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NOTICE.

The postage of letters and communications sent us, is very oppressive to us—two or three dollars a week are paid by us. Let it be understood that none but our agents are permitted by us to send us letters without paying the postage; we also except our particular friends.

EDITORS.

TO CORRESPONDENTS.

Various articles which have been handed in for publication, we have been compelled to omit, for the want of room. They shall appear in our next.

EDITORS.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

VOL. VI.] GEORGETOWN, KY. APRIL, 1832. [No. 4

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

DIALOGUE CONTINUED FROM PAGE 73.

Tho. My mind has been absorbed in the all engrossing subject of our late conversation. I have been laboring hard to establish my position in the existence of God, from arguments independent of revelation. I have long admitted that all our knowledge was derived from the five senses; for this philosophy I have strenuously contended—but I never saw, till our last conversation, that it sapped the foundation of my faith, that there was a God. I now plainly see, that I have learned this truth, not from the book of nature, but from some other source. Admitting this, I evidently saw my superstructure fall, the foundation being removed. Your argument that Jesus was the Messiah of God, founded on prophecies, and their fulfilment has occupied much of my time, and attention. My mind is prepared to attend to farther arguments on this subject—a subject to me interesting and important. Do, sir, if you have any other arguments to prove that Jesus is the son of God, let me hear them.

Pet. I am truly glad to find you inclined to listen to arguments in favor of revelation. You have admitted in fact, that your belief in the existence and perfections of Deity is not founded on what is termed the book of nature, therefore it must be on the book of revelation.

I now proceed to prove that Jesus is the Christ the son of God, from the works which he performed, and the works performed in his name by his Apostles. With infinite ease, he by a word or by a touch, healed the most obstinate diseases, such as the skill of men and power of medicines could never reach nor heal. He with the same ease opened the eyes of the blind—unstoped

the deaf ears—caused the dumb to speak—the lame to walk, and the dead to rise. With a word he calmed the raging seas and controlled nature at his will. The history of his life, is a history of wonders and miracles. To these works he appealed as proof that he was the Messiah, sent by the Father to be the savior of the world. And surely my friend will admit the proof decisive of this fact.

Tho. Ah! if these works were really done by him, I acknowledge the proof would be decisive. But I believe these things were mere fabrications of designing men to impose upon the world.

Pet. Faith or belief is produced by evidence. Pray my friend, tell me what evidence you have, from which you have believed that those works recorded as performed by Jesus were fabrications, and therefore not performed by him? Have you any counter evidence of competent witnesses?—witnesses, who lived at the time and place when, and where they are said to be performed? We challenge the world to produce such testimony. I have proved that friends and foes have united from the beginning, in acknowledging that the works were done, which are recorded. Not one has denied the fact. Now tell me, what counter evidence have you that they were not done? On what evidence do you found your faith that they were mere fabrications? Surely, my friend, who so loudly and zealously boasts of reason, will blush to act contrary to it, in professing to believe any thing without evidence.

Tho. I am not prepared to produce such counter evidence at present. But men of former days—men of profound erudition and research, have denied that those miracles were ever really performed. I have not been particular to examine their authority for this belief. They may have taken for granted what needed proof as I have probably done. But might not the Apostles have stated, many years after the death of their leader, that such miracles were done by him in life, which were never done?

Pet. We may make a thousand suppositions and cavils, but what weight have they against matters of fact? The Apostles or witnesses, some of them, published their testimony in the very land and age in which these miracles were done. They challenged investigation. Had those works not have been done, how easily could they have been detected! They were not done in a corner; but generally in the view of hundreds and thousands. How easily could enemies (and they were not few, nor negligent of testimony to overthrow a religion, which was upsetting their long established systems of theology, on which depended their hopes, their wealth, honor and reputation)—how easily could such enemies have detected the imposture! I will advert to a few of the many works recorded. The resurrection of Lazarus from the dead. It is recorded of him that he, with two sisters, Martha and Mary, lived together in Bethany, a town in the vicinity of Jerusalem—that he sickned and died, and was buried—

that after he had been dead four days, Jesus raised him from the dead by calling aloud, "Lazarus come forth"—that he rose from the gave bound around with grave clothes; and that this was done in the presence of a multitude of Jews, who had come there to comfort the two sisters.—This was recorded in that generation. Had it been false, how many living witnesses could have attested its falsity! Would not the Pharasees and Doctors have gone to Bethany, and inquired of the inhabitants whether they had ever kuown of such a family there; and whether they had ever seen or heard of the facts, stated respecting Lazarus?—Enemies, so jealous, so inquisitive for evidence against christianity could, and would have availed themselves of such a favorable opportunity. And would not the testimony against the fact (had they gotten such) been preserved, at least through the first centuries? But the fact of his resurrection has never been contradicted. It remains a proof of the soul cheering truth, that Jesus by whom Lazarus was raised, was the son of God.

