake at the coming of Christ to deliver the Jews, shall be so great, that it will part the mount of Olives and make two of it, and remove them at such a distance that there shall be a great valley between them; this awful sight,

Christ standing on the mount, with his saints, the mountain parting and removing, will so alarm the people that they will flee, fearing it will fall on them. O what a day will this be! Who may abide the day of his coming?

3. At this very time the Lord Jesus will bring this great army into the valley of Jehoshaphat, called the valley of decision, and judge them there for their wickedness. This I think must be the valley between the two mountains made by the earthquake which divided the mount of Olives in two. This is mentioned Joel Hi. 1, 2, "For, behold, in those days and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted their land." This account agrees with the other places concerning this wonderful event;—first it is said that this shall take place when the Lord brings again the captivity of Judah and Jerusalem;—second, he says that all nations will be gathered against them;—third, that the Lord will bring all these nations down into the valley of Jehoshaphat, to plead with them for their cruelty to the Jews. Joel has mentioned this again, in verses 12, 13, 14, "Let the heathen be weakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision." From this it appears, that Jesus Christ will stand on the mount of Olives, and there judge those nations, and decide the controversy between these heathen and the Jews. Then, having judged them he will cut them off from the earth for their wickedness, as the grain is cut off when it is fully ripe. It is mentioned that multitudes will be slain there by the Lord, when he shall roar out of Zion and utter his voice from Jerusalem. Christ judging among these heathen, slaying them, and filling the valley with their dead bodies, destroying kings and wounding the head men of many countries is mentioned by David, in Psalm ex. 2, 3, 5, 6. "The LORD shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies; thy people shall be willing in the day of thy power, in the beauties of thy holiness from the womb of the morning; thou hast the dew of thy youth. The LORD at thy right hand shall strike through kings in the day of his wrath; he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Here is the time when the Jews, God's people will be willing this will be the day of his power, when he will come in the clouds

of heaven with power and great glory, and when all these tribes of the earth shall mourn, Matth. xxiv. 30. In this day of his power the Jews will be willing to have this man to reign over them, and seeing him judging the heathen in this valley, and filling the place with "their dead bodies they will say, "blessed is he that cometh in the name of the LORD;" this Christ has said the Jews will say when they see him again.

4. After Christ, (or Michael,) has judged this great army in this valley of decision, he will then proceed to destroy them; this will be done in several ways;—first, he will send lightning like arrows to devour them. Zechariah ix. 14. "And his arrows shall go forth as lightning." Second, the Lord will fight against them as he once fought in the day of Gideon, when he threw hailstones upon them from heaven. Zechariah xiv. 3, "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle." This I think refers to the time when the sun stood still, at the command of Joshua; it is said at that time, "That the LORD cast down great stones from heaven upon them: unto Azekah, and they died: there were more which died with the hailstones, than they which the children of Israel slew with the sword," Joshua x. 11. Third, they will, like the Midianites slay each other, Ezekiel xxxviii. 24 "And I will call for a sword against him (Gog) throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother." This is spoken of the same army. Fourth; the inhabitants of Jerusalem that are left, will slay some of them, Zechariah xiv. 14, "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." Fifth, those who are not destroyed in these various ways will die with the plague, so that there will scarcely any escape to tell the news in the countries they came from. Zechariah xiv. 12. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Verse 15, "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents." In Ezekiel it is said, that this army shall come on horses; here it is said, that not only the men but even the beasts should die with the plague; how dreadful must be their situation when their flesh shall consume away while they stand upon their feet I—taken of a sudden, according to what is said in chapter xii. 4, "And in that day saith the Lord, I will smite every horse with astonishment, and his rider with madness." This pestilence is

mentioned by Ezekiel, chap, xxxviii. 22, "And I will plead against him with pestilence and with blood."

5. After this great army is slain in this terrible manner, we are told what will be done with the dead bodies. Some of them will be devoured by ravenous birds and some of them will be buried. Some will be devoured by ravenous beasts. Ezekiel xxxix. 17, 18, 19, 20, "And thou, son of man, thus saith the LOUD GOD, speak unto every feathered fowl, and to every beast of the field; assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them failings of Bashan. And ye shall eat fat till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the LORD GOD."

All this is spoken of the army that came to Jerusalem which the LORD said he would slay upon the mountains of Jerusalem. We are told in this chapter that those who are not eaten by the fowls and beasts shall be buried in the land of Israel, find that they shall be seven months in burying them, the number of the dead will be so great, verse 11, 12, "And it shall conic to pass in that day, that I will give unto Gog a place there of graven, in the law! of Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there they shall bury Gog, and his multitudes; and there shall they bury Gog, and his multitudes; and they shall call *it*, the valley of Hamon-Gog— [The multitude of Gog.] And seven months shall the house of Israel be burying them, that they may cleanse the land." How wonderful is the spirit of prophecy! read and understand and believe what God has said!

6. We are told that the bows, and hand-staves which this army shall leave will be so numerous, that they will serve the Jews for fuel in that mild climate for seven years, so that they will have no occasion to go into the forest to cut down any wood for fuel in all that time. Verse 9, 10, "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, neither cut down any out of the forest; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that lobbed them, saith the LORD GOD."

7. It appears from this chapter, that almost the whole of every

nation that composed this army, will come to Jerusalem, leaving only a few behind, called the sixth part, verse 2, "And I will turn thee back, and I will turn but the sixth part of thee."

8. God's design in all this is, to make himself known to the Jews, and in all the earth, as he did in Pharaoh when he rose against God. The sudden and dreadful overthrow of this great and powerful army, will sound through all the earth, and will prepare the way for the spread of the knowledge of Jesus over all the earth. This is mentioned in verse 21, 22, 23, "And I will set my glory among the heathen, and all the heather) shall see my judgments that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their GOD, from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity."

We now see what will be done at the coming of Christ; his enemies slain, the mountain parted, the Jews delivered, and the way prepared for the spread of the knowledge of Christ, over all the world, who is now come to reign on the earth a thousand years. Lest some should doubt whether Christ will ever appear and reign on the earth a thousand years, I shall in the next Sermon mention the prophecies, which speaks of his coming, and what will be at that time.

—
DR. SLEIGH—

Concluded from No. 10, folio 277.

Paul says, "the spirit (that is written, not with ink) giveth life, but. the letter killeth."—2 Cor. iii. 6. Is that which killeth, and that which maketh alive, the same? if not (and who will say they are) then the written word (which killeth) and the spirit of God, (which maketh alive) are two distinct powers—the latter making use of the former to kill. Accordingly, Paul says, (Eph: vii. 17) "the word of God is *the sword* of the spirit." You say, the written word of God is the spirit *itself*. * Which of you shall I believe, Paul, or you? Be so kind as to inform your readers, whether the *maker* of an instrument, and the instrument *itself*, can be one and the same? There is not a child of ten years old who will not reply, certainly not—and yet you have been able (and for your ability in being able so to do I must entertain a high opinion) to make some hundreds in Ohio, swallow down and digest just as great an absurdity as that the *instrument* made, and the *maker* are one and the same! Do you forget your "Spanish swords" mentioned by you in your treatise on the spirit? Did you not attempt to prove, in reference to the very subject, that they were called "spanish swords" because they were either made, or used by Spaniards! and from this prove that the written word of God is the same as the spirit which dictated it? † Now, if there be any force in your allusion to Spanish swords, the swords and the Spaniards who made or used the swords must be one and the same. No marvel, that

* No, sir, you err shamefully.

† No, sir. never; you are ignorant.

Catholic Priests can persuade the illiterate Irish, and Italian, that a piece of *bread* is a piece of *flesh*, when you have been able to persuade one American that a Spanish sword is the same as a Spanish man!! But to return to the consideration of this sixth Chapter of John: the Lord says, (V. 63) "It is the spirit which quickeneth—the flesh profiteth nothing."—The next verse (64) is evidently a parenthesis, and in the sixty-fifth verse, the Lord says, "therefore said I unto you that no man can come unto me except *IT* were given him of my Father." To what saying does the Lord in this verse allude? Evidently to the 44th verse of the same chapter, where he said, "no man can come to me *except* the Father draw (compel) him." Now sir, look at that little word "*IT*," in the sixty fifth verse. Pray, what does it refer to? What must be given to man *before* he can come to Christ? Read the preceding verses: and I defy you, with all your ingenuity, to find any thing like an antecedent to this little, yet most important word (*It*), *but the spirit which quickeneth*. Thus sir, you perceive the Lord declares in this chapter, 1st. That no man can come to him except the Father compel him. 2d. That it is the spirit which maketh alive—which thus compels man. 3rd. That the flesh can do nothing; and 4thly. That no man can come unto him except *IT* (the spirit of God) be given unto him. I have now not only complied with your request to point out one single instance of the spirit of God being necessary to make a man believe the Gospel; but I have adduced the plain unambiguous declaration of the Lord and his authorized apostles, that the flesh can do nothing—that it is the spirit which maketh alive—that no man can come to Him except *IT* (the spirit of God) be given to him."— And, an infidel may with as much propriety demand of me a single case in the scriptures, besides that of Adam and Eve, to prove that God made any other man or woman, as you demand of me to show you one case after the above general declaration of the Lord, which is as plain, as that passage, in Gen. i. 27. "God created man." Were I to mention cases like that of Saul of Tarsus, the three thousand converted at Peter's sermon, or Lydia, ("whose heart the Lord had *opened*, that she attended to the things which were spoken of Paul,") you would immediately reply, 'Oh, these were extraordinary instances;' or perhaps you would say, "It was what Paul spoke that opened Lydia's heart!" and that in defiance of what the bible declares, that it was "the Lord opened her heart to attend to what Paul spoke."—Acts, xvi. 14.

Did the bible *particularise one person* as converted by the operation of the spirit of God, it would be the very case to support your position—and you would be the first triumphantly to exclaim, "see this individual case is recorded to prove that this is not the ordinary way of God's dealings!" But sir, I have again and again, given you the plain declaration of the Lord respecting *how*, and by what power, *any* and *all* who turn to God, are compelled, or brought to him, and that against their natural will and understanding—so that then "*they became fools*" even in defiance of their fleshly mind, which is "enmity against God."—Rom., viii. 7. And now I call upon you to point out a single exception to this truth—point out one single case, or individual who by the use of his natural understanding, of his own will, uncontrolled by the power of God, turned to God, and thus believed the record which God hath given of his Son—I defy you to do so:—

One remark more before I end. You have in your publications on this subject, often said, 'the bible says,' "faith cometh by hearing,"¹ and who dare say No?" I am the person who will say No! and tell you, the bible says no *such thing!* Look at your Greek, (to which you so often appeal) and you will find in the first place, no original word for "*cometh*;" and secondly, you will find, that the original word ought to be translated "report," and not "hearing," which is so translated in the very preceding verse; and also in Isaiah, by the Septuagint. The correct reading of that verse then is,—"*so then, faith by report, and report by the word (power) of God.*"—Rom. x. 16, 17. This fact sir, ought to make you think and study before you so vauntingly say, "who dare say No?" I recommend you to study your Greek a little more.

