have baptized. The prospect is still good in this section of the country. We are anxious to have assistance from some of our preaching brethren. It is requested, that if any of our brethren in the ministry can feel it duty that they would come and help us.

In the city of Baltimore the church is in a more prosperous state at present, than for some months past. Three young men of piety and talents have been recently ordained to the work of the ministry, all of this church. Their names are William G. Proctor, Wm. Hays, and John Smith. The officiating elders who set them apart to the work of the ministry by fasting, prayer, and laying on of hands, were B. Allton J. M'Vay, D. Long, and J. Waters.

I have just returned from Baltimore to this state. I find great inquiries for truth. God is shaking the foundation of sectarianism, and confounding the language of the Babel-builders. They are crying Babylon is fallen, is fallen; and her merchant-men are raging for fear of their loss. O! may God spread the light of his knowledge over the broad face of the earth, that his name may be known from the rising of the sun, to the going down of the same.

A Christian Church has been, a few months ago, constituted in Cynthiana, Ky. At first it was composed of not more than five or six, it now consists of about 40 members, chiefly new converts. The work progresses through much opposition.

We constituted another church, lately, at Mount Tabor, 4 miles East from Lexington. The number which united together was 18, chiefly new converts. The work there is glorious; as also at the Republican, 6 miles South from Lexington. Large additions are made at every meeting.

We promised in our last number to give the result of the Synod of Ulster, in Ireland, on the subject of Creeds. We have been disappointed in receiving the official account from a correspondent, who promised to send it. As soon as it shall be received, we will give it. This much we have learned, that after a long and warm debate, the vote was taken whether the Confession of Faith should be dispensed with or retained; of eigthty-five members of the Synod 45 voted that it be dispensed with, and 40 that it be retained. We rejoice at the progress and power of truth.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. II.] GEORGETOWN, KY. JUNE 1828. [No. 8.

As there is at present, great excitement in the nation, on the subject of the *American Sunday School Union*, we have thought it necessary to give our readers correct information respecting it. This we cannot do, in a more satisfactory manner, than giving the speech of Mr. POWELL, in the Senate of the Pennsylvania Legislature, on the application of the *American Sunday School Union*, for an act of incorporation. We are glad to find that the proposed amalgamation of the five principal *orthodox* sects has failed. The design of this union was, to govern all the elections in the Union, from the civil magistrate to the president of the United States, so as to keep out of every civil office in government, all not orthodox, as Unitarians, Arians, Socinians, Deists, and such as deny the supreme deity of Jesus Christ; and to elect such only as are orthodox, to fill these offices. We are glad to find that the numerous and respectable body of Methodists, are in opposition to such measures. This we learn from the *Christian Advocate*, published by them in New-York. From this paper, we give their remarks, with Mr. POWELL's speech. p. 126, vol. 2. EDITOR.

AMERICAN SUNDAY SCHOOL UNION.

We have before expressed our views respecting *religious national institutions*. The facility with which they seem to be multiplying in our country, and the zeal with which plans are executing, convince us more and more of the propriety, if not the indispensable duty of opposing them. They are of dangerous tendency. And whatever may be said by their advocates to relieve these *national institutions* from the suspicion of sectarian influence, they *are sectarian*. One denomination of Christians only has a preponderating influence in their councils, and just enough from among other denominations are introduced among the dominant sect to save appearances, and to form a zest for the song of *union*, and to give a

tone to the sound of *catholicism*. Already is the idea of political power and influence associated with (what ought, of all others, to be the farthest from it) Sunday schools. These little ignorant, and in some sense innocent beings, are to have their breasts inspired with the ambitious expectation of becoming our *political rulers, magistrates*, and even the *chief magistrate of the nation*, especially if one of them should ever be so fortunate as to be a "sound Presbyterian!"

These thoughts have been suggested by reading the following able speech in the Senate of the state of Pennsylvania on the application of the American Sunday School Union for an act of incorporation.—*Chris. Advo.*

The bill, An act to incorporate the trustees of the American Sunday School Union, was under consideration, in committee of the whole, Mr. Herbert in the chair—

[Mr. Duncan having concluded his remarks in support of the bill—]

Mr. Powell addressed the chair. Unhappily I am constrained (said Mr. P.) to contend not only against persons whose motives I cannot condemn, but I am coerced to oppose my personal friends, in a misguided effort to promote the cause of religion, important alike to all conditions of men.

It is not against sabbath schools, for of them I honestly approve, nor is it against the patriotic gentlemen whose names are embodied in your bill, that I shall say aught which even the cavils of fanaticism can condemn.

If I were to seek security for good intentions, I should find it in their high standing as individuals, in their good works as members of religious associations, wherein many of them have been exalted by their charity and Christian zeal. I trust, sir, I shall be defended from all suspicion of hostility to Sunday school institutions, of desire to cast oblique censure upon the parties, who by their influence give countenance, and by their purse afford aid, to the religious instruction of the ignorant, fitting them to endure the sad trials of this world, and preparing them for the great object of our being—happiness in that which is to come.