We will advert to another fact, the death of Christ. Before he died, he had declared some time before, that he should die at Jerusalem; and that he would rise again the third day after. The witnesses, Matthew, Mark, Luke and John record his trial before the High Priest, then before Pilate; they record Pilate's confession of his innocency; but that to please the Jews he condemned him to be crucified; the witnesses minutely record the events, that transpired at his crucifixion; that the sun was preternaturally eclipsed for three hours; that there was a great earthquake, so violent as to split the rocks round about Jerusalem; that the vail of the temple, which had hung undisturbed for many ages, was, at that time rent asunder from top to bottom; that many graves of the saints in Jerusalem burst open, and continued so for three days; that the centurion, who presided at the crucifixion, cried out, truly this was the son of God; that two thieves were crucified with him, one on the right hand, and the other on the left; that one of them confessed Jesus on the cross, and was blessed. Many other important circumstances are recorded. Now, my friend, had not these events taken place, as recorded by the witnesses, how infinitely easy their fallacy could and would have been detected. Every man, woman and child in Jerusalem and in all Judea, could have given a counter testimony. We, could they say, never saw, nor heard of such a violent earthquake at that time; we never saw the fissures of the rocks about Jerusalem, made by the earthquake at the time stated. We worship daily in the temple, and the first object that strikes our view on entering it, is the vail; we never saw that rent spoken of, nor has any body else. It never was made; we challenge investigation. Of the opening or bursting of graves in Jerusalem, we have never seen nor heard. Would not the enemies of christianity have perpetuated such testimony? Would not Celsus, Porphery, Julian and the whole host of enemies, have gloried in such counter testimony? Yes; and every sub-

sequent opposer would have perpetuated it to this day. But no such counter tes imony has ever been made by competent witnesses, such as lived at the time and place, when and where the events are said to have transpired. Were ever facts better established? and can any facts more forcibly prove that Jesus was the Christ, the son of God?

Tho. These things, if true, are acknowledged evidence convincing—yes, irrefragibly convincing. To evade their force I have endeavored to rest in the belief that they were the fabrications of priests, designed to impose on mankind. Should I now aver this as my belief, I know you would ask me, on what evidence I based my faith. I confess I have none, and therefore should outrage reason in professing to believe without the shadow of evidence This I have done, and am now ashamed of myself. I have blamed you, christians, for your credulity; but I now plainly see that I was myself the credulous person. I pitied the imposition of the Priests on the christian world, without considering that I was imposing on myself. I blush at my conduct. I have degraded reason by endeavoring to exalt her. Do, sir, proceed in your arguments.

Pet. Jesus, after he died, made his bed with the rich, according to prophecy, or was buried in the tomb of Joseph, a rich man. The Jewish Rabbies, knew of the prediction that he would rise the third day. They prevail on Pilate to place a guard at the sepulchre, and watch it day and night, till the third day had passed. The guard well knew the law, death to sleep while on duty, or remove from their post. All things remained quiet until the third, the eventful morning. It was not possible for him to be holden under the power of death. He rose from the dead, and was seen and handled by many hundreds, besides his disciples. He continued with them for forty days; they could not be deceived with regard to his identity. They well knew him, and testified the fact of his resurrection before the world, in the face of persecution and death. Against the fact of his resurrection, but one evidence has ever been produced, and that was of the guard, who said, when bribed by the Jews, that while we slept the disciples stole him away. As this evidence is self contradictory, it has no weight with the intelligent. Will my friend admit the evidence of the resurrection sufficient?—Father, I would ask, was ever any fact better established?

Tho. I admit that God is able to raise the dead—I also admit that I have no evidence to oppose to the fact as stated by the witnesses. Yet if I admit this, I at the same time must admit that Jesus is what you profess him to be, the Messiah. If I admit this I am undone—I am a sinner, for I have rejected him, and blasphemed his name and authority. I desire to retire to my room, and examine your arguments alone. In a short time you shall hear from me. Adieu.

B. W. STONE, Editor.

TO BE CONTINUED.

FOR THE CHRISTIAN MESSENGER.

CARLISLE MARCH 15th 1832.