To conclude. If sir, your object be truth, and not empty victory; or, to defend through thick and thin, by sophistry, by ridicule, by wit, or by abuse, your doctrines, I will cheerfully correspond with you—yea, I will, when I find that to be the case, gladly subscribe to your Journal. But now, do me the justice, as you have already misrepresented (I do not say intentionally) my views of truth, publish my introduction to that pamphlet, which you have reviewed—place your scriptures face to face to each of my paragraphs, and then let him who hath ears to hear, or eyes to see, judge for himself.

I am sir, your obedient servant,

W. W. SLEIGH,

A servant of the Lord Jesus Christ.

CINCINNATI, SEPTEMBER 15th, 1834.

Answer.

"*You say the written word of God is the Spirit itself!*" The doctor in his silly pamphlet said, 'that he had not read six pages in either the Messenger, Harbinger, or Evangelist.' The above therefore, may be regarded as proof positive of his veracity in the present instance; for surely if he had read six pages in any of these papers he never would have committed himself in a case in which detection was so easy. Where in all my papers have I said, "the word is the spirit"? The fact is the doctor has begun to a matter of which he is consummately ignorant. The world has been long troubled with such folks as he. Even as early as Solomon's time their folly had given birth to the following proverb.

" He that answereth a matter before he heareth it, it is folly and a shame unto him "

Yet the doctor aspires to the distinction of a leading spirit in the sacred science of religion; but I am bold to say that a person with fewer of the qualities necessary to constitute such a man it would be very difficult to find. Among whom then shall we set the doctor? The Apostles, Prophets, Evangelists, Saints or Martyrs? He it greater than them all! For they could not all, even with the aid

of inspiration, detect in my publication what the doctor without the smallest difficulty sees long before he looks at it, namely that I have said 'the word of God is the spirit itself!'

But that the doctor may know that what he has taxed us with in relation to the word and spirit is false, and so like a man of manners and morality apologize for his mal-asseveration we have forwarded to him through the Post Office, No. 2 of the present vol., in which he will discover that we have asserted the very reverse of what he charges on us.

Before examining the doctor's last argument for spiritual operations, let us take a gentle ride through the downy realms of his Emerald Theology, and visit and view the Rock, the famous Rock, or Giant's causeway, on which Mr. John Walker, peace to his ashes, has pitched the doctor's church.

The reader will recollect that the doctor commenced his piece, with *dead matter*; now he ends it with *dead mind*; well, we grant it all; both are dead; but now while this is admitted, is it not more proper with the old Calvinists to say the dead *sinner cannot* believe than with the doctor to say that he *will not* believe? A dead man *will not believe!* What a mortal absurdity is here! As well might we assert, dead matter will not live, or a dead man will not live, or a dead man will not send for the doctor! Now, common sense, if she dared to open mouth in the case, would doubtless affirm that the dead man could not send for the doctor; but, no, common sense must be silent, she has nothing to do in the matter; Dr. Sleight's spiritual nonsense is to be preferred to all other sense, and this is an end to thy matter and mind too. The whole scheme of our learned theologian then, is pitched on the summit of the following towering, sublime maxim.

1. The sinner is dead and *will not* believe!

This is the doctor's first and great commandment, and the second is like unto it.

2. The Spirit therefore makes him believe!

On these two maxims hang the whole scheme of John Walker and the doctor.

We have seen in our former piece that the blessed Redeemer establishes an analogy between his words and the principle of life; and that as life, or the spirit, makes the body alive, so *his words* make the mind alive. My words are spirit and life.

Dr. Sleight on the contrary goes with those who think the Saviour's words are hard sayings, and he actually quotes Paul to prove them a dead *letter which* kills other than makes alive! His dogma is, that the Holy Spirit makes the dead mind alive, and

he quoted the 63d verse of the 6 Chap, of John to prove it; but we have shown that the doctor's interpretation proceeded on a couple of assumptions; first, that the Spirit made mind alive; second, that the Holy Spirit was meant in the verse. We however showed, that it was the word that made dead mind alive, and that not the Holy Spirit but the human spirit was meant in this verse, and was used by the Saviour figuratively to let his disciples understand the operative nature of his words which some of them thought "hard sayings."

"Now, sir, look at that little word 'it' in the 65th verse?" This is the great final argument of the doctor's communication, therefore reader, we give you the admonition which we received for ourself, and say, "look at that little word *it* in the 65 In verse." "No man can come unto me except *it* were given unto him of my Father."—65 verse. The reader will please take notice of the immense value which the doctor puts on it; he calls it "this little, yet most important word *it*;" he says it can refer to nothing as an antecedent but the word spirit in the 63d verse, and so the whole matter is thus made as plain as Gen. i. 27.—" God created man."

Now in the whole of this *ab ignorantia* of the doctor, let it be observed that we have shown that the word spirit in the 63d verse can mean nothing but the human spirit, and 2d, that the doctor's saying, that it is the Holy Spirit, is a bold assumption, which instead of showing that the Saviour's words are spirit and life, is used by our interpreter to prove them a dead letter!

But again, reader, would you believe that this "little, yet most important word *it*" is not in the original text? It is a fact, my dear reader, that this word *it*, on which the whole crazy building of the doctor's interpretation is reared, is not found in the Greek, but belongs idiomatically to the English language and is indispensable in making out our impersonal construction. In the Greek it has no existence; so that the doctor's house is founded on a nonentity; it is an air-built castle, and therefore it may as well stand with its wrong end up in the way we have now set it as any other way. Ho challenges all my ingenuity to discover any thing for an antecedent to the word *it* except the word spirit, but thirteen times his ingenuity may be challenged to discover the word *it* itself. I do really believe that the doctor knows so little of the language that he has mistaken the subjunctive of the verb *emi* for the pronoun *it*; but if he has not why did he put so great a stress upon a word which is not in the text? I hope he will please explain.

The doctor next defies me to show a single instance in which an individual "by the use of his natural understanding, of his own will, uncontrolled by the power of God, turned to God and believed the record which God gave of his Son."

"*I defy you to do so,*" says the doctor. Great doctor! If his reason were like his rage, or his arguments like his defiances we should have great fear for our reputation; but a-well-a-day! his arguments are line arrows with heads as obtuse as a musk-melon and if possible softer.

In the gospel there is abundance of evidence to enable men to believe, abundance of motive to make them repent, and abundance of law to direct them how to obey. Hence "the gospel is the power of God;" But Dr. Sleight says the Spirit is the power of God; and here it is proper to observe the difference between the parties. The one says the gospel, the other says the Spirit, is the power of God; and the latter gentleman supposes that Walter Scott and all who preach the Ancient Gospel must forsooth deny that men are converted by the power of God because they deny the doctor's definition of the phrase, because they deny the Spirit is that power, and assert with Paul, that the gospel is the power! O quale caput! We do not deny that men are converted by the power of God, but we deny that the Spirit is that power, and as the doctor has assumed the proposition, he will, if he be a true man, produce at least one person who is either said or shown in scripture to have been converted by a special agency of the Holy Spirit. As for those who were converted to God by the gospel, i. e. by the evidence, motives, principles, privileges and authority of the gospel I produce every body mentioned in scripture as an illustration, or case in point.

It said that many of the Corinthians, for instance, hearing, believed, and were baptized: and this is the Manner in which Jews, Samaritans, and Gentiles obeyed the gospel; for these several divisions of mankind were equally called to the profession of the faith. Now the present versions says, that "faith cometh by hearing, and hearing by the word of God," and we had thought no body could have dared to assert the contrary; but the doctor as if his long legged partyism should be outstripped by his longer legged temerity exclaims "I am the man who will say, no, and tell you the bible says no such thing." The word "*cometh,*" he observes, is not in the original text. Well, this, of course, the doctor should have put down to the account of the translators and said lie No. 1. He would, moreover, render the word *akoe* by report and so read the whole verse as follows: "So then faith by reporting and reporting by the word of God." But as the verse without a supplement will not make sense, and the doctor refuses the supplement of our translators, and of course has no right to make one of his own, the passage stands wholly without a definite meaning, for who can tell whether faith *comes or goes,* or swims or flies away by this translation; "So then faith by reporting and reporting by the word of God."

But let us examine his reasons for translating the word by report. *Akoe* comes from the middle voice of *akouw* the first English of which is "to hear;" the primary signification of the word *akoe* then is "hearing;" and accordingly it is thus translated in the Evangelists, Acts, and Epistles, and even is twice thus rendered in the passage referred to by the doctor.

Again from its primary import, which simply denoted the act of hearing, the word came to be applied in a secondary way to the thing heard, so that the thing heard was also called *akoe*.

The doctor's criticism then is of no value, because, 1st. If the word "cometh" be left out and no other supplied, then the verse is absolutely without meaning. 2d. If he translated it reporting, no advantage is gained even by himself, for if faith be by reporting it must be by hearing. 3d. The criticism struggles for a mere change of words without improvement. 4th. It unnecessarily opposes the present translators which ought never to be done and indeed is not done by either McKnight, or John Locke. 5th. It calls for us to give up the translation of *akoe* twice in its primary sense because it is once translated in its secondary sense. This is like bending the oak to the vine instead of the vine to the oak.

Let us then in opposition' to the doctor bend the vine to the oak, and seeing the word is twice in this connection rendered "hearing," let us try what sense it will make when rendered the third time. "Lord who has believed (*te akoe* Dat. case) by hearing us," or, literally "the hearing of us." "So then faith *cometh or is* by hearing, and hearing by the word of God."

It was by divine permission the Jews, Samaritans, and Gentiles heard the gospel; but as they could not hear without a preacher, therefore, by divine permission, Jesus and the Apostles preached to them. The order of these things then is as follows: Sent, preached, heard, believed, called on the name of the Lord.