When I accuse their *agents* of machination, I do it fearlessly. I am prepared to establish that which I utter by their own language, by tracing a systematic effort boldly to assume the despotism of "dictators," daringly avowing their object—exclusion from "all the political power of the country," all

men whose consciences have been warped, whose characters have not been formed, whose devotion has not been secured by their system of education, their rites of "baptism," their modes of worship, their notions of the trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union, an ingenious attempt to confute by anticipation, all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer, that which they have written, that which they have published, that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown, that a single fact can be brought in support of the positions which he has assailed. [Here Mr. Powell turned towards Mr. Duncan, saying] Permit me, sir, to ask, will you deny that this substantial octavo, entitled the "Sunday School Union Magazine," is authentic; that this collection of Sunday school documents, of Sunday School Union reports, of Sunday school precepts, of Sunday School Union political disquisitions and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny that *it* is worthy of belief, that *it* is a compilation of such miscellaneous papers, of such pathetic addresses, and of such documents as they consider illustrative of their intentions, or conducive of their ends? I find in this work second report "of the American Sunday School Union, page 93, May, 1826." These institutions may terminate in an organized system of mutual co-operation between ministers and private Christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place and a duty in the grand onset against sin. "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sunday schools." And in page 5th of the same work, "And the ex-

perience of the civilized world demonstrates that the character of the man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools *of a different description*, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this, rather than tamely issue sentiments which, in their consciences, they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast they have proved by their third report of 1817. On the first page I find [here Mr. Powell read another book which had been laid upon his desk] that "1,616,796 publications which added to those issued by the society in the two preceding years, make a grand total of 3,741,341." Not satisfied, sir, with this vain-glorious display in their regular reports, republished and circulated in their magazines, they have appended a catalogue to one of their works, wherein they have reiterated in stronger terms, if practicable, the great object of their association.—[Here Mr. Powell again turning to Mr. Duncan, said] will the gentleman receive this as a fact? Will he consider their own statements as worthy of regard? Or will he contend, that, in the assumption of the power to alter books, to change the *ideas* of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice; yet they say in their catalogue, "While the committee feel the immense responsibility which they assume in becoming *dictators to the consciences of thousands of immortal beings on the great and all important subject of the welfare of their souls*, while they dread the consequences of uttering *forgeries*, or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which, in their consciences, they believe to be false or inconsistent with the purity of divine truth." They continue in the same page to assert, "In preparing works for the press, the utmost liberty is used with regard to whatever is republished by them,"

and "in changing even the *ideas*." They alter the arrangement, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines subservient to their dictatorial will.

We are told that the managers did not write the passage predicting that political influence which "in ten years is to assume all the power of the country," and in ten years is to turn us all out of our seats. We are told that it was written by a clergyman. Is it on that account of less force? It has been urged that it was written by a *Connecticut* clergyman. The gentleman has foreborne to make comment on this point. He exultingly exclaimed it was only the production of a Sunday school teacher. Would he have us infer that it should therefore be rejected as futile and unworthy of belief? No, sir, he will not venture to tell us this. He has told us much which I did not expect to hear. He has introduced an Episcopal bishop with some irrelevant and harsh remarks, which I shall pass by as unworthy of my regard. I am concerned that my friend, in his happy vein of sarcasm, has placed Dr. Ely in a ludicrous light. "Poor Dr. Ely," as he calls him. Heaven forbid that I should dare to call him poor, or to compare him to "a scare crow," or to "the pope." He has coupled him with general Jackson, and attempted to excite the Jackson feeling in this house. I regret that he has done so, although I well know his appeal will avail naught. I have never seen, sir, any instance, in which that feeling has been excited on this floor, and I am well assured it never will be exerted, except on fit occasions, if such can here arise in relation to the great contest for political sway. I cannot conceive by what motive he could be impelled to introduce general Jackson's name, unless it be from the connection in his own mind with the views of the agents of the Sunday School Union, and their determination in "ten or at most twenty" years, to establish ecclesiastical domination, and the union of church and state. [Here Mr. Powell read from the 3d report of the Sunday School Union, May, 1827, page 17.] "The annual report of the board of managers was then read by the Rev. Dr. Ely, of the third Presbyterian church, by whom it was written." I will ask my colleague is not poor Dr. Ely, by this passage identified with the Sunday School Union as the expounder of their views, as the writer of their report?

[Here Mr. Powell read the following extracts from Dr. Ely's sermon:—]

"In other words, our presidents, secretaries of the government, senators and other representatives in Congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith."

"Our rulers, like many other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to truth, profess faith in Christ, keep the sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word. *be baptized and celebrate the Lord's supper.* ** The electors of these five classes of true Christians united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties.

"The PRESBYTERIANS alone could bring *half a million of electors into the field.*

"I propose, fellow-citizens, a new sort of union, or if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join.

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian. * * It will be objected that my plan of a truly Christian party in politics *will make hypocrites.* We are not answerable for their hypocrisy if it does."

We have seen, continued Mr. Powell, that a reverend and erudite gentleman, whose piety and good works might have been taken as a guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ the "disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday schools. If this gentleman, justly elevated by talents, so highly embellished by learning, and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not

to expect from ignorant and bigotted satelites, radiating light and heat from a grand luminary, a "retrospective theologian," a Michavelian politician, soaring in regions of visionary philosophy, calling on half a million of followers, to rally for the exclusion of all men who are not "orthodox" from the polls.

This reverend and meek Christian, we have seen, is not merely the associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their report; and, I have their own authority, to write their report; thus made the guide of the vast machine, prepared to "*force out of circulation*" all works which they do not approve—to force upon "*schools of a different description,*" books which they have mutilated, still sanctioned by the authority of the original authors' names, although perverted and adapted to the tastes of those who are to be trained as implicit believers in that which the Christian pastor happens to deem the orthodox faith.