Some thoughts addressed to the people, called christians in the West, in relation to the principles on which we set out, near 30 years ago.

Brothe Stone—Not long since, you were requested to write a piece, stating the principles of the reformation, in which you engaged about the commencement of this century. When this request was made, its importance did not strike me. Upon reflection, however, I am persuaded it should be attended to. I have, therefore concluded, by your permission, and subject to your correction, to submit a few thoughts upon the subject.

I know the individual who made this request; and *I know* he did not make it for his own sake: for the whole history of his christian course, shows, that *such authority* does not influence him. That the authority of *a church*, is not, with him, the *test* of truth. But he made it for the benefit of those, who are wont to charge us with departing from original ground, because we are not contented to continue in the A B C of the Gospel forever;—but consider it our *privilege* and *duty*, to *grow* in the *knowledge* of the *truth*.

For *myself*, if I believed that the principles, on which you started, were *erroneous*, I would abandon them at once, and esteem it my honor, as well as my duty, to do so. And *thus you* would direct me: And (whst is better) *thus* would *your Master* and *mine* direct me. But believing as I do, that the principles on which you started are true; and that carried out, they will advance us, to the fulness of the stature of men in Christ, I take pleasure in presenting them, for the benefit of those who have mistaken them, and who, through that mistake, are exerting a dangerous influence. And I do this the more readily, because in doing it, I imitate the great Apostle of the Gentiles, who, in a Jewish Synagogue reasonod out of the old scriptures; but in the Areopagus, before the Athenian philosophers, used, as authority, a correct sentiment, found in the writings of one of their own poets. And this course, I consider, is a complete explanation of these words of Paul: "I am made all things, to all men, that I might, by all means, save some." Yes, among the Jews, he would take advantage of their faith in the old scriptures, and "open and alledge that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ;" *the very Christ*, of whom Moses, in the law, and the prophets did write. And so among the Gentiles; he would take hold of whatever fragments of truth were found in their systems, and reason from *them*, to the truth of Christianity to truths, subversive of all their idolatry. And so, if I shall be able (following the great Apostle,) to convince any of my good christian brethren, that the principles on which we started, authorize us to learn something more than we knew 20 or 30 years ago; and that we have not forsaken those principles, but are car-

ring them out, I shall have perfrrmed, I doubt not, an acceptable service. For I do believe my brethren desire to know the truth, and follow it. Now for the facts of the case.

Fact 1st. It is a fact; that near thirty years ago, you, with many others, renounced the authority of the Wesminister Creed; and took your stand upon the scriptures, as the only rule of faith and manners. You found yourselves fettered by that creed; forbidden upon pain of degardation, to advance one step farther, in religious knowledge, than your fathers who had lived 150 years before you; and believing it to be better to obey God than men, you threw it off; you resolved to be free. You saw, with pain, the many sects in the christian world, and the unspeakable mischiefs which they occasioned, resulting, chiefly, from the influences of human authoritative creeds; and determining not to add another to the number, you resolved to settle upon the Bible; to lift the standard of Heaven, in opposition to the many party standards, and call the distracted, divided world to *that*, as the true rallying point, the only foundatian of christian union.—Witness the "apology of the Springfield Presbytery," published near thirty years ago. In it are found these remarks upon the influence of human creeds, falsely called *helps*. "If a man learns the words of the *help*, and can converse well on those subjects, he is pronounced orthodox—and the votaries of such *helps* will receive him as sound in the faith, though he give no satisfactory evidence of real, living religion; while one confessedly pious is rejected, because he cannot subscribe that particular *creed*. Thus these *creeds help* to split the real church of Christ, and prevent that union which would take place among the real lovers of religion, if no standard was admitted but the scriptures." (Page 132.) But why appeal to written documents while the witnesses live?

Fact 2. Shortly afte your recision from the Presbyterian Church, you took upon yourselves the name, Christian. You conceived that the object of the Savior, in coming into the world, was, to break down all middle walls of partition, and set up a Kingdom of "Righteousness, peace, and joy in the Holy Spirit." And seeing that party names, formed separating walls, between the people of God; that they tended to keep up invidious distinctions, you determined not to raise another. You desired, above all things, to see the people of God united, according to the prayer of the Blessed Saviour. You resolved, therefore, to take no other name, than that claimed by all professed followers of Christ, the name of your husband; and to oppose every thing which you thought, stood in the way of the *unity* and *purity* of the church of the Lord. Yes, you resolved to do this, how much soever you might be persecuted by the Sects, and denounced, as *Schismatics, Heretics, Disorganizers, Infidels, Arians, Socinians, &c. &c.*