But in conclusion, let the doctor keep to his proposition, and prove generally and particularly that the spirit, and not the word, makes men believe the gospel. He has appealed to two passages in the 6th of John; but the two words in these on which his whole argument depends, are neither of them in the text. I mean the word "*holy*" and the great little "*it*". Let the doctor look at this: but let him not discontinue his proof, but peruse it in detail.

He would have me publish the silly paragraphs of his silly pamphlet, because I have, he says, misrepresented his doctrines. I will not publish his paragraphs, but as the doctor would be proud to prove me a liar, I will do this, I will say, "I have not in a single instance misrepresented his doctrines," and so I give him a fair opportunity to prove me a liar. I also promise to publish

his piece gratis if he will attempt to prove that I have misrepresented his doctrines.

But I do not want the doctor when writing on his main proposition to run away to the right hand and to the left after irrelevant matter. The man who goes a proving should never lose sight of his proposition. Finally. Let him remember that his premises, his proposition, and proofs exist in the bible, if they exist at all.

ED.

EPISTLE FROM AN INFIDEL.

The New Testament contains 27 books of which 4 are called gospels,—1 The Acts of the Apostles,—14 called Epistles of Paul,—1 of James.—2 of Peter,—3 of John,—1 of Jude, and 1 called the Revelation;—None of these books have the appearance of being written by the persons whose names they bear; neither do we know who the authors were. They come to us on no other authority than the church of Rome, which Protestants, or their Priests call, "The Whore of Babylon." This church appointed sundry councils to compose creeds for the people, and to regulate church affairs; The two principle of these were that of Nice, and that of Laodicea about 350 years after the time Jesus is said to have lived. Before this time there was no such book as the New Testament: but the church could not well go on without something to show as the Persians showed the Zendavister revealed, they say, by God to Zoroaster, the Brahmins of India, the Shaster revealed, they say, by God to Brama, and given to him out of a dusky cloud. The Jews—the Book they call the Law of Moses, given, they say also, out of a cloud on Mount Sinia.—The church set about forming a code for itself out of such materials as it could find, but where it got those materials, in what language they were written, or whose handwriting they were, or, whether they were originals or copies, or on what authority they stood, we know nothing of; nor does the Testament tell us. The church was resolved to have a New Testament, and knew that after more than 300 years, no hand-writing could be proved or disproved the church, like former impostors had then got possession of the state, and had every thing in its own way; it invented creeds such as that called the Apostles Creed, the Nicene Creed, Athanasian Creed, and out of all the codes of rubbish that were presented, it voted 4 to be Gospels, and others Epistles as we have them;—we see of those called Gospels about 40 were presented, each pretending to be genuine, four only were voted in and titled, Gospels, according to Matthew, Mark, Luke, and John. This "accordingly" shows, that those books were not written by those men, but according to some accounts or traditions, picked up concerning them. The word according means agreeing with, and necessarily includes the idea of two things, or two persons;—We cannot say, the Gospel written by Matthew according to Matthew; we might say, The Gospel of some other person according to what was reported to have been the opinion of Matthew, we do not know who those other persons were, nor whether they wrote according to any thing Matthew, Mark, Luke, or John, might have said or written, there is too little evidence and too much contrivance about these books to merit credit. The next is called "The Acts of the Apostles;" this book is anonymous, not do the councils who compiled, or contrived the book tell us how they came by it; the church to supply this defect says, it was written by Luke, which shows that the church and its priests have not compared that called

"The Gospel of Luke," (or according to him) and The Acts of the Apostles together, for they contradict each other; the Book of Luke makes Jesus ascend to heaven the same day. that it makes him to rise from the grave; but the Book of Acts says, he remained

on earth 40 days after his crucifixion—there is no believing what either of them says. Next is the Epistle of Paul, called An Apostle, (I don't know why) to the Romans. This is not an Epistle, or letter written by Paul, or signed by him; it is signed by another person, and sent by a servant woman. Who he was that says, I Tertius salute you, we are not informed; the Epistle is not dated, and is written in the first person, and that person is Tertius, not Paul. It perhaps suited the Church to ascribe it to Paul; there is nothing however in it interesting except it be to contending sectaries. The next is the Epistle of Paul to the Corinthians, neither written nor signed by him, but by four others, and not dated. His Second Epistle is in as bad a situation, written from Philippi by Titus and Lucas. *Question.* Are these persons the writers of the Epistles originally? or are they the writers and attestors of copies sent to the councils who compiled the code, or canon, of the New Testament? If these Epistles had been dated this question could be decided, but in either case the evidence of Paul's hand-writing and of their being written by him is wanting; therefore, there is no authority for calling them "Epistles of Paul." We know not whose Epistles they are, or whether they are genuine or forged. The next is to the Galatians; it contains only six chapters, but short as the Epistle is it does not appear to be the work of a Christian;—it says, "If ye be circumcised Christ shall avail you nothing;" It does not say, circumcision shall profit you nothing, but "Christ shall profit you nothing;" yet, it says again in another place, "for in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature." These are not reconcilable passages, nor can contrivance make them so. It says, "it was written from Rome;" It is not dated or signed, neither do the compilers of the book say how they came by it. The two next Epistles of Paul, were not written by Paul, or dated. *Quere.* Were these men who wrote and signed these Epistles journeymen apostles, who undertook to write in Paul's name, as Paul is said to have preached in Christ's name? In the Epistles to the Colossians, Luke is spoken of as sending his compliments, but he does not say a word about writing any Gospel. The Apostle to the Thessalonians tells them "by the word of the Lord," or says, that the world will be at end in his and their lifetime; and after telling them "those who are already dead shall rise," he adds, "Then we who are alive and remain shall be caught up with them," &c. those are neither dated nor signed which is the case with the remainder of those Epistles. This kind of hearsay evidence would not in a court of justice give a man a title to a camp at Jones' ground, and yet the priests of this profession presumptuously promise their deluded followers the kingdom of heaven. A little reflection would teach them better—but more of this in my next.

A. B.

Answer by a brother.

SIR,

You commence by giving a list of the books of the New Testament as though you were well acquainted with it, but this does not prove that you are so, for my little boy could give such a list in five minutes by turning to the table of contents, and I will show before I have done that you are entirely ignorant of the book which you so boldly condemn.

You then make this assertion that "*none of these books have the appearance of being written by the persons whose name they bear.*" As it relates to the first four books, called gospels, which compose nearly half of the New Testament, you do not pretend to offer any other proofs of the truth of your assertion, than a quibble upon the words "according to" which are found in their titles,

and the assertion that they as well as the remainder of the books were compiled by certain councils about 350 years after Jesus is said to have lived. As to your criticism on the phrase "according to Matthew," &c. if you were as we'll acquainted with the English language as a *critic* ought to be, you would know that there is no expression more commonly used in speaking of the historical accounts or the descriptions of writers. The titles of the gospels, it is admitted by all the learned that have examined the records of the times in which they were written, were not given by the authors, but were applied to them after they were published; and what expression is more common than this in speaking of historical accounts? We say The American revolution according to Ramsay, and we mean the account which Ramsay has given of the American revolution. We speak of the destruction of Jerusalem according to Josephus, and we mean the history which Josephus has given of this event. We don't mean an account compiled by some body else according to Josephus' account, as you would make "according to Matthew" mean an account given by some one else according to Matthew's account, nor we don't say, the destruction of Jerusalem according to Josephus' *account of it*, but according to Josephus himself, nor is it said, the gospel according to Matthew's account of the gospel? but according to Matthew, that is according to *himself*. So much for your criticism. As to your *assertion* respecting the origin of the New Testament being 350 years after Christ, I will notice it presently, more particularly, and would merely observe at present that it is a mere assertion on your part, for you don't bring the least proof of it, yet it is this assertion and this criticism which constitute your proofs against nearly the half of the New Testament—strange proofs indeed, and a Grange way of reasoning to bring a lame criticism upon the title of a book a proof against the book itself, and one assertion to prove another assertion! Now I don't pretend to be so great a critic as you, but to my humble apprehension these books have always seemed to have very much "the appearance of being written by the persons whose names they bear." These persons professed to be perfectly acquainted with the travels, the miracles, the sayings and sufferings of Jesus Christ whose history they give, and they show that they were so, for they give a particular account of these, and appear well acquainted with the country over which he traveled, the towns and their distances from each other, as well as with the manners and customs of the people of that country. They professed to be persons who had forsaken every thing for the sake of "truth," and they seem to be so candid that they tell their own faults and conceal nothing whether it seem to be in their favour or no. Impostors we know always conceal what seems to be unfavorable to their cause. Again they all agree to the facts which they relate. It is true they do not relate what happened alt in the same words. Matthew, Mark, Luke, and John relate the story each, in his own way, and yet they all tell the same story. Some sceptics affect to doubt the truth of their accounts because they did not all use the very same words, but if they had, it would have been a strong proof that they had invented the story among them-

selves. If four witnesses came before a jury and all gave the same testimony in the same words, they would be strongly suspected of having made it up with one another. For every one has own way of telling his story. For instance we had a remarkable appearance of shooting stars the other night. Now there have been at least ten different accounts of this appearance written by different eyewitnesses, in different parts of the country. But no two accounts of it are given in the same words; some are very short, some very particular, some mention one circumstance, others do not mention this, but speak of some other circumstance attending it, and in fact there are some apparent contradictions between these accounts, yet who would show so little sense as to say that nothing of the kind had happened, because all these accounts were not given in the same words, or even because they contradicted one another in some particulars? No one would be so foolish—and yet this folly is the wisdom of the sceptics.

[*To be continued.*]

THE NEW TESTAMENT NO TEXT BOOK.

The New Testament has generally been regarded as a text book by the party teachers, and has been employed by them to prove almost every thing and any thing that has come into their heads.

Every day we hear of new religious systems, systems so different from each other, and so much at war with every principle of reason and the true religion, that the intelligent man, after painful and fruitless attention, not unfrequently discards all notions of the truth of revealed religion, and abandons himself either to the uncertainty of a trifling scepticism, or to the still darker dictates of confirmed atheism.

Others with too much veneration, or too much superstition, to be either atheists, or sceptics, are victims to the most unchristian sentiments, and spend their lives in a patient but empty waiting for of spiritual operations: like the tree of the desert, striking its roots deeper into the parched soil, and spreading its withered boughs higher towards the unrelenting heaven, they swallow down heedlessly the doctrines of men, and call on God for blessings which he has never promised. As well might the children of Israel have looked for an omer of manna in the dusty stubble fields of Egypt as mortals to hope for the blessings of the Christian religion before they obey that religion. This doctrine of spiritual influence is now become quite a hobby for vaunting doctors to ride upon into the graces of the people.