That the managers of the Sunday School Union are full well impressed with the danger of clerical interference, is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce in opposition to their prayer for a charter, is evident from the fact, that they have told you, that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination with which all these movements are fraught, they have been seduced from their purpose by that good feeling—that Christian acquiescence, that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

They have assured us that all men and all children, and of all denominations are alike objects of their fostering care, and that no religious creed—no sectarian feeling, no desire but that of doing good, can operate upon their minds. I believe them, they are incapable of falsehood, it is not possible to make them designedly do wrong, I repeat, it is not of them I have fear, nor is it of men remarkable as the reverend pastor, that I have dread: for I am assured that he is stimulated by an honest desire, to make all men Christians after his own fashion—to make them all happy in his own

way—to make them all orthodox in his own faith; he has told us this, and he has told us the truth. Nor have I objection to the denomination of Christians whom he would lead. I am not one of those who would denounce them as sectarians—who are disposed to deny to them the full measure of good intentions and good works. I am satisfied, sir, there are no Christians whose usefulness here, whose prospects of eternal bliss hereafter, are better established than those of that portion of the community distinguished by their name. Far be it from me to entertain doubt, or tacitly to submit to insinuation which could cast aspersion upon them. I have, sir, resisted upon this floor, what I conceived to be an attack upon the trustees and professors of a neighbouring college, because accidental association, and the unalterable affinity of juxta position, had not failed to operate upon these Presbyterians, as it must do, ever has done, and always will do upon all men, whether high churchmen, Mohammedans or Jews.

It is to the casuistical workings of priestcraft—the ceaseless efforts of misguided men, whose brains inflamed by any passion, would make them humble and willing tools, prepared either to act as decorated pageants in the grand army, as it is called, in a crusade for political power, or to submit as ejaculating martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal. This is strong language, but sir, have we not been told that "all the political power in the country within ten or twenty years shall be in the hands of persons whose characters have been formed at Sunday schools"—formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are dictators to the consciences of thousands of immortal beings—of those whose organ utters anathemas from the house of God, calling on his followers to form a "Christian party in politics," to be supported by half a million of followers—to establish ecclesiastical domination—the rites of baptism—the orthodox faith throughout the land.

Such consequences are not to be apprehended within our day, but they are to be apprehended, if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they

have prepared for our file, authorizing them "for ever hereafter to hold all and all manner of lands, tenements and hereditaments," without limitation of time or capital, but merely acquiescing in the limitation of monied income, not to exceed ten thousand dollars per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the reverend gentleman told us, from the pulpit, in the house of God, that he would marshal his forces,—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been "baptized"—who are not orthodox in their faith—"those who are not Presbyterians." Can it be believed that this gentleman whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean, to be seriously received, or that having said it, he would not act upon it, or that he acting upon it would disregard the means which we have been told would in ten years give effect to the great end? Would he not in his pious endeavors to do that which he conscientiously thinks right, forbear to apply his eloquence? Would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creeds, whose purposes, and whose objects are not consistent with his own? But, sir, how is the fact? A reverend gentleman has already been employed with a large salary to take the field," a missionary fund has been established, collected from the auxiliary schools connected with the vast machine.

A grand system of proselytism has been formed, rules are given for the modes of attack upon the old and young—"The hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I must again absolve the gentleman at the head of this institution; and, sir, most emphatically do I except those whose names are embodied in your bill with their consent, and those whose names are so *embodied without their consent*, and those who have contributed by their money and their countenance, to objects of the Sunday School Union, from all grounds of accusation—from all suspicion of aught unjust or unfair.

I shall be forgiven, I trust, by them, if in obedience to my oath to defend the constitution, I oppose a deliberate plan to exclude in ten or twenty years, any set of men whether educated or uneducated, whether "orthodox" or heterodox from the political power of the country: a plan avowedly to operate in destroying the freedom of the press—in fact to establish ecclesiastical domination throughout the land.

Mr. Powell remarked that he should notice the defects of the bill, when it came under second reading.

For the Christian Messenger.

Brother Stone,—At the request of Bro: Kinkade, I will offer a few remarks in reply to what he has said in his concluding remarks to Philip, Vol. 2, No. 4, C. M. Should you think them worthy of his, or the publick's notice, you will please to give them a place in your useful paper.