Fact 3d. When you first left the Presbyterian Church, you were in the dark upon some subjects, which you *now* clearly comprehend. And anticipating that this might be the case, you

would not be fettered by a human system. Rou reasoned thus: "Having just come out of Babylon, it is scarcely possible we are entirely clear of all her corruptions. Already in the light of Heaven, we have detected some important errors in our former views; We are determined therefore, to test every sentiment we hold, by the infallible word, renouncing error whenever convinced of it, and following the truth wherever it leads, disregarding the frowns and persecutions of the Sects. 'Tis the truth which is able to make us wise to salvation; we will, therefore, count all things loss (that come into competition with it) for the excellency of the knowledge of Christ Jesus our Lord." Now in proof and illustration of our *third fact*, let us glance at our history. When we left the Presbyterian Church, we were in the dark upon the subject of baptism, and continued so for a number of years; and the reason is obvious. The human mind cannot investigate every subject at once; and as your minds were engrossed with the consideration of the subjects of faith, special operation in order to faith, creeds, party names, and the five points of Calvinism, you never once thought of baptism. But as soon as you had leisure to look about you, and call up your views of baptism, and test them bv the Book, you saw at once, and acknowledged your mistake, and were forthwith baptised by scores; and now there is scarcely a Peadobaptist among us, so mightily has the truth triumphed. Since that time the subject of apostolic succession, or of a special call to the ministry, has been weighed in the scales of the sanctuary, and in the estimation of many of us, found wanting. And even those among us, who contend for the doctrine theoretically, reject it practically. This last remark, however, by the way. So also, the doctrine of baptism for the remission of sins, has, within a few years, been brought before us, and much investigated. Some among us have embraced it cordially; others reject it. What then? Shall those who embrace it, condemn those, who though they believe in immersion, cannot go the whole length with us in this matter? God forbid. Or shall those who do not receive it, condemn us who do receive it? I trust not. Charity forbids it. Our principles forbid it. Here then, dear brethren, firmly united upon the Book, upon the highest ground that can be taken, let us move forward, investigating every religious subject, testing every sentiment by our Creed; cultivating the love of truth and holiness, never making any opinion a test of christian fellowship; never resting till we are filled with the knowledge of God's will, in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work. Brethren, mistake us not; we sincerely wish to see promoted among us, a religion which will purify our hearts from all sin, and fill our lives with our good fruits.

J. ROGERS

CARLISLE, MARCH 27, 1832.

TO THE EDITORS OF THE CHRISTIAN MESSENGER.

Dear Brethren—I have just received the 3d number of the Messenger, and am much pleased with its contents, generally; and *especially* with the letter from brother Smith. I was anxious to hear from him, and do rejoice at the important intelligence he has laid before the public, as I do think it cannot fail to promote the best of all causes—the cause of peace on earth, and good will among brethren.

The simplicity, the candor, the charity, the piety, the dignity, and noble independence, which this communication exhibits, are characteristic of the man who wrote it, and (what is better) of the religion he professes. And I am much mistaken if it does not contain a fair and clear statement, (as far as it goes) of the principles and practices of the christian brethren in these regions; and not only here, but generally in the West. I do, therefore, confidently hope that it will be greatly useful, in promoting the good work of union and co-operation among those who have acknowledged and submitted to the one Lord, one faith, one baptism, the one God and Father of all, who is over all, and with all, and in you all. That it may produce those happy results, is and shall be my fervent prayer. "For how good and pleasant it is, for brethren to dwell together in Unity!"

I returned a few days since, from a tour in Fleming and Mason counties. I addressed the people upon the subject of Christianity at the following places, viz: Poplar Run, Elizaville, Bethel, Flemingsburg, Union, Wilson's Run, Beach Woods, and Maysllick; and I am happy to say that a desire to know, and do their Master's will, seems to predominate in those churches. I immersed two happy individuals at Wilson's Run, who had previously made the *good profession*. One professed faith at the Beach Woods.