The teachers of the Original Gospel then, instead of making the New Testament a text book, to preach about the spirit, should endeavour to make the people see that it is a book of facts concerning God, and his will to man through Jesus Christ our Lord.

L. H. J.

LETTER.

The following is from brother James Butler, Carlowsville, who may be stiled the Apostle of Alabama; for surely never did Apostle take more interest in the conversion of Jew or Gentile than brother Butler has in the religious improvement of his own State; and we doubt not that if he perseveres he will see in Alabama a rich harvest and live to reap even in this world a glorious reward for all his purity, and self-denial, and travel of body and mind. After stating that a few day previous to the date of his letter he had had the pleasure of introducing a veteran warrior into the army of the faith, he adds:

"At the same time another came forward from the Baptist corps and declared his intentions of enuring the army of the faith. About 25 more in another congregation have enlisted within a few months. The commander-in-chief (Jesus) and his glorious Apostles, are at last attracting high attention, and will, we hope, after a hard struggle, gain an extensive victory; but believe me the dignitaries ecclesiastic will exhaust their whole store of philipic in their crusades against the Ancient Gospel, and were Peter himself to repeat his Pentecostian address, he would have to endure a harder fortune than followed him on that day."

In hope of immortality, &c.

For the Evangelist.

I have just returned from hearing a stranger preach (as it said in our village.) He took for a text "Fear not little flock, it is your father's good pleasure to give you the kingdom." I shall not pretend to tell you how he handled the subject, nor could you guess in a week; suffice it to say, he never told us any thing about the kingdom promised; but spoke of it as being *heart-felt religion*. I have heard much said about this kind of religion, in these latter days; but I have searched diligently in my New Testament and can find no account of it in the days of Jesus and his Apostles. If any such religion existed then, they have omitted to mention it. True and undefiled religion in that day, is said to have been the visiting of the fatherless and widows when in distress, and keeping from sin or pollution called spot of or by the world.

I have noticed that this heart-felt religion, flourishes best where there is least mind, or where there is more feeling, than understanding, they call this feeling, of the heart, the operation of the Holy Ghost. And I have concluded that if the Holy Ghost has operated upon them at all, it must have been in *tins feeling, way*, for I find that their understandings have not been much enlightening by him.

The whole country is now filled with a strolling set of ignoramuses who go about talking of the Holy Ghost, and of Holy Ghost religion, *who if example? of that religion* would certainly render it very undesirable—unless ignorance of God's word, and every other kind of ignorance were desirable.

REPROVER.

Cincinnati, Oct. 27th 1834.

Brother Scott.—I have good news to send you, sinners are bowing to the authority of the King of Heaven; already within a few days brother Burnet has immersed 6 or 8 persons for the remission of their sins; we hope and pray that this reformation may not stop, until we shall have reaped a glorious harvest?

I remain your brother in the Lord.

WM. A. NELSON.

FOR THE EVANGELIST.

EPISCOPACY AND CHRISTIANITY.

MR. EDITOR:

That Episcopacy and Christianity are not the same religion, it is not a difficult matter to show, to any one who has sufficient veneration for the New Testament. In the Cincinnati Daily Gazette of this morning (Oct. 24) there is a long extract from the Episcopal Recorder, some parts of which, as they afforded me amusement, I shall place in juxtaposition with certain scriptures, for the edification of your readers.

NEW TESTAMENT.

Jerusalem, A. D. 53. Convention.

Acts, 15. 4. And when Paul and Barnabas were come to Jerusalem, they were received by the church, [not a brick one,] and the apostles and elders; and they declared all Things that God had done by them.

1st Peter 11.4—9 coning to Jesus, a living stone, precious, corner stone, chosen of God, ye are built up a *spiritual house*, a holy priesthood—a royal priesthood—a holy nation—a peculiar people.

Acts 15, verse 6. And the apostles and elders came together to consider of this matter—12. Then all the multitude kept silence and Paul and Barnabas, declared what wonders and miracles God had wrought among the Gentiles by them.

EPISCOPAL RECORDER.

Chilicothe, Sept. 1834. Convention.

The clergy and laity were assembled in considerable numbers, on Thursday, the 4th instant, and as they arrived were directed to their several places of abode, by committees stationed at the public houses to receive them. On this day the new and commodious church recently erected was opened for divine service, and a sermon was preached by Mr. Haight, rector of St. Paul's church, Cincinnati.

This was done to attend to the consociation of the Church. The building now erected is of the Gothic order, 70 by 54, &c. &c.

This solemn service was conducted as usual. The clergy were, most of them accommodated in the chancel, where they remained until the Bishop commenced his charge, when they left it, and took their seats in the pews in the body of the church reserved for them. The fixed and steady gaze of the clergy and other members of the congregation, &c,

Mr. Editor, I do not unite in that indiscriminate assailment of the clergy, so pleasing to some. Many of them are scholars and gentlemen, and what is still better they are Christians. It argues a bad taste, and a defective sense of justice, to be always railing without specifications. But when such pieces as the one referred to, are published and re-published and endorsed 'Christian,' it is high time to cry aloud. Had the writer of it stated that the wooden and brick church, "fashionable congregation, Bishop, Priests, and Deacons, Rectors, Clergy, organ, tapestry and drapery," made in the aggregate a colonial branch of that politico ecclesiastical establishment, the "Church of England," whose harlot mother by her lascivious embrace paralyzes at present the fairest and noblest nation in Europe we could not have objected. But—————I add no more.

Mr. Editor, the above is at your service.

SCRUTATOR.

A MOTHERS LOVE.

Happy is he who knows a mother's love!

What is so pure? The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her face with tears, looks forward to the best fruit of her labors and her love. But maternal affection springs from the breast uninvoked by the wand of hope, unadulterated by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and the forsaken. Its sweetest smiles break through the cloud of misfortune, and its gentlest tones rise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity; and courses the heart through selfish designs and sordid passions, emmingling and unsullied.

What is so firm? Time and misfortune, penury and persecution, halted and infamy, may roll their dark waves successively over it—and still it smiles unchanged; or the more potent allurements of fortune, opulence and pride, power and splendor, may woo her—and yet she is unmoved! a mother "loves and loves for ever!"

What is so faithful? From infancy to age; through good report, the dews of maternal affection are shed upon the soul. When heart stricken and abandoned; when branded by shame and followed by scorn, her arms are still open —her breast is still kind. Through every trial that love will follow—cheer us in misfortune, support us in disease, smooth the pillow of pain and moisten the bed of death!

Happy is he who knows a mother's love'.

The Evangelist.

HYMN.

The faithless world promiscuous flow,
"Enrapt in fancy's vision;
Allur'd by sound, beguil'd by show,
And empty dreams they scarcely know:
There's nothing true but heaven.

Fine gold will change and diamonds fade;
Swift wings to wealth are given;
All-varying times our forms invade;
The seasons roll, light sinks in shade:
There's nothing true but heaven.

Creation's mighty fabrick all
Will be to atoms riven;
The sky consum'd the planets fall;
Convulsions rack this earthly ball:
There's nothing true but heaven.

Empires decay and nations die;
Our hopes to winds are given;
The summer's blooms in ruins lie;
Death reigns o'er all beneath the sky:
There's nothing true but heaven.

This world is poor from shore to shore,
And like a baseless vision;
It's lofty domes and brilliant ore, A
nd gems and crowns are vain and poor:
There's nothing rich but heaven.

A stranger here, I lonely roam;
From place to place I'm driven;
My friends are gone, and I'm alone;
I wander here without a home:
There's nothing home but heaven.

Of all the causes that move us to displeasure or irascibility, there seems on singularly mysterious; that is to be angry at those who take offence at the injury we offer them.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving *it*.—*Pope*.

PROPOSALS,
BY J. T. JOHNSON AND B. F. HALL,
 FOR PUBLISHING BY SUBSCRIPTION, IN GEORGETOWN, KY.
A PERIODICAL,
 To be denominated
THE GOSPEL ADVOCATE.

PROSPECTUS.

THIS work shall have for its object the recovery of primitive Christianity from the rubbish of sectarianism, and its farther illustration and development in its native simplicity, beauty and excellency. It will advocate that cause in which the Apostles and first Christians laboured, and suffered and died.

Subservient to this object, the following subjects will be attended to.

1. The Gospel as the power and wisdom of God for salvation shall occupy a conspicuous place in the Gospel Advocate.

2. The constitution and worship of the first Christian Churches will be shown and and illustrated, and a return to their order recommended and insisted on.

3 The Living Oracles, the great arbiter of all religious controversies, will be advocated as the only means of faith, and directory of conduct, as the religion of Christians and system of Orthodoxy.

4. The incompatibility of all Sectarian establishments, with the genius and design of the system of faith inculcated in the Christian Scriptures.

5. A notice and review of different publications—the success of the Gospel, &c.&c. We have been induced to engage in this work from the following considerations;

The removal of the Christian messenger to Illinois, leaves Kentucky without a periodical to advocate the principles of the reformation, and as a medium of correspondence for the brethren Comparatively few persons in this country take any of the periodicals devoted to the cause of reform, yet many would be induced to take one, if published in the State. One of the Editors is well known to the patrons of the Christian Messenger, having been pleasantly associated with the excellent Elder Stone for the three last years in the publication of that paper. The other is known generally to the brethren, whom he has had the pleasure of visiting in the Western, Southern and Eastern countries.

Beloved brethren, friends and advocates of reform, to you we look, and from you we expect aid in our undertaking. While infidelity stalks abroad and boldly calls for the aid of its skeptical advocates to extend its baneful and demoralizing influence; while hydra-headed sectarianism arouses to action the energies of its friends; while sin of every species is supported by their tongues and pens, and many of those under its influence; while our opponents are rallying their forces and exerting their combined influence to stop the progress of the wide-spreading reformation; shall the friends of the Apostolic Gospel and primitive order remain inactive? or shall they not exert their best energies in a cause worthy of their support, and come up to the help of the Lord against the mighty!

PROSPECTUS.

1. This work shall be printed monthly on good paper, in numbers containing 24 pages duodecimo each, making in the year a volume of 288 pages.

2. The price of the work per annum is ONE DOLLAR, if paid on the receipt of the first number; ONE DOLLAR AND TWENTY-FIVE CENTS, if not paid within six months.