Bro: Kinkade criticises on Philip's remarks, "that every member, whether preacher or not, is responsible to the church, and to the church alone." He says, "If we are responsible to the church alone, we cannot be accountable to God, nor to our brethern in the ministry." I understand Philip as having reference to that authority with which Christ has invested the church, Matt. xviii. 17: "And if he shall neglect to hear them, tell it unto the church, and if he neglect to hear the church, let him be unto thee as a heathen," &c. 1 Cor. v. 12, "Do not ye (the church) judge them that are within, but them that are without God judgeth," &c. If God has authorized no tribunal but the church, he who submits to the church submits to God, and in so doing will submit to his brethren in the ministry, they being members of the Church of Christ. Bro: K. has not brought any proof that there is any tribunal authorized of God besides the church; nor do I recollect of any in the New Testament. He says again—"We who were brought into the pastoral office through the order of his ministry"—Does Bro: K. believe that there has been a regular succession of the ministry from the Apostles? If so, among what denomination is it found?—or is it among all? The only persons I ever heard express this belief of themselves, were some of the weak among the Baptists. He gives the idea that the ministers should be in subjection to the ministers from whom they received their authority. What authority? I ask. Ordination, I suppose. Is brother K. willing to be in subjection to those from whom he received his authority? Does he think it is right for all preachers to do so? Then a Baptist must be subject to the Baptists: for he received his authority from them; and so with the preachers of every denomination. Would not this establish partyism on a permanent basis? He asks again, "If every preacher is responsible to the church alone, what is the use of conference?" Ah! that is the question; for I doubt whether any impartial mind upon a particular examination of the scriptures alluded to, will say that they support the idea of either a general or annual conference, as common in the world at the present day. The xv. of Acts gives us an account of a dispute among the brethren at Antioch about circumcision. The Holy Ghost had not uttered all the truth necessary to be known. Therefore they had to go to Jerusalem to the apostles in order to obtain the voice of the Holy Ghost. This obtained, the matter was settled. Is there any think in this chapter, that gives the least idea, that this was an appointment, previously made for the apostles and elders in certain bounds to come together to confer?—or that they made any other appointment? He says, "It (this meeting) was composed of apostles and elders." But I read, verse 22, "Then pleased it the apostles and elders, *with the whole church*, to send," &c. 23. "The apostles, and elders, and *brethren*, send greeting," &c. The 2d chap. of Galatians, I think, conveys no idea, that there was, either a general or annual conference. Paul says, "I went up by revelation, and communicated to them that gospel, which I preached among the gentiles, but privately," &c. The apostles, who had been with Christ during his stay in the world, were first in authority. Hence it was revealed to Paul that he should go up to Jerusalem and communicate to them the gospel, which he had preached, and obtain their approbation. This gave him more influence, especially among the believing Jews. The conference spoken of here, certainly means no more than conferring together as men do in common; for there is no account of this being a previous appointment of the apostles and elders to come together; nor do we read, they, at this time, made any such appointment. He says again: "Philip will never see the preachers arrogating this right. It is already vested in them by Jesus Christ." Here, notice, Philip says: "A meeting among us arrogating," &c. Bro: K. says, The ministers of Christ, &c. It is vested in them. I think there is a parti-

cular difference between a meeting, exercising the authority to govern the churches, and elders exercising that authority. The former, I think, wants the divine sanction, while the latter is the gospel plan of church government, as bro: K. has abundantly proved. In the address of Christ to the seven angels of the seven churches, they are addressed as exercising individual government over the churches, each is accountable for the wrongs in his own church. I am persuaded they knew nothing of an annual or general conference. Bro: K. seems to think, arguments made in conference, should be obligatory on its members. What might we expect from a conference of preachers composed of men, who looked upon themselves as bro: K. seems to think of himself, and those from whom he received his authority. A superior order of men, not subject to the churches, divinely called, inspired, and authorised to govern the churches, acting under a divine charter in conference, advocating arguments obligatory on its members, and if obligatory on them, certainly on the lower order. However, this would not be the first conference of fallible men, who have had, or who have pretended to have such views of themselves and their authority. But, what have such conferences done? I answer; they have even done that, against which the christian churches have ever protested, as far I have had knowledge.—They have ever lorded over the consciences of men. And how it could be otherwise, if arguments made in conference were obligatory on men, I am at a loss to see. That bro: K. thinks himself, and those who possess the like authority, above the church, is evident to me from his own words. He says, "The phrase, 'Feed the flock of God which is among you,' proves that the elders were themselves a widely extended community."—Again: "They were an order of men, distinct from other christians." Again he say, "There is as much necessity for the former (the preachers) to be united in conference, as for the latter (the private christians) to be joined in a church." Again he says, "No man can serve two masters,"—referring to the elders and the church. If this be correct, preachers are not included in the xviii. chap. of Mat. or the v. of 1 Cor. According to bro: K's. views, preachers, not being subject to the church, have to be judged by their God and one another. But what will they do for a rule to judge one another by? For in all the New Testament, I do not recollect a word about elders joining together, as a

distinct community, to deal with one another. I differ in opinion from bro: K. where he says, "Peter commands the elders all to be subject one to another," &c. Peter's words are 1 Pet. v. 5: "Likewise, ye younger, submit yourselves to to the elder.. Yea, all of you be subject one to another, and be clothed with humility." Are not the younger spoken of in contradistinction from the elders? and can they at the same time be both younger and elder? Does not the words, "Yea; all of you," include elders, younger, and all that are addressed in this epistle? I refer bro: K. and those who believe with him to Mat. xx. 26: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man" &c. Luke xxii. 25, Mat. xviii. 3–4, Luke xxiii. 11–12, Mark x. 44–45.

ABNER HILL.

March 21, 1828.

LETTER II.

TO —— A PRESBYTERIAN PREACHER.

Dear Sir: According to promise in my last, I proceed to give you the result of my re-examination of the doctrine of atonement, as stated by me in my books formerly written.

1. I cannot doubt that our definition of atonement is correct. We define it as meaning *reconciliation*. This I am constrained to believe from the force of evidence. The translators have rendered the Hebrew word *keper*, and the Greek word *katallage*, sometimes *atonement*, and sometimes *reconciliation*. Lev. xvi. 18, 20. Lev. vi. 30. Rom. v. 10, 11, &c. The word atone is a compound of the two words *at* and *one*, and the meaning of *at-one* is to be reconciled. Acts vii. 26. 1 Macc. i. 5. Shakespeare, one of the best writers of the English language, uses the word *atone* actively to signify to reconcile. See King Richard 2d.