In my public address to the Churches, and well as in my private interviews, I dwelt much on the importance and necessity of personal reformation,—a reformation, not consisting merely in a return to the primitive order of worship in the congregations, but in a return to primitive holiness of heart and life; to that purity and peaceableness, and gentleness, and goodness, and patience, and forbearance, and long suffering—to those longings after immortality; those breathings of soul after the mind that was in Christ; to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and whose ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterized the first christians. Ah, this is the reformation we want. And I state with pleasure, that I found the Churches alive to this subject. By some of the leading brethren in the reformation, I was addressed, on this subject to this effect: "We profess to be Reformers; but it is much to be regretted, that thus far, our reformation has consisted more in

theory than practice, more in talking than in acting. We have many and powerful enemies The Sects indulge towards us, feelings of implacable hatred, because we have waged against them, a war of extermination. They therefore watch us with an eagle eye of jealousy, and will with pleasure, dwell upon, and magnify every impropriety they see among us; hold us up to public odium, and thus endeavor to shut the public ear against us. Thousands of those who are not members of the Sectarian Churches, are neverless, from their training, under sectarian influences: so that this Reformation is, because of the 'vicious' circumstances that surround us, "an uphill business"—a rowing against wind and tide. Unless, therefore, we can exhibit among ourselves, more unity, and harmony, and holiness, honesty, truth, fair dealing, brotherly kindness, and charity, than exist among the Sects, we cannot hope to succeed to any great extent. Yes, we must act out our principles, and show their superiority to all sectarian principles, in promoting all that is true and honest, and of good report—all that is pleasing to God and dignifying to man; all that gives glory to God in the highest, and that promotes peace on earth, and good will amongst men, if we hope to see the good cause triumphant. "Shall we not, then, put our shoulders to the wheels of reformation, and call on Him for help,

"Who hears, and sees, and from on high,
Will make our cause His care!"

Yours in all christian love and good feeling,

JOHN ROGERS.

Scriptural account of faith continued from page 33 of Christian Messenger, by an extract from Locke.

The following is extracted from an essay on the Reasonableness of Christianity, written by the celebrated Locke, the author of that incomparable work, "Essay on the Human understanding. In his preface he remarks: "The little satisfaction and consistency that is to be found in most of the systems of Divinity I have met with, made me betake myself to the sole reading of the Scriptures (to which they all appeal) for the understanding of the Christian Religion. If upon a fair and unprejudiced examination, the reader finds I have mistaken the sense and tenor of the Gospel, I beseech him, as a true christian, in the spirit of the Gospel (which is that of charity) and in the words of sobriety, set me right in the doctrine of salvation." So say we.

"And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ; and that believing ye might have life through his name." What St. John thought necessary and sufficient to be believed, for the attaining eternal life, he here tells us. And this is not in the first dawning of the Gospel; when perhaps none will be apt to think less was required to be believed, than after the doctrine of faith, and mystery of salvation was more fully explained, in the epistles

written by the Apostles, for it is to be remembered, that St. John says this, not as soon as Christ was ascended; for these words, with the rest of St. John's Gospel, were not written till many years after, not only the other Gospels, and the Acts, but in all appearance, after the epistles written by the other Apostles. So that above three score years after our Saviour's passion (for so long after both Epiphanins and St. Jerome assure us this Gospel was written) St John knew nothing else was required to be believed for the attaining of life, but that "Jesus is the Messiah, the son of God."

To this, it is likely, it will be objected by some, that to believe only that Jesus of Nazareth is the Messiah, is but an historical, and not a justifying or saving faith. To which I answer, that I allow to the makers of systems and their fellows, to invent and use what distinctions they please, and to call things by what names they think fit. But I cannot allow to them or to any man, an authority to make a religion for me, or to alter that which God hath revealed. And if they please to call the believing that which our Saviour and his Apostles preached, and proposed alone to be believed, an historical faith; they have their libeaty. But they must have a case, how they deny it to be a justifying or saving faith, when our Saviour and his apostles have declared it so to be; and taught no other which men should receive, and whereby they should be made believers unto eternal lifed, unless they can so far make bold with our Saviour, for the sake of their beloved systems, as to say he forgot what he came into the world for; and that he and his Apostles did not instruct people right in the way and mysteries of Salvation. For that this is the sole doctrine prepared and required to be believed in the whole tenor of our Saviour's and his Apostles preaching, we could show through the whole mystery of the Evahgelists and Acts. And I challenge them to show that there was any other doctrine upon thier assent to which, or disbelief of it, men were pronounced believers or unbelievers; and accordingly received into the Church of Christ, as members of his body, as far as mere believing could make them so; or else kept them out of it.. This was the only Gospel article of faith, which was preached to them. And if nothing else was preached every where, the Apostle's argument will hold against any other article of faith to be believed under the Gospel, Rom. 14, "How shall they believe in him of whom they have not heard?" For to preach any other doctrines necessary to be believed, we do not find that any body was sent.