3. All who will obtain 10 subscribers, and act as Agents, shall have ONE copy *gratis*.

4. All holding a prospectus will forward the names by subscribers to justify the under taking.

5. All communications to be addressed to J. T. JOHNSON, Post Master, Georgetown. Ky.

N. B. Subscribers are requested to be particular in naming the Post Office to which they wish their papers sent.
September 10th, 1834.

THE
EVANGELIST,

BY WALTER SCOTT.

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

MESSIAH.

NO. 12.

CARTHAGE, DECEMBER 3, 1834.

VOL 3.

ANSWER BY A BROTHER TO AN INFIDEL.

Concluded from No. 11, p. 259.

The next book, the Acts of the Apostles, you affect to think not written by Luke because, you say, it contradicts his gospel. You say the gospel of Luke 'makes Jesus ascend to heaven the same day he rose from the grave,' and the hook of Acts says he "remained on earth forty days after his crucifixion." Neither of these assertions is correct. Luke does not say in his gospel that Jesus ascended to heaven the same day he rose from the grave. He says he appeared to some disciples going to Emmaus on that day, who returned immediately to Jerusalem where they found the eleven apostles and others, and as they were telling what had happened, Jesus appeared to them all, and gave them certain instructions. After this Luke says he led them out to Bethany, and while blessing them was taken up into heaven, but he does not say it was *on the same day* that he led them out to Bethany, so that there is no contradiction at all. Neither is it any where said in the Acts that he remained on earth forty days after his crucifixion. It was said he was seen of them *alive* forty days after his passion or suffering, which makes forty-three days in all from his crucifixion, and not forty as you state. Thus your proof against the Acts of the Apostles amounts to nothing but two wrong assertions.

You then come to Paul's letter to the Romans, and say it was signed by Tertius. This is not the case. Tertius says near the conclusion, that he wrote it or did the writing part of it, but he does not sign it. The 1st Epistle to the Corinthians also, you state is signed by four persons, and the second epistle by two persons. But they are not signed by them. It is merely mentioned at the close

that they wrote them. It is just so also with the epistles to Ephesians, Philippians and Colossians, the writing part of which was done by other persons. Every school-boy knows that it is a very common thing for one person to tell another what to write, and get him to put it on paper for him, and the thoughts and words are just as much his own as if he had written it himself. In fact, in our common speaking, we say he wrote it, because it was done by his authority. Milton is said to have written the poem called *Paradise Lost*, but Milton was totally blind when that poem was written, and employed his friends and daughters to write it for him. Walter Scott is said to have written the *Life of Napoleon*, but it is not probable that he actually wrote a page of it himself, as we know that he had a person constantly engaged in writing down for him what he composed. Thus Paul employed Tertius and others to put some of his letters on paper for him, or rather on parchment, for they had no paper in those days, and sent them forth himself to the churches. The epistle to the Galatians he says he wrote himself. "You see," says he "how large a letter I have written to you with mine own hand." This implies that it was usual for him to employ others to write for him. But you say Paul did not sign them. Here again you are mistaken from not knowing the scriptures, for we find at the close of the 2d Epistle to the Thessalonians that Paul sends his salutation and his name in his own handwriting, and says, it is the token in every epistle. It reads thus: "The salutation of Paul with mine own hand which is the token in every epistle; so I write." You seem to complain too that they are not dated. This is another mistake, for the dates of all of them have been correctly ascertained, and are given in our large bibles. They would be nothing the worse however if they were not dated: I suppose you think your communication a very fine one, though it is neither signed nor dated.

You speak of a contradiction in the epistle to the Galatians but you would have found no contradiction there, if you had ever read that epistle. Paul says there "if you be circumcised, Christ shall profit you nothing, far I testify to every man that is circumcised that he is a debtor to do the whole law (that is" the law of Moses;) Christ is become of none effect unto you, whosoever of you are justified by the law; ye "are fallen from grace." Now if those Christians who had never been circumcised, got circumcised for the purpose of seeking to be justified by the law of Moses, it was a sign that they had forsaken Christ, and of course he would "profit them nothing." And he declares afterwards with great propriety that "*in Christ*" that is so long as they continued in Christ, their having been previously circumcised (which all the Jews were who became Christians) would not be of any advantage, nor would the uncircumcision of those who had been Gentiles, be of any disadvantage; in a word, as he says "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith that worketh by love," or as he says in another part of the same letter, "a new creature." Thus these passages are very easily reconciled, and if there be any contradiction, I confess I cannot see it, and of course must leave it to the

enjoyment of those who can; for I suppose the sceptics are very sharp-sighted, like pigs which are said to see the wind!

You say "Luke sends his compliments to the Colossians, but does not say a word about writing any gospel." There was no reason why he should mention it, but a very good one why he should not, as it was not written for nearly two years after the letter to the Colossians, as is agreed by all learned men who have examined the matter.

You then come to the 1st Epistle to the Thessalonians and say, 'Paul tells them that the world would be at an end in his and their life-time.' This is not the case. He merely says: "we that are alive and remain unto the coming of the Lord." He does not say, we will be alive at that time, but we that are alive at that time will be caught up, &c. meaning any Christians who shall be at that time, whether it would come sooner or later; as he himself explains it in his 2nd letter, and you know that every one has the privilege of explaining his own words. He tells them not to suppose from his letter or any thing they heard, that the day of Christ was just at hand, and he goes on to tell them that it should not come until there was a falling away first, and the son of perdition was revealed &c. which prophecy is not yet fully accomplished.

Having thus noticed, I believe, all your objections, I remark that you have made no less than eleven mistakes from not being acquainted with the scriptures; and I confess that I am surprised that one of that class who boast so much of reason and reflection, and who endeavour to ridicule others as being priest-ridden and superstitious, should nevertheless show so little reason and reflection, as to suppose that bare assertions without proof would have weight with any one, to imagine that one assertion will prove another, and to condemn a book with which you are evidently almost totally unacquainted. However, this has always been the case with sceptics. Thomas Paine himself, acknowledged that he had never read the bible, and the editors of the Free Inquirer, like their disciples, had seldom got further than the *table of contents*.

And now before I close my letter, which I perceive has become much longer than I expected when I began, I wish to notice more particularly your bold assertion, that before the year 350 after Christ, there was no such book as the New Testament, and that it was then first compiled by certain councils; I wish to notice this assertion for two reasons, 1st, lest you should suppose that you had proved it to be so, by asserting it to be so, and 2ndly, lest you should think we had no proof of the contrary.

It can be proved then that the books of the New Testament are quoted, or alluded to by Christian writers of every age, beginning with those who lived with the apostles, and coming down to the present time.

I. There is now in existence an epistle said to have been written by Barnabas, the companion of Paul, soon after the destruction of Jerusalem, and during the calamities which followed that disaster. This was but a few years after the death of Paul. We know that this epistle was written about this time from the

internal evidence of the letter itself, and from the circumstance that it *is* spoken of as the epistle of Barnabas, by Clement of Alexandria, in the year 194, and by Origin in 230. It is also spoken of by Eusebius in the year 315, and by Jerome in the year 392, as *an ancient work* in their time, bearing the name of Barnabas, and well known among Christians, though not counted a part of scripture.

In this epistle is the following remarkable passage; "Let us, therefore, beware lest it come upon us as it is written, there are many called, but few chosen." From this expression, "as it is written," we infer with certainty, that, at the time when this epistle was first published, there was a book existing, and well known, as well as of authority amongst Christians, in which book these words were to be found; "There are many called, few chosen." For of course Barnabas could not have quoted these words unless they were in some book which existed before he wrote. Now such a book is the New Testament in which these words are found twice, and are not found in any other book now known. In this same epistle of Barnabas there are some other quotations such as "give to him that asketh thee," from 5th Chap. of Matthew, and "Christ came not to call the righteous but sinners to repentance," from 5th chapter of Luke.

II. We have also a letter which was written by Clement, bishop of Rome. who is said by Ancient writers to be the Clement mentioned by Paul in the epistle to the Philippians. Irenaeus, who lived in the year 170 after Christ, says of this letter, that it was "written by Clement, who had seen the blessed apostles and conversed with them" &c. It is written to the church of Corinth, and Dionysius, bishop of Corinth, who lived in the year 170, says, "it had been wont to be read in the church from Ancient times." So that this letter must have been written a very few years after the Apostles. Now in this letter of Clement, there are the following passages taken from the New Testament. "Especially remembering the words of the Lord Jesus which he spake, teaching gentleness and long suffering, for thus he said:"

"Be ye merciful that ye may obtain mercy, forgive that it may be forgiven unto you; as you do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; with what measure ye mete, with the same it shall be measured to you." Matthew 5th chap. 7 verse, and 7th chap. 2nd verse. Luke 6th Chap. 37 & 38th verses. Again, "remember the words of the Lord Jesus, for he said," "We to the man by whom offences come; it were better for him that he had not been born, than that he should offend one of my elect; it were better for him that a millstone should be tied about his neck, and that he should be drowned in the sea, than that he should offend one of my little ones." Matthew 18th chap. 6 verse and Luke 17th chap. 2nd verse.

This same Clement quotes also the epistle to the Romans, 1st chap. 29th verse, and the epistle to the Hebrews. He quotes frequently the 1st Epistle to the Corinthians, and when doing so says to those to whom he wrote—"Take into your hands the epistle of the blessed apostle Paul."

III. 'Hermas, mentioned by Paul in the epistle to the Romans, also quotes or alludes to Matthew, Luke and John's gospels, and to the Acts of Apostles, as for instance in these places, Matthew, 28th chap. 18th verse. John 14th chap. 6th verse. Acts, chap. 5th verse 32, and the parable of the seed sown.

IV. 'Ignatius who was bishop of Antioch about 37 years after Christ's ascension, and who had no doubt seen and conversed with many of the apostles, quotes or alludes to the New Testament or sacred writings. The letters of this Ignatius are quoted by Irenaeus who lived in 170, and by Origen who lived in the year 230. In these letters we have among others the following passages. "Christ was baptized by John, *that all righteousness might be fulfilled by him.*" "Be ye wise as serpents and harmless as a dove;"—these are from Matthew. And from John, "Yet the spirit is not deceived being from God: for it knows *whence it comes and whither it goes.*" He also speaks of Paul with high respect, and mentions his epistle to the Ephesians by name.

V. 'Polycarp had been taught by the Apostles, and was appointed bishop of Smyrna. Irenaeus who when he was young, had seen him, says: "I can tell the place, in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John and others who had seen' the Lord, and how he related their sayings and what he had heard concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the eye-witnesses of the word of life; all which Polycarp related agreeable to the scriptures."