"We were not born to sue but to command:
Which since we cannot do to make you friends,
Be ready, as your lives shall answer for it,
At Coventry, upon Saint Lambert's day;
There shall your swords and lances arbitrate
The swelling difference of your settled hate;
Since we cannot *atone* you, we shall see
Justice design the victors chivalry"— p. 369.

2'ly. I cannot indulge a doubt of our application of the doctrine as being correct. I have stated that between the holy God and holy man existed a close and sweet union—That sin broke this union, "Your iniquities have separated between you and your God." Isai LIX. 2—That Christ came, lived, died and rose again for the purpose of destroying this separation, or of taking away sin, and thus to at-one or reconcile us to God—That this *at-one-ment*, reconciliation, or union between the holy God and unholy man is impossible till man is purged or cleansed from sin by the blood of Christ and made holy as God is holy. 2 Cor. VI. 14–16. Then, and not till then, can they be reconciled; for God's holy nature, his holy law, and government, can ever be at-one with man's unholy nature, nor can man's unholy nature ever be *at-one* with God's holy nature. One of the two must be changed into the nature of the other before a reconciliation can be effected. God cannot change; therefore, man must, or reman forever separated from God. The truth of these principles, we think, no christian will deny.

To effect this great change or reconciliation of the fallen world to God, was the Lord Jesus sent from heaven. "For God was in (by) Christ reconciling the world unto himself—"That he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." "For it pleased the Father, that in him should all fulness dwell, And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven?"—Jew or Gentile). "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." "For if when we were enemies, we were reconciled to God by the death of his Son—" &c. 2. Cor. XVIII. 19. Eph. II. 16. Col. I. 20, 21. Rom. V. 10.

As the great Ambassador from heaven came to this rebel world to reconcile it to God, so the gospel is ordained the means of effecting it. Hence it is called the ministry and word of reconciliation." 2 Cor. v. 19, 20. This ministry and word was committed to his ambassadors the apostles. Their work was, by this means, to reconcile the world unto God. This word or gospel, committed to them, is epitomized by the apostle thus, "That Christ died according to the scriptures, that he was buried and rose again the third day according to the scriptures." 1 Cor. XV. 1–4.

No christian of any name will deny that *we* are reconciled to God by the death of his Son; and none will affirm that the unholy or unregenerated man in that state can be reconciled to the holy God, his law or his government; unless that light can have communion with darkness, and righteousness have fellowship with unrighteousness; and Christ have concord with Belial—or that natures direcly opposed can amalgamate and unite. Reconciliation is the end to be effected, and the blood of Christ is the means by which it is to be effected. By his blood we are said to be purged, cleansed, redeemed and washed from sin—to be justified, and sanctified—to have sin taken away, and put away from us—to have it remitted and forgiven. When the poor defiled sinner is thus washed, purged and sanctified or made holy, then he is reconciled to God, his law and government; but not before. This is thought to be too plain to be contradicted. So plain that my mind is at perfect rest without wavering.

It is equally plain to me that these divine effects of the blood of Christ are not experienced by an unbeliever—for no unbeliever is purged, cleansed or sanctified from sin—no unbeliever is justified or forgiven—no unbeliever is reconciled to God. These things are experienced by the believer only—he only is justified, sanctified and reconciled to God.

Thus far, sir, I am persuaded you have no objections against our views of atonement. We all agree that the death of Christ is the means by which these effects are produced in the believer; But *how* these means operate in the production of these effects has been a perplexing inquiry. Doct. McGee, the boasted champion of *orthodox* atonement, often stating that the death of Christ was the means, confesses his ignorance as to the manner in which these means operate, and tells us plainly "that he does not know, nor does it concern him to know." I am afraid of speculating on divine subjects; christianity has bled from every vein by its professed friends, indulging too freely in this way. Yet for the sake of elucidation I will venture to state a case. In the early settlement of this country two men of very opposite characters lived in the same neighborhood. One was a man in whom every virtue dwelt, and he approached as near perfection as our mortal state would admit of. He had the means too by which his virtues could shine in relieving the distressed, and blessing the poor. The other man was malevolent and wicked, and poverty and wretchedness were his companions. He envied,

hated and calumniated his good neighbor, and endeavored to injure him as much as he could, believing without a cause that this good man was his enemy. Yet were all the wants of this poor wretch abundantly supplied, and these supplies sent by this good man, but not known by this enemy whence they came. In the mean time a savage band of Indians apprehended this wretched man, dragged him off in triumph, and determined to feast their eyes with his torture and death. The good man heard of his capture with grief; he had a son, bearing the very image of his father's virtues. He sent his willing son to rescue his poor neighbor—The son with a few domestics in haste pursued the savages—he overtook them in the wilderness surrounding the victim of their vengeance, who was pinioned to a tree; they had placed piles of dry wood around him, and were in the very act of putting in the fire. The son rushed on them, freed the captive; but in doing this lost his life. The poor man returned home—learned whence all his blessings had for so long a time flowed, and that it was by the love of this good man in sending his son that he was saved from death. What were his reflections? Have I viewed this my benefactor, my best, my only friend, as my enemy? Have not all my supplies, my comforts of life, my entire support flowed from his kind hand? Has not his benevolence and death, at the expence of his darling son's life, freed me from death? Wretch that I am! Have I been his enemy, and done him all the injury in my power! O my burdened, my pained heart! I will go in tears and confess my sins to my kind benefactor! I will humbly ask forgiveness! He hastens to execute the purpose of his heart. With what pleasure does the good man see the change! with what delight does he utter the forgiveness of his heart? He has overcome his enemy with good, by which he has heaped coals of fire on his head, and melted him down to a right spirit and temper. From this it is plain that the whole change was effected in the wicked man. The good man was the same, and needed no change.