Perhaps it will be farther urged, that this is not a "saving faith." because such a faith as this the devils may have, and it was plain they had; for they believed and declared "Jesus to be the Messiah.,' And St. James, chap. 19, tells us "the devils believe and tremble;" and yet they shall not be saved. To which I answer, that they could not be saved by any faith, to whom it was not proposed as a means of salvation, nor were promised

to be counted for righteous. This was an act of grace shown only to mankind. God dealt so favourably with the posterity of Adam, that if they would believe Jesus to be the Messiah, the promised King and Saviour, and perform what other conditions were required of them by the covenant of grace, God would justify them, because of this belief. He would account this faith to them for righteousness, and look on it as making up the defects of their obedience, which being thus supplied, by what was taken instead of it, they were looked on as just or righteous; and so inherited eternal life. But this favour shown to mankind, was never offered to the fallen Angels. They had no such proposals made to them; and therefore whatever of this kind was proposed to them, it availed not devils. whatever they performed of it. This covenant of grace was never offered to them.

2. I answer, that though the devils believed, yet they could not be saved by the covenant of grace. because they performed not the other condition required in it, altogether as necessary to be performed as this of believing; and that is repentance. Repentance is as absolute a condition of the covenant of grace as faith, and as necessary to be performed as that.

March 26th 1832.

Dear Brethren—The fair and candid investigation of any subject under the guidance of sate and well established principles. can never fail to do good, by enlightening the mind and advancing society in its onward and upward march to a better state of things. Had this truth been continually borne in mind, and most particularly in handling religious subjects, the evil tendency of *religious* publications and debates (so called) would never have become proverbial, as is certainly the case in the present day. How few, alas! of the many periodicals and controversies of the age, deserve the name *religious*, to say nothing in detail, of their character for fairness, honesty, or candour. And why this foul blot, this deep disgrace, upon so many professing the Christion religion, and unfortunately presenting themselves as its advocates? Surely it must be the want of the proper spirit, arising from inattention to the doctrine of Christ, adoptiong as certain and unerring guides, other systems and standards than the one contained in the scriptures, and contending for other interests than those of the true Zion of God. It will, I believe, be admitted by all, that the great and leading truth, which distinguished the reformation of the sixteenth century, was the all sufficiency and the alone sufficiency of the Holy Scriptures; a truth coeval with Christianity itself, taught and enforced by the Redeemer and his Apostles. If then the Bible and that alone, contains the religion of Christians, a religion well attested, as emanating from Jehovah and sanctioned by his high authority, with what care and caution should we, in all our reasonings and investigations on religious subjects, continually turn our attention

and that of society to the sure word of the Lord, as the only safe guide and test by which we can arrive at any just or certain conclusion. This course we shall endeavour to pursue in the examination of the subject now before us, believing that thus our labor will not be in vain.

After our general remarks on the character of the periodicals of the present day, we wish to add, that with the spirit and character of the Christian Messenger, we have been generally pleased and gratified, and feel assured that in future, the same spirit of Christian love, benevolence and good will, will breathe through all its pages.

THE GIFT OF THE HOLY SPIRIT.

Although much has been said and written recently on this subject, and the New Testament abounds with instruction directly to the point, yet we find an awful state of ignarance existing in relation to the Holy Spirit, its direction and bestowment, and indeed, the particular designs the Almighty had, and still has in view in introducing it into the world: to remedy this evil, as far as is placed in our power, we shall endeavor to bring before the mind connectedly, the most of what has been recorded by divine authority, on this truly important subject. Of the particular *mode* of mere spiritual existence, but little is revealed; of this then, we are required to believe but little; but that God, "who is a spirit." John 4th chap. 24th v. does exist; we must believe, if we credit revelation, nor is it harder to *believe* in the existence of a God, than to *know* the existence of a world; let us be equally candid in the examination of the testimony in both cases, and we will be as certainly led to *Faith* in the one, as to *Knowledge* in the other. It may be objected, that we cannot believe in the existence of a Being the particular mode of whose existence we do not understand. I answer, we *know* that the world exists, but, reject revelation, and what can we tell about its creation or beginning, or the *mode* of its existence? We *know* that man is intellectual as well as physical; that the two are united; but how much do we understand about the *mode* of this union? To believe or to know that a thing is, and to believe or to know how it is, are two very different propositions. But the scriptures not only teach us, that God exists as a Spirit, but that he is holy, just, righteous, merciful, wise, benevolent, and omniscient; that he is immortal, eternal, almighty, and invisible, whom no man hath seen, nor could see, 1 Timothy, 6th c. 16 v. John 1st c. 18 v. 1st John 4th chap. 12 v.