'We have a short letter written by this Polycarp, which contains near 40 clear allusions to books of the New Testament. For example, he says, "But remembering what the Lord said, teaching, judge not that ye be not judged; forgive and ye shall be forgiven; be ye merciful, that ye may obtain mercy: with what measure ye mete it shall be measured to you again;" This is from Matthew. He quotes this also from Peter's speech in the Acts of Apostles, "whom God hath raised having Loosed the pains of death."

VI. 'Papias, who had heard the apostle John, mentions the gospels of Mark and Matthew, and says, that Matthew wrote his gospel in Hebrew. This proves that these books bore the names of Mark and Matthew at that time,— that is about the year 70, after the death of Christ.

VII. 'About 20 years after Papias, lived Justin Martyr, of whose writings more have come down to us than of the others. In these we reckon 20 or 30 certain, distinct and copious quotations from the books of the New Testament.' It is not necessary for me to copy these as they may be seen at large in the work of the learned Dr. Lardner on the evidences of Christianity, from which the substance of the foregoing has been taken.

Nor is it necessary to bring forward the writings of Hegisippus, who lived about 30 years after Justin, nor the church letters of that time in which the New Testament is referred to, for we have already adduced evidence more than enough to prove that the books of the New Testament were quoted and and spoken of and acknowledged to be true by those who had lived with the Apostles, as well

as by those to whom they wrote; which being thus proved, makes your assertion false, that "before the year 350 there was no such book as the New Testament."

I will however give you one more extract. This is from the writings of Irenaeus who was a disciple of Polycarp who had lived with the Apostles. "We have not received, says he, "the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterwards by the will of God committed to writing, that it might be for time to come the foundation and pillar of our faith. For after that our Lord rose from the dead, and they (the apostles) were endowed from above with the power of the Holy Spirit, coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the gospel of God. Matthew then, among the Jews, wrote a gospel, in his own language, while Peter and Paul were preaching the Gospel at Rome, and founding a church there. And after their exit, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book, the gospel preached by him, (Paul.) Afterwards, John, the disciple of the Lord, who also leaned upon his breast, he likewise .published a gospel while he dwelt at Ephesus, in Asia." I bring this forward not only to shew that these writings, were well known and acknowledged when Irenaeus lived, which was in the year 170 after the birth of Christ, but to prove also that there were only the four gospels then acknowledged, which are the four we now have. We know that there have been since this time false gospels, but there are none such mentioned till about the time of Origen who mentions one or two and condemns them, and says that "the four gospels alone are received without dispute by the whole church of God under heaven." Origen lived in the year 220. Tertullian, who lived in the year 180, says, "that the three other gospels were in the hands of the churches *from the beginning*, as well as Luke's." However there is no need of this testimony, for the existence of counterfeit gospels only proves that there must have been genuine ones before them. There would have been no counterfeit dollars if there never had been any good ones.

Thus we have proved that the New Testament is quoted and spoken of by many different writers, (who lived in different parts of the world) beginning with those who lived with the Apostle, and coming down to the year 220. We might give many more examples from the writings of others, and we might if we please come down to the present time from where we have left off, but it is not necessary at present. And now what becomes of your assertion that "the New Testament was compiled by certain councils about the year 350 after Christ, before which time there was no such book," an assertion of which, for your own credit, I hope you will now be ashamed.

To conclude, should you ever again write against the New Testament, you need not expect me to pay any attention to it, unless you first read the book, through, and unless you bring some better proofs than mere assertions.

Wishing that you may have a better teacher than the "Free Inquirer," and that you may obtain reformation unto life.

I remain your friend,
AL——S.

ON THE NEW JERUSALEM.

Concluded from No. 8, p. 192.

We have now given a short sketch of the outward glory of the New Jerusalem, as seen by the beloved John on the Isle of Patmos; which consists in the name, the extent of the city—the measure of the Jasper wall—the garnishing of the twelve foundations—the names of the twelve apostles—and the gates of pearl, with the names of the twelve tribes of Israel, and the twelve angels at the gates. This is the outward glory of the city, we will now "enter in through the gates," and view the city within, and see the greater glory there.

When we count over the glorious things within the city, we find twelve mentioned in the two last chapters of Revelations.

1. *The pavement of the city, and the street.*

This is said to be pure gold like transparent glass,—Chap. xxi. 18, 21, "And the city was pure gold, like unto clear glass—And the street of the city was pure gold, as it were transparent glass." There is but one street in the whole city, for there are no public or private buildings, but the whole city is one public walk. What a glorious city is this, that even the street or the ground of the whole is of gold, which is in appearance like clear glass! Pure gold indeed! as though it was designed for the pure in heart.

2. Another part of the glory in this city is the river of water of life running from the throne of God and the Lamb. Chap. xxii. 1, 14, "And he shewed me a pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb." There is no doubt in my mind that this will be a real river as well as a real city, if we explain away one, we may the other. In the thousand years of Christ's reign on the earth, waters are to issue out from the sanctuary, from the house, and to run down into the dead sea, and there is to be trees on each side of the river, for food and medicine; in this city, as there is no temple, the river is to proceed from the throne. It is certain that creatures will always need support from the creator, and; this living water will be one part of it; It will benefit all the inhabitants of the new earth, as well as those of the new Jerusalem, for ever.

3. Besides the glory of the city on account of the river, we are told of a tree of life in the midst of the street and on either side of the river. Chap. xxii. 2, 14, "In the midst of the street of it,

and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. Chap. ii. 7, "He that hath an ear to hear let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

This tree of life is described as very large, extending its branches across the river and into the street on either side of the river, the whole ground of the city is street. This tree is said to bear twelve manner of fruits, and to yield her fruit every month, and it is designed for food and constant health to the nations that are saved, who walk there.

Many are surprised at hearing that those who are immortal will eat and drink, in the new earth. Did not Christ who is raised immortal, eat and drink with his disciples after his resurrection? Did he not promise his disciples that he would not drink of the fruit of the vine till he drank it new in his Father's kingdom? Did he not promise the apostles that they should eat and drink with him in his kingdom? He certainly did. This will be done when in the thousand years the apostles shall sit on twelve thrones judging the twelve tribes of Israel; in the new Jerusalem how much more will they enjoy! We are told here why he promised them that they should eat and drink with him, because the tree of life and river of life, is prepared for that very purpose, "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living waters, and God shall wipe away all tears from their eyes."

4. In addition to all this glory we are told that the throne of God and the Lamb are in the city. Chap. xx. 1,3, "Proceeding from the throne of God and the Lamb. But the throne of God and the Lamb shall be in it."

In the temple Solomon built, the glory of God was seen when Solomon prayed. There was the presence of God, and Solomon whom he had appointed to reign over Israel.; but in this city behold a greater than Solomon! John saw the city, "having the glory of God." His presence was seen by John in a more wonderful manner than it was in the days of Solomon. On this throne where the glory of God is seen, Christ the Lamb is to reign without end. This throne he is on now in heaven, and when the new Jerusalem comes down from God out of heaven, this throne will be on the new earth in the new Jerusalem, then will the shout be heard, out of heaven, which John mentions, Rev. xxi, 3, "And I

heard a great voice out of heaven, saying, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." O the glory of that city.

5. *The light of the city is next mentioned.* Chap. xxi. 11, 23, "And her light was like unto a stone most precious, even like jasper stone, clear as crystal. And the city had no need of the sun. neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light of it."

In the thousand years of Christ's reign I think from what Isaiah says, the light will be greater than it is now. Isaiah xxx. 20, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." This evidently refers to the time when the Jews are restored, but the city in the new earth will have a light superior to the sun, moon, stars or candles; the glory of God and the Lamb will be the light. When the angel came to the shepherds, his light turned night into day. When Paul was on his way to Damascus he saw a light above the brightness of the sun. When Christ was on the mount the apostles saw something of that which he will make in the new Jerusalem. John saw Christ in the Isle of Patmos, he says, "His eyes were as a flame of fire, and his countenance was as the sun shining in his strength." Rev. I. 14,16,—This light will not be like the sun, seen only part of the time, but the glory of God and the Lamb will be a constant light, causing the inhabitants to be strangers to night and darkness.

6. Another part of the glory in the city is the temple. In the old Jerusalem, the temple built by Solomon was a great ornament to the city, and David said, Psal. lxxviii. 29, "Because of thy temple at Jerusalem, shall kings bring presents unto thee." The temple or house which will be built in Jerusalem, in the thousand years of Christ's reign will be so glorious, that it will attract the attention of the most distant nations, Isa. ii. 1. But what are all these to the temple which shall adorn the new Jerusalem! Not a temple built of wood, stone, iron, brass, silver, gold, or precious stones; John saw none of these; but he who is the light, is the temple. Rev. xxi. 22, "And I saw no temple therein, for the Lord God Almighty, and the Lamb are the TEMPLE of it." What more can be wanted? To have the glory of God in the face of Jesus continually encircling us, is all the temple the saved nations will need for ever.

With all this outward and inward glory, without citizens to dwell there we should see a great lack indeed. These are men-

tioned, verse 24, "And the nations of them which are saved shall walk in the light of it." These are the ones who confessed Christ here, and endured to the end, such as were washed in his blood, who had experienced the washing of regeneration, and renewing of the Holy Ghost, who had forsaken all for Christ, out of every nation, kindred, tongue and people. Here is nothing mentioned of that *pagan fable*, that some who are purged in fire after the day of judgment, will at last enter there; but those who are filthy shall be filthy still. It is said ver. 27, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

It is all in vain for us to think we shall enter into that city at last, if in this world we work iniquity. Christ has told us who will have their part in the lake of fire, and will be shut out of the city, Rev. xx. 8, "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." He has also told us who will enter into this city, chap. xxii. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

8. In addition to all this there will be no curse on the city, or its inhabitants forever. Ver. 3, "And there shall be no more curse." The presence of God and the Lamb will prevent all this forever.

9. As all the new earth will be inhabited by the saved nations for ever, they will bring their glory there, when they shall come to acknowledge the king of glory as the author of all their glory and joy, ver. 26, "And they shall bring the glory and honor of the nations to it." This city will be the metropolis of the whole new earth.

10. It is plain to me that there will be kings under Christ and over those who are saved. had He could not be king of kings if there were no other kings under him. These are the kings which are to reign with him on the earth for ever. These are the kings of the earth, (the new earth) who will bring their glory and honor to the new Jerusalem, and who will consider Christ as the giver of all they enjoy. Ver. 24, "And the kings of the earth do bring their glory and honor into it."