The application is perfectly easy. By his goodness God leads his creatures to repentance, and this goodness and love are seen in all his gifts to the children of men; but eminently seen in the gift, life, death and resurrection of his Son. Had his Son not been sent to rescue us from our enemies—had he not died and risen again we must have perished and sunk down into everlasting punishment without hope. The be-

lief of this brings us to confess our sins with a broken heart; and God graciously forgives! The whole change has taken place in us, not in God. The very effects of the blood of Christ, as before proved, are to purge, cleanse, and sanctify. Now it must be granted that these effects are inapplicable to God—he is not purged, cleansed nor sanctified—Man, defiled man only, is the subject of purging, cleansing, and sanctification. In not one passage in the scriptures is the blood of Christ said to produce these effects in God, his law or government. And yet, is it not strange that *the orthodox* represent the blood of Christ as reconciling God to man—of satisfying his law and justice—of purchasing his favor, &c.?—And is it not more strange that these speculations should be made terms of christian fellowship?—We are happy to learn that orthodoxy on this point is becoming less rigid, and more inclined to truth. Doc: McGee says "The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have made God *placable*, but merely viewed as a means appointed by infinite wisdom, by which to bestow forgiveness." To this sentiment I most cordially subscribe. Would to God my friend could do the same! You were pleased to say in our last conversation that you pitied me on account of my errors. On this point I do not feel that I am an object of pity; but do heartily reciprocate that affection for you.

I have really thought the views of some of the orthodox on atonement, are a complete burlesque and misrepresentation of religion. As an illustration of this remark I give an extract from Flavel's sermons. Vol 1. Serm. 3.

EXTRACT FROM FLAVEL.

"Christ having told God how ready and fit he was for his service, he will know of him what reward he shall have for his work; for he resolves his blood shall not be sold at low and cheap rates. Hereupon (*Isaiah* xlix 3.) the Father offers him the elect of Israel for his reward, bidding low at first (as they that make bargains use to do) and only offers him that small remnant, still intending to bid higher. But Christ will not be satisfied with these; he values his blood higher than so; therefore, in *ver.* 4, he is brought in complaining, *I have labored in vain and spent my strength for nought:* This is but a small reward for so great a suffering as I must undergo; my blood is of much more worth than this comes to, and will be sufficient to redeem all the elect dispersed among the

Isles of the Gentiles. Hereupon the Father comes up higher, and tells him, he intends to reward him better than so, and therefore," &c.

* * * * * *

"The persons transacting and dealing together in this covenant are indeed great persons, God the Father, and God the Son, the former as a *creditor*, the latter as *surety*. The Father stands upon satisfaction, the Son engages to give it. If it be demanded why the Father and the Spirit might not as well have treated upon our redemption, as the Father and the Son? It is answered," &c. Our readers will be satisfied, we think, without the answer

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"And forasmuch as God knew it was a hard and difficult work his Son was to undertake, a work that would have broken the backs of all the Angels in Heaven, and men on earth, had they engaged in it, therefore he promises to stand by him, and assist, and strengthen him for it. So Isaiah, xlii. 5, 6, 7."

The work of redemption it seems was so hard, that it was necessary for omnipotence to be strengthened in its accomplishment. It is afterwards said however, that both the federates in the covenant were 'infinitely able and faithful to perform their parts.'

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"They were hard and difficult terms indeed, on which Christ received the elect from the Father's hand; it was, as you have heard, to pour out his soul unto death, or not to enjoy a soul of you. Here you may suppose the Father to say, when driving this bargain with Christ for you:

Father. My son, here be a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice. Justice demands satisfaction from them, or will satisfy itself in the eternal ruin of them. What shall be done for these souls? And thus Christ returns:

Son. O my father, such is my love to and pity for them, that rather than they should perish eternally, I will be responsible for them as their surety. Bring in all thy bills, that I may see what they owe thee. *Lord*, bring them all in, that there may be no after reckonings with them; at my hands shalt thou require it. I will rather choose to suffer thy wrath, than they should suffer it. Upon me, my Father, upon me, be all their debt.

Father. But, my Son, if you undertake for them, thou must reckon to pay the last mite; expect no abatements; if I spare them, I will not spare thee.

Son. Content, Father, let it be so. Charge it all upon me, I am able to discharge it; and though it prove a kind of undoing of me, though it impoverish all my riches, empty all my treasures, (for so indeed it did, 2 Cor. viii. 9. *Though he were rich, yet for our sakes he became poor,*) yet I am content to undertake it."

The subject of atonement shall be continued in our next number. EDITOR.

TO BRO: JOHN SCOTT:

Yours has just come to hand. I must confess that I was not a little surprized to find my communication, Vol: 2, No. 4, so entirely misunderstood by you and the people around you. I was briefly remarking on the words of Jesus—"I have the keys of hell and of death." I observed that the word *hell* (hades) does not mean the place of torment: for it is said "that death and *hell* (*hades*) were cast into the lake that burneth with fire and brimstone." *Hell* (or *hades*) represents that invisible state or place, which receives and retains the soul after its separation from the body till the resurrection—and *death* represents that which receives the body from (the time of) its dissolution from the soul till the resurrection."—From this you have concluded:

1. That I believe that *hell* is not a place of torment.
2. That I make no difference between the righteous and the wicked, during the interval, from death till the resurrection.
3. That I have so united *hell* and *the grave* by the word *hades*, that I have brought in the doctrine of materialism.
4. And that the soul of Jesus was in *hell*.