Although invisible, God has been pleased to reveal his existence character and will to mankind: this he has accomplished by speaking and acting, not directly but through patriarchs and prophets, selected by himself, and, lastly, through his beloved son whose declarations "have been confirmed by them that heard him. God bearing them witness both with signs, and with

divers miracles, and gifts of the Holy Spirit according to his own will; Heb. 2d c. 3d and 4th verses. Was an individual such as Isiah, Jeremiah, Ezekiel or Daniel selected to bear a message to the people; they were duly notified by a heavenly messenger, when purefied, clothed with divine authority, and invested with God's Holy Spirit, they went forth with confidence; such was the character of their credentials and qualifications, as to leave no room for doubt or hesitation; they taught as the Spirit dictated, and unerringly declared the whole counsel of God to their countrymen. This appears to have been the manner and extent of any direct spiritual communication from the Almighty to any one under the Mosaic economy or dispensation. The Jewish law, written and engraved in tables of stone contained and enforced in letters or words merely, not intended to give pardon, life or spirit; but rather breathing condemnation, was to be done away; it ministered nothing but death and was therefore aptly stiled by the Apostle, the ministration of condemnation and death, 2 Cor. 3d c. 3d to the 10th verses inclusive. When the Gospel of Christ, a spiritual dispensation, was introduced in all its fullness and glory, the ministration of death was done away and abolishen, 2 Cor. 3d c. 11, 12 and 13 verses.

It now becomes necessary to inquire, under what particular promise or declaration of Jehovah, if any, the ministration of the Spirit was ushered into the world. By a reference to Jer. 31st c 31st verse and connection, we find embraced in the promise these words, "But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Here is the striking contrast between the law and Gospel; the one was intended to demonstrate the existence of sin and ungodliness in the world, Rom. 3d c. 20th v., 5th c. 13 and 20th verses, and 7th c. 7th v, it condemned the guilty; by it, the mind was convinced of rebellion and iniquity; but if on the law it rested for deliverance, forgetful of the ancient promises of God to Abraham, it was certain to sink, in the most awful anguish and desperation. How different the Gospel, encircled with the rainbow of peace—it comes with the offer of pardon, unpurchased pardon, to the penitent, infusing life love, joy, and quietness in the Holy Spirit; it addresses the heart as well as the judgment; the wonderful display of God's love to man, herein exhibited, is not only calculated to arrest, convince, and delight the mind, but to enkindle in the heart of every believer, a kindred flame, to call into active exercise the most enobling emotions of his soul, 1st John 4th c. 10th and 19th verses. But even this, we conceive, is very far from embracing a full view of that glorious and gracious plan, by which the Almighty proposes the deliverance and redemption of man. For by the same Gospel, "are given unto us (believers) exceeding great and precious promises; *that by these you might be partakers of the divine nature*, having escaped the corruption,

that is in the world through lust;" 2d Pet. 1st c. 4th v. To frail imperfect man, God has been pleased to promise, on conditions of faith and obedience in and to the Gospel, the gift of the Holy Spirit; Acts 2d c. 38 and 39 verses.

But lest we too far anticipate, we shall here present a few general remarks on this subject, and then proceed to prove that according to promise, God has formerly communicated his Holy Spirit to obedient believers, and that we have scriptural reasons for believing he yet does, and will to the end of time.

TO BE CONTINUED.

ADVICE.

It is common for the Christians to say, the Reformers have joined us—and no less common is it for the Reformers to say, the Christians have joined us. One will say, the Christians have given up all their former opinions of many doctrines, and have received ours—another will say, the Reformers have relinquished their views on many points, and embraced ours. These things are doing mischief to the cause of Christian union, and well calculated to excite jealousy, and to give offence. They can do no good—in fact they are not true. We have met together on the Bible, being drawn together there by the cords of truth—we agreed to walk together according to this rule, and to be united by the spirit of truth. Neither the Christians nor Reformers professed to give up any sentiments or opinions previous to our union, nor were any required to be given up in order to effect it. We all determined to learn of Jesus, and to speak and do whatsoever he says to us in his word. We all profess to be called *christians*, being the followersand disciples of Jesus.