Many people think there will be no order or government, after this world, in the world to come; but whoever reads the New Testament will find that there will be principalities and powers in the world to come far exceeding what is known here.

Heb. ii. 5, "For unto the angels hath he not put in subjection the world to come whereof we speak." Paul mentions the names that are to be named in the world to come, as well as in this world, including principalities and powers, and considers Christ above them all, in this and the world to come. Eph. I. 21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." This world to come means the new heaven and new earth. There are now principalities and powers in heaven as well as in the earth. Eph. iii. 10, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."

11. Another part of the glory of this city is, that all who have been his faithful servants here, shall see his face there, and have his name in their foreheads, and behold his glory. Verse 4. "And they shall see his face; and his name shall be in their foreheads." What more can there be to make their bliss complete?

12. To close the whole description of the new Jerusalem, it is said, verse 5, "And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Changes, troubles, tears and death, are at an end, and glory eternal is theirs. One eternal noon is theirs, and the golden harps ever tuned, will assist their deathless tongues in ascribing glory, and honor, to him who sits on the throne, and to the Lamb, for evermore. Amen.

ON THE DEATH OF CHRIST.

Concluded from page 219.

In our first essay on this important and highly interesting subject, we stated that our knowledge of things is comprehended in a knowledge of their identities, their properties, relations, uses and abuses; and we gave an illustration of it, in a supposed case of the atmosphere, concluding the whole piece with an attempt to separate the "Death of Christ," our subject, from all others, natural, moral and religious, whether liable to be conjoined to it, confounded with it, or mistaken for it, desiring nothing so much as to speak of this only, and to speak of it fully, in all its attributes, relations and results.

OF THE IDENTITY OF THINGS.—By identity here is not meant "that sameness of person which is implied in the notion of a human being living now and hereafter, or in any two successive moments" as argued for by Bishop Butler in his dissertation on personal identity: see Analogy, page 332, but only that identity which

results from the nature of things, differing from one another as wholes, and distinct in their properties, relations and uses. In what then does the identity of a thing consist? I answer, in the aggregate of its properties.

IDENTITY OF MATTER AND THINGS.—Matter is possessed of certain unalienable properties from which it can never be dissevered in any form solid, ruid, or gaseous, which it may assume, nor by any transmutation to which it may be subjected, whether mineral, vegetable, or animal; these are called the primary qualities of matter, and characterize it as a subject distinct from mind, the primary qualities of which are wholly different; but of mind and of matter we know nothing except through their respective attributes, properties, or qualities and relations.

Though matter cannot in any of its forms or varieties, be denuded of its primary properties, yet this does not preclude the possibility of its clothing itself in particular cases with certain other properties. Accordingly it is found to do so, and in all its forms it puts on what is called "the secondary qualities of matter," as roughness, smoothness, hardness, softness, taste, smell, &c. so that matter is identified by the aggregate of the primary qualities, while things are identified by the secondary, or matter is possessed of the primary qualities, things of the secondary also; so that the secondary qualities distinguish things from simple matter.

Matter is the material out of which things are made, whether solid or fluid; nor do we ever see it but in the form of things, or natural objects so that the existence of matter stripped of all the secondary qualities is purely hypothetical; we never see it in nature. But the secondary properties are divided into common and specific, and as things are divided into kingdoms, classes and individuals, the common secondary qualities characterize the first namely classes, and the specific secondary qualities distinguish the second, namely individuals, whether in the vegetable, animal or mineral kingdoms; besides the primary qualities, classes possess the common secondary qualities; while individuals have the specific secondary qualities also. Upon the whole then, the primary properties are not descriptive of things for being alike shared by every thing, they are of course peculiar to nothing; the same may be affirmed of the common secondary properties, for being shared by the whole class they cannot be descriptive of any individual of that class; therefore in the identification or definitive of any thing the primary and common qualities are to be excluded.

The rules of definition or of identification resulting from the above observations will amount to the following:

1. Things are distinguished from simple matter by their secondary qualities.

2. Classes are distinguished by the common secondary qualities, and
3. Individuals by the .specific secondary qualities.

But in addition to all this it may be asked, how are two objects of the same class, having the same primary, secondary, common and specific qualities distinguished from each other? For instance, How are two apples from the same tree, having the same qualities of form, bulk, smell, smoothness, &c. proved to be two, and not one and the same apple? Doubtless there are reasons existing why we do not believe this one to be that one; but we leave the answering of this question to the reader and hasten to tell him why all this preamble about the qualities of things. Our first chief reason then for speaking of things is, that they are in the order of nature what we necessarily become first acquainted with. 2d. The mode of investigating material things by the rule under consideration is easy and obvious. 3d. It is not until we have become acquainted with things that the mind takes cognizance of facts. 4th. Although the mode of procedure in our investigation of natural things be easy and obvious from their identity to their several properties, and thence, to their relations and uses, yet this is not the case with that order of matters which we call Facts. Things and Facts, differ from each other in this respect very much. While facts may be distinguished from things or objects, and from each other, and their identity ascertained with great exactness and case, yet their attributes are of very difficult discovery. If I take in my hand a a smoothing iron, and examine it, its properties become instantly obvious; its form, size, weight and smoothness are seen instantly, and the relation of each and all of them to the useful purpose for which it is intended, is perceived in a moment. But this is not the case with facts; we cannot take them in our hand for examination and say, how hard or soft, or smooth, or elastic, or bitter, or sweet they are. Who for instance, can say this moment, what one of the properties of the death of Christ is? I have asked various ministers if they could tell me a single property of that death which they were engaged in preaching to the world for salvation; and not one of them was able to name one; no, not one! Let it be asked, for instance, what property in the death of Christ reconciles men to God; what should be the answer? What property in it is it that sanctifies a man?—what that justifies? If I ask, what property in the adze causes it to cut? The answer is—its sharpness. If, it is proposed, what is the distinguishing quality of honey; the answer is, sweetness; and of sea-water, its saltness; and of the rose, its delicious odor; and of tea, its flavor. But if it be proposed, what is the distinguishing attribute of the death of Christ? What should be the answer? The reader may perhaps say, It is

salvation, or reconciliation, &c. But I would reply, that these and many others, are not attributes or properties, but the uses to which the death of Christ is applied in the recovery of ruined man. The several uses to which the death of Christ is applied in the case of sinners, are clearly defined in scripture, propitiation, reconciliation, justification, mediation, salvation, purification, redemption, purchase, testamental confirmation, remission, pacification, sanctification, glorification, deliverance, perfection of the conscience, and perhaps some others. But the attributes or qualities of this fact by which all these uses are effected is the desideratum!—

The reader must remember the Latin adage *initium est deficile*, to ascertain and settle the first principles, or beginning of a thing, is the most difficult thing about it; for instance, to level and square, and plumb the foundation of a house is more difficult than afterwards to lay a stone aright on the wall. So also is it in the matter under consideration, the death of Christ; to approach it in a manner that shall put us in possession of the whole amount of scripture knowledge in relation to it is the point, the desirable point to which we steer; but the miserable fortunes of many who have set out on a similar voyage admonish me that on so perilous a sea, even with the compass of revelation before us, nothing is to be achieved without the helm of reason. By reason and revelation, however, the properties, relations, and uses of this illustrious fact, can most assuredly be ascertained. Think then of this matter until you hear from us again, and the Lord give us wisdom in all things and in the death of Jesus Christ.

EDITOR.

LETTERS OF CORRESPONDENCE.

BROTHER SCOTT—

I have got myself into another scrape, by noticing an essay of a Methodist preacher on John iii. 5th.

The editor of the *Western Christian Advocate* has published my piece and his rejoinder. By this mail I send another communication for publication, which, if published, will make some of the Methodists begin to review the subject of the Kingdom of Heaven, and also of the new birth: if the editor should refuse to publish, I will expose him, through some other print. The *Baptist Cross and Weekly Journal*, I think, will admit me, for the purpose of combating a Methodist, on the new birth, provided always, nevertheless, that I promise to say nothing about *the remission of sins* in connection with the birth. I think the editor will allow me to prove that our Lord did not speak of *two Kingdoms of Heaven*, nor of *two new births*, when in conversation with Nicodemus.

I think he will also allow me to shew the propriety of using the word *born*, in reference to the masculine and feminine genders *conjunctively*, and the impropriety of using the same word in reference to the masculine gender *separately*. The word *born* in reference to the masculine gender, would be as bad a translation as the word *begotten*, in reference to the feminine gender; and to say that Jesus was *begotten* of the *Virgin Mary* would be so palpably absurd that all could see it. But it is not more so than to use the expression "*Born of God*." To say that Jesus was *born of God*, is not more absurd than to say he was *begotten of Mary*.

The King's translators have caused some confusion by rendering the word *born* instead of *begotten* in reference to the masculine gender. It is a common rendering in their version, to say, "*Born of God*," "*born of the Spirit*."

In the expressions "That which is *born* of flesh is flesh, and that which is *born* of Spirit is Spirit, had it been rendered *begotten* instead of *born*, there would not have been half the contention about the birth of *abstract Spirits* that we now have. Says the contender for an abstract spiritual birth, *the thing born of Spirit is Spirit*; it is not *body* or *flesh* as you suppose—therefore the baptism of the *body*, has nothing to do with the *birth of the Spirit*.

As ever, yours,

M. WINANS.

Jacksonville, October 24, 1834, Illinois.—Dear Brother Scott. Presuming that pleasing intelligence is always acceptable; we retire from the busy scenes of other duties to address you.

We had the pleasure of attending a protracted meeting of the disciples of our Lord Jesus Christ, in Springfield, on the 3d Lord's day, Friday and Saturday previous, of the present month. It was truly a refreshing season among us. The saints were greatly encouraged to "fight the good fight of faith," and to march on their way with redoubled energy, opposing every thing that would impede their progress in the divine life, and mar their happiness as they journeyed on.

Our assemblies were unusually large and attentive. Solemnity pervaded, from day to day; 9 made the good confession, and were immersed for remission. The prospects seem to brighten in Springfield, for an increase of Messiah's Kingdom; and we may safely say that the united efforts of the Christians which are daily increasing, will afford and give an impetus, to the cause that will overturn the strong and boasted foundation of scepticism, and sectarian bigotry and superstition.