Had you attended to my former writings, you would have found me as far from these ideas as you yourself can possibly be. That *hades*, translated *hell*, is not the place of torment, I believe—Yet in *hades* the righteous are happy, and in *hades* the wicked are miserable, and remain so till the resurrection. This at once destroys the idea of materialism, and stands in opposition to our Lord's being in *hell* as meaning the place of torment.

I advise you to read Doc: G. Campbell's note on the words *hades* and *gehenna*, each translated *hell*. This note you will

find in A. Campbell's Appendix to the New Testament lately published by him. It will remove every difficulty from your mind, and give you a perfect understanding of my ideas. The note is too lengthy for insertion on our pages, else I should gladly do it. EDITOR.

AN ENQUIRY BY ANANIAS ALLEN.

"The words soul and spirit, are, I believe, admitted by all to be of synonimous import. If the Son of God became the soul of a human body, can there be any consistency in affirming that the Son of God personally suffered and died?—Would it not appear more reasonable to say, that the body only died, and that the soul ascended where it was before?

ANSWER.

DEAR BRO:—Your difficulty appears to have originated from a misunderstanding of Mr. Worcester and myself. You think that we have denied that the soul or spirit of Jesus was a person. Such an idea never entered my mind. The contrary I have uniformly maintained. You think that the soul of Christ could not die. This conclusion is drawn from an incorrect definition of death. The true definition of death is, the separation of the soul from the body, by suffering or other means. Thus Moses defines it. Gen: xxxv. 18. "And it came to pass as her soul was in departing, (for she died) that she called his name Benoni." So it is said that Moses died, and that God buried him—Yet while his body was dissolved in dust, his soul was alive; for it appeared with Christ on the mount of transfiguration. So Abraham, Isaac & Jacob were dead; yet said Jesus to the Sadducess, who not only denied the resurrection of the body, but also the existence of spirits, "ye do err not knowing the scriptures; for God said 'I am the God of Abraham, and the God of Isaac and the God of Jacob. But God is not the God of the dead, but, of the living." From this it is plain that Abraham, Isaac and Jacob were yet living, not their bodies, for they were under the power of death; therefore their souls. Their death was a separation of soul and body. When I say that Christ died on Calvary, I mean the same thing as when I say that Jacob died in Egypt, that is, their souls were separated from their bodies. I might multiply scripture-proofs on this point; but think it unnecessary. Farewell.

EDITOR.

REPORTS.

It is truly astonishing to us, that so little regard is paid to veracity in this day of tumult in our land. One has lately affirmed that he heard me say that the blood of Christ had no more virtue than the blood of a squirrel—another reports that I told him that his blood had no more virtue than that of a toad—another has affirmed that I told him that Jesus Christ was nothing but a man—a mere creature—another, that I lately spent two hours in attempting to prove that there was no necessity for the death of Christ—another reports that I had lately dreamed that I was wrong and on the way to destruction, and leading many with me there—that in alarm I had recanted my errors and was on the eve of again uniting with the Presbyterians, &c. &c. Not one of these statements are true, nor have they the shadow of truth. Some of the reporters are well known to me, and before this, have been respected by me as good men. They, and the world are defied to substantiate any of these charges against me, or any of my brethren in the ministry. That cause must labor and ultimately fail, which needs the prop of falsehood and calumny. These men well know that they never heard us make these declarations. We feel pity for them, and advise them to repent and be converted that their sins may be blotted out. Their religion is a party zeal which will not stand the trying day which is just ahead. *Pious frauds*, so called, were in the worst days of Christianity, considered justifiable, if good was the object. These reporters in making these false statements might have thought they were doing God service by destroying our influence in society. So did Saul when butchering the innocent Christians. But Saul saw his error and repented; may these reporters do likewise. EDITOR.

REVIVALS.

FAYETTE COUNTY, KY. May 9th, 1828.

BRO: STONE,—Since the date of my last communication to you, I have, with my brethren and sisters in different places, enjoyed comfortable and refreshing seasons—have seen truth mightily prevail, and beheld with joy many embrace the Saviour by faith, and receive the one *baptism*. I could be particular, and perhaps in some instances interesting to your readers, but lest I should occupy too much of your paper, I shall necessarily be brief—Nor should I communicate at all,

but from an impression that it must ever be interesting to our brethren to hear how we are doing, *especially* if it is for the good and advancement of the great cause of the Saviour.

On the 2d Lord's day of March, and the day before, we had a very interesting meeting at Union; a number united with the church; we immersed ten during the meeting; since which time, ten have joined at the same place, and seven immersed.

At Antioch, we have also had many comfortable meetings since the date of my former letter; fourteen have been added to the church, and fifteen immersed.

In Paris the good work of the Lord is still progressings. I am unable to state the precise number of additions, but it is, I think, near thirty. We immersed twelve the last Lord's day we attended there.

At Cynthiana, where I constituted a church sometime last summer, with twelve or thirteen members, a very considerable revival has commenced; twenty-eight have recently been added to the church. On the 26th, 27th and 28th of last month, we had one of the most interesting meetings there I ever saw; the congregations were unusually large, solemn and attentive; and seemed deeply affected by be word of truth. About one hundred united in the Lord's supper; thirteen joined during the meeting, and eleven were immersed, and twelve or fifteen are now waiting to submit to the same command. We left crowds of weeping mourners crying for mercy.