One principal object in view at the time the meeting was appointed, was to collect as many teachers of Christianity together as possible, that when assembled, they might form an acquaintance—communicate all the information of which they were possessed, in relation to the different congregations of our Lord Jesus Christ—ascertain the feelings of the brethren on the subject of sending out Evangelists to spread abroad to dying mortals the good news of salvation

through Jesus Christ, and to adopt such measures, in other respects, particularly as it regards co-operation, as would insure a spirit of union and perseverance, in the great work.

The Elders and Brethren who attended, were B. W. Stone, Palmer, (of Ky.) Rigdon, Elders Hewett, Osborne, Baker, Hodgen, Sweet, Jones, Peler, Bledsoe, and others.

Brother John Rigdon, a master spirit, was unanimously solicited to act as an Evangelist, for the next six months, with the pledge of \$150 dollars being furnished for the support of his family during that time.

The brethren from different parts of the state, particularly the north, stated, that the congregations were in number, from 10 to 120, and that there were but few public teachers—that the "harvest is truly great but laborers few."

A committee was appointed to write an address to the different congregations in the state. In a few days it will appear, and we will forward one to you. We shall now close by commending you to God and the word of his grace, praying that he may ever support, and prosper you while industriously propagating the words of immortal truth to a dying world.

We are, dear brother, yours in the hope of a glorious immortality.

J. T. JONES,
DAVID HENDERSON.

N. B. Brother Henderson who joins me in this communication has commenced public teaching, I anticipate much good from his labors, he has a well balanced mind, perceptions clear, reasons logically, dignified in manner, and exemplary in piety, well grounded in first principles; a few such would be eminently useful in building up the wall of the temple of the living God.

I fell in with Brother Rigdon for the first time at our late meeting at Springfield. He seems much devoted to the cause of God and truth, and we anticipate much from his labors as an Evangelist. I may say the work has just commenced in this section of country. The brethren are adopting measures of co-operation, and are becoming acquainted with each other; there are many more teachers than I had anticipated, some of good minds and well versed in first principles.

J. T. JONES.

CONCLUSION.

This number closes our third volume, and this month forms the beginning of the eight year of the republication of the gospel in its original terms, for its proper purposes, the immediate remission of sins.

To attempt an account of its general progress in our several states, and in the countries whither it has flown as on wings, may not be wholly useless; but to relate precisely what it has done and is now doing, in every place, would be wholly impossible. Our desk groans under a load of letters from all points, crowded with the joyful tidings of the spread of the gospel.

In the State of Ky. vast numbers during the present year have become obedient to the faith. As a sample, take the following: Brother O'Kane, who passed my door a few days ago, for Mason Co., has just returned, and informs us, that he has during his brief stay, immersed fifty persons. The several neighbourhoods visited by him in his rapid journies, were, he says, mightily aroused to the consideration of the gospel. The Christian Messenger if to be succeeded in this State by the Christian Advocate, to be edited by brethren John T. Johnson, and B. F. Hall. The disciples, it is presumed, will afford it all necessary patronage.

In Indiana the people every where more or less go for the Reformation; and there is no State perhaps, which includes a greater number of teachers, better skilled in the first principles of the gospel, or more able to announce the name of the Lord for salvation, than Indiana; from her centre to her circumference, from Indianapolis to Logansport on the north, and Corydon on the south, from the meandering Wabash on the west, to the limpid Whitewater on the east. The plains and prairies, the forests and fastnesses of Indiana are traversed by the proclaimers of the Ancient Gospel, and thousands are turning to God through, Christ.

In Ohio where the gospel was, as one may say, born again, and first disentangled from the rubbish of the party ism of ages, it has spread from the northeast to the south-west till the valleys of the Miamies, the countries of Sciota, and Muskingum are not less enlightened in its sacred and saving powers than the inhabitants of the borders of Mahonning, and Cuyahoga. Her innumerable valleys and dividing ridges in the south, and her wide spreading plains in the north, are alike prolific in the regeneration of the sons of men.

Into Pennsylvania at different points we ourselves carried the Original gospel, as it has since been called, almost seven years ago. Philadelphia, the Athens of America, and Pittsburgh the key to Mississippi valley and the West, with various cities at intermediate points, in this State, as Chambersburg, Harrisburgh, and Somerset, in which last place Brother Campbell, Senior, established a church, have all heard to a certain extent the Ancient Gospel. Some disorders this year occurred in the church at Somerset on the senseless question of masonry; but the divisions have been healed, under Christ, by the timely care of brother Alexander Campbell.

In the course of this year a new periodical has been got up by the brethren in Richmond, Virginia, edited by our able and ardent brother, Dr. John Thomas; and the churches in that city with others in the vicinity, and in the east generally, from Richmond to New York, have derived great accessions and a fresh impetus from the visits of our distinguished brethren Alexander Campbell, David S. Burnett, B. F. Hall and others.

In the Carolinas and Georgia also, the intelligibility and saving influence of the gospel is acknowledged. In these states it is now administered for remission; and many are filled with joy and gladness of heart by the reception of its sacred powers and privileges. Brother Thomas Campbell, Senior, has laboured in North Carolina for many months with indefatigable zeal, and, as is presumed, not without accomplishing much good in the name of the Lord.

Brother John Faver, Senior, writes, that in Athens, Alabama, they have a church of 100 members; and letters from brother James Butler, of Carlowsville, as published in the Harbinger and Evangelist show that the sanguine anticipations of the friends of the gospel in that State are being realized. Mississippi, and the distant Arkansas and Missouri have also contributed to increase the great congregation of God, by the hearing of the gospel; while the disciples in Illinois as may be seen from brother John T. Jones' letter, are putting in requisition the evangelical talents of their several communities. The late meeting there has brought to brotherly acquaintance congregations which had not previously dreamed of each others' existence. Brother Stone has removed thither, and is expected by his experience to afford much help to the brethren.

Looking at the progress of the gospel then since its restoration seven years ago, its success is wonderful; but when all that it has achieved is contemplated, in connection with all that must be achieved, we are compelled to put our finger upon our lips, or to say, How much yet remains to be done! Christendom is in the most deplorable condition, in relation to peace and purity. Tyrants, demagogues, and priests everywhere enslave the people, and leave scarcely a tithe of mankind to do unconstrained homage to God and to the Lamb.

As for ourselves we hope to improve upon the past, and to do more and better for the truth than we have yet done. We have attended many general meetings during the present year, and made many hasty excursions into divers vicinities for the purpose of spreading the truth, so that with pen. and tongue we have in some measure filled up the year in efforts to save our fellow mortals and glorify our heavenly Father through Jesus Christ. We have, however, fallen far short even of our own views of the enterprize, grandeur and success, of the original preachers and professors of the gospel, and can, therefore, do nothing more for the present than promise, that, if in the judgment of our brethren we have not in our labours and writings done all that might be expected, to propogate and unfold the faith and hope of the gospel, we shall endeavor, by the help of God our Heavenly Father, to do better for the time to come.

We have still many things to communicate on both the faith and hope of the gospel, with other high matters, and shall, therefore, enter upon the duties of the coming year with a cheerful confidence, in the all-presiding care of the Lord our King; at the same time we would remind our readers of their duty to God, and their fellow mortals; and finally, to the Evangelist. Our facilities for writing and reflection might be greatly increased, if the patronage of the brethren were more extensively vouchsafed us: to all who have aided us we return our thanks; for all men we pray, and upon all saints may grace, mercy and peace rest, through Jesus Christ our Lord, to whom be the glory, dominion and power, forever and forever.

WALTER SCOTT.

ADVERTISEMENT.

The prospectus on the following page, can be shown by any of our readers who desire to act as agents; and subscribers names entered on another piece of paper; or it may be transcribed and exhibited in that form. Those who obtain subscribers, ought to send in their orders for books as soon as possible.

EDITOR.

(Pages 284-287 are missing in hard copy - Page 288 is on back of 283)

PROPOSALS,
BY D. S. BURNET, OF CINCINNATI,
 FOR REPUBLISHING BY SUBSCRIPTION,
THE CHRISTIAN BAPTIST.

Revised by Mr. A. CAMPBELL, the editor,

IN ONE LARGE ROYAL OCTAVO VOLUME.

The "Christian Baptist" was the first publication in the current reformation, and the model of all the others. Containing the history and developments of the first seven years, its place can be supplied by no other work, and it will always continue to be the most important book of reference for that period of our religious history. Moreover, it has the advantage of all the subsequent periodicals, in the number and variety of its well written and elaborate essays. Of these, there are about one hundred from the pen of Mr. Campbell, embracing several series on the most important subjects ever discussed. Many thousands of persons have been converted to God by the gospel contended for in the Christian Baptist, since it ceased being published, who are not furnished with the work.* To these the essays on the Restoration of the ancient order of things, will be worth the price of the whole book; and it may be added, all who wish to possess themselves of the most valuable documents in the Reformation, will do well to secure a copy of this cheap and valuable edition. It will require a very large edition to pay expenses.

The republication will comprise all of the first edition, excepting such notices of persons and events as are uninteresting and unnecessary in a permanent and standard work, Mr. Campbell having promised it a thorough revision, it is intended to render the volume as perfect as possible.

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1. The work will comprise about 1860 pages of the seven volumes of the Christian Baptist, in ONE large and handsome royal octavo volume—two columns on a page. The paper will be fair and the type will be distinct, and of good size.

2 The binding will comport with the value of the work.

3. For this work, which originally cost subscribers Ten Dollars, including postage and binding, will be asked **FOUR DOLLARS.**

4. To those who subscribe for ten copies, one will be allowed; three for twenty, six for fifty, and fifteen for one hundred. These deductions will only be made to those who pay the money upon delivery of the books. In all other cases ten per cent, will be allowed for sales and collections

5. All the agents for the Harbinger, Evangelist, Messenger, Christian Advocate, Apostolic Advocate, and Christian Casket, are requested to act as agents for this work. In getting subscribers to a work involving so great expense, care should be taken to get none but such as will pay. It is hoped that agents will certify the progress of their subscriptions, by January 1st, either to one of the general agents, or to the publisher.

GENERAL AGENTS.—*Alexander Campbell*, Bethany, Brooke Co., Va.; *John T. Johnson* Georgetown, Scott Co., Ky.
 CINCINNATI, Nov. 10, 1834.

**A short time after the republication of the apostolic gospel in 1827, there appeared in the Christian Baptist, a series of Essays on it, written precisely in the order in which it had been practically restored. These were from the pen of our beloved brother Campbell, and are written with great point and strength of reason and argument. Doubtless they contributed in an eminent degree to the diffusion among men of that original and perfect arrangement of first principles which, distinguished the restoration of the gospel.*

WALTER SCOTT.