On the last of March we attended a four days meeting in Harrodsburg. It was truly a refreshing time to God's children—a comforting season to mourners—while sinners appeared considerably awakened to a sense of their danger, and solemn responsibility to God. A great number surrounded the table of the Lord; among the number were many *Methodists*, whose hearts seemed warmed by the love of God; and some of the Presbyterians, members of Mr. Clelland's congregation, could not be restrained from uniting with God's people in commemorating the dying sufferings of our common *Lord*. They participated with us in every part of our worship, with much satisfaction throughout the meeting. Let us be thankful to God, that we see bigotry so rapidly giving way, and the pure principles of gospel liberty generally prevailing in our land. Let us, my dear brethren, *thank God and take courage*, knowing in whom we have believed; remembering that he who is for us is more and mightier than all that are against us. Yours, to serve in gospel bonds. THO: M. ALLEN.

P. S. The additions to the churches mentioned above, include only such as have been added since the date of my last letter. T. M. A.

Postcript.—On the last Saturday and Lord's day, I attended a meeting in Cynthiana, of a most interesting character. I spoke twice on Saturday to attentive congregations. On Lord's day the assembly was unusually large, and solemn; seven united with the church while I was there, and thirteen were immersed.—Perhaps more solemnity was never apparent in any assembly in the place, than was evinced while the believers were receiving the one baptism—Many were weeping in the assembly; and from appearances, I have no doubt but many other additions would have been made to the church, if I had not been unexpectedly called home. Just before our evening meeting commenced, a messenger arrived for me, bringing the distressing intelligence of the death of my only sister, Mrs. Russell, who died very suddenly on that morning, (the 25th). Our parents left but two children. We left Virginia, and settled near each other. She professed religion not long after me, united with the church of Christ at Union, was exemplary as a christian, and died in the blissful prospect of immortality and eternal life. May God support me by his grace, and enable me to die an expectant of the same glory. With an aching heart I immediately set out for home; and am unable to say how the meeting closed. Yours, T. M. ALLEN.

27th May, 1828.

MAY, 1828.

BRO: STONE.—On the 3d Lord's day of April, brother S. Hughes, bro: Eckols and myself, attended a communion at Union meeting-house, in Fleming county. On Saturday, the prospect was quite gloomy; not more than a dozen persons attended. On Lord's day the prospect began to brighten. The congregation was large, attentive and solemn. On Sunday night we had truly a glorious meeting; near twenty came forward, bathed in tears, requesting us to pray for them: four joined the church. On Monday, the congregation was not large, but very solemn. On the 2d Lord's day

of May we appointed another communion meeting at that place, which I have attended: and I rejoice to state, that from the first communion in April, which I attended, till the close of the second in May, there have been about thirty-five added to the church. The work is still progressing. Since my last communication, in relation to the work of God at Concord, there have been something like fifty more added to the church. Wishing you grace, mercy and peace, I subscribe myself your brother in Christ.

JOHN ROGERS.

We have just learnt that the work of Emanuel is still gloriously advancing at the Republican. Yesterday (June 1st) nineteen were baptized, and ten or twelve more received. At Mount Tabor the same good work progresses. Also at Antioch; the number received and baptized there on yesterday we have not heard particularly. Let us be thankful, and walk worthy of our profession, and great will be the peace and increase of Zion.

EDITOR.

OBITUARY.

On May 21st, 1828, Died, near Georgetown, Mrs. Elizabeth Moseby, Sen'r. after a long and painful illness. Never did we witness more christian patience and resignation in any than we saw evidenced in her. Some years before her death she publicly professed faith in the Son of God, and became a member of the Christian church in Georgetown; and ever after honored her profession by a life of piety. She longed to be with her Lord, long before she expired. At length she obtained the wish of her heart.

OBITUARY.

Died, in Bartholomew county, Indiana, on the 15th April, Mrs. Lucy McCoy, in the joyful hope of immortality.

The Editor has long been solicited to republish our Christian book, corrected and enlarged. For good reasons he has declined the work for two years; but has now determined to do it, providing the preaching brethren especially, shall obtain a sufficient subscription for it. Their approbation will be known by letters post paid.

EDITOR.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—Paul.

Vol. II.] Georgetown, Ky. July 1828. [No. 9.

From the Gospel Luminary.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

When I speak of the ancient order, I mean the order of the New Testament; one inch short of that, will not satisfy me. In that book the church is called the body of Christ. "And gave him to be head over all things to the church, which is his body." *Ephes.* i. 22, 23. "Now ye are the body of Christ, and members in particular." 1 *Cor.* xii. 27. Of this body Christ is the head; the members of the church possessing different spitual gifts; its principle of life is the Holy Spirit, by which the whole body was brought into existence, is regulated, and kept in action. Hence Paul says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit. To another the gifts of healing by the same Spirit: To another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ." 1 *Cor.* xii. 8–12. Paul considers these different spiritual gifts as being, each in its place, as necessary and useful to the church, as the different members of the human body are to a man. Hence he says, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?" Verses 17. 19. The government, or discipline of the church, was, among the primitive Christians, administered by divinely inspired men, whom God placed in the church, each one in his proper order. Hence Paul says, "And he hath set some in the