Several persons from different points in the West start separately to Philadelphia. They all meet together on the great highway—They learn each others destination, and agree to travel together; just so the Christians and the Reformers (formerly so called) met together in the great highway to Heaven, and agreed to walk together there, and assist each other in their journey. They walk together, because they are agreed to walk together; without which agreement, no two can walk together: but with which all God's people can, irrespective of their different opinions.

The advice we give our brethren, is, that they avoid giving offence by using such representations as stated above. Take heed that pride or vanity be not at the bottom of such boasting. The words *I* and *We* how big! and vanity wishes to raise them to the public gaze, as pre-eminent in knowledge, in truth, and in every virtue, as sole instructors of the ignorant, and leaders of the blind. They too often wish for the pre-eminence. This is that mischievous spirit that has ruined the christian world, and divided them into angry opposing sects. O christians, be humble and love one another; seek for truth as for hidden treasure, and be willing to buy it at the sacrifice of all you possess. Walk

in it—live by it—and you will be blessed, and be a blessing to the world—Amen.

EDITORS.

REPLY No. 2,

To Barnabas of West Florida, continued from page 82.

In my first number I endeavored to answer the question, "Is man a natural sinner?" I shall now endeavor to show that the scriptures, adduced by the preacher to prove that man is a natural sinner, do not establish his position, but are entirely irrelevant, and impertenent to the point.

1 Cor. 2, 14, is the first adduced, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned."

If, by the *natural man*, in the text, be understood the unregenerated, or unrenewed man, then is the whole world left in hopeless despair; for they cannot receive the very things of the Spirit, for which the preacher pleads; for among the things of the Spirit, he will plead for, are his enlightening, quickening and santifying influences or operations. If these cannot be received by the unregenerated, who then can be saved? The whole context plainly shows that, by the *natural man*, the Apostle understood the uninspired man. This needs no farther illustration than what is presented in the context. This is a doctrine of God. The world (the uninspired world) by their wisdom or philosophy knew not God. No man knoweth the Father save the Son, and he to whomsoever he shall reveal him.

His next text is Isiah 1, 4: "A seed of evil doers." This is spoken of the Jews, who lived in the days of Isaiah. They were the seed, or descendants of evil or wicked fathers. But this is no proof that either they or their fathers were natural sinners. They might have become such by practice.

1 John, 3, 10 is next introduced, "By this are manifest the children of God, and the children of the devil." *Children* in this text are to be taken in a moral, and not a physical point of view. The term designates a character. In the natural sense, we are all the offspring of God, and therefore not natural sinners; but in the moral sense, none are his children, but such as believe and receive power to become the sons of God; for while they remain in unbelief and sin, they are morally the children of the devil, but not naturally such, and therefore not natural sinners.

He next introdnces, 1 King. 8, 38; "Every man shall know the plague of his own heart." It is not affirmed in the text, whether this plague was innate, or infused, therefore it is nothing in proof of his position; nor is his following question from 2 Cor. 6, 14, 15. Not one intimation is given in this text that man is physically a sinner. If he were, he must experience a physical change; for which no christian in his senses will plead, however

ignorant he may be. If this be fact, then we must understand all such texts in this sense.

Rom. 9, 8, follows in order. Let any one turn up the passage and read it, and wondor how preachers can dare to torture plain scripture to support a tottering system. The children of the flesh, and the children of promise. were all Abraham's children, but the latter were, Isaac and his children, and the former were Abraham's other sons and their children. If man is a natural sinner, then it will follow that all Abraham's children were natural sinners; but our preacher limits them to the children of the flesh, and excludes Isaac and his children from being such. The Text is a fair refutation of his position.

His next passage is Rom. 1, 28, 31. Had the preacher read the first verse of his quotation, he would have blushed to introduce this passage to prove that men were physically sinners; for it is expressly stated that because they refused to acknowledge God, he gave them over to a reprobate mind to do those things which are not convenient. The inquirer is advised to read the other texts; and to ask himself the simple question, does this prove that men are physically sinners? I now dismiss the subject as useless, and calculated to gender strife to no profit.

B. W. STONE, Editor.

From the Millennial Harbinger.

THE CRISIS.

There is a time for every purpose and for every work. Words spoken in season are like apples of gold in pictures of silver. We postpone various communications and essays forwarded for this number to make room for the following documents on a question involving the greatest temporal as well as the eternal interest of millions. *Slavery*, that largest and blackest blot upon our national escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved country groans—that deadly Upas, whose breath pollutes and poisons every thing within its influence, is now evoking the attention of this ancient and venerable commonwealth in a manner as unexpected as it is cheering and irresistable to every philanthropist—to every one who has a heart to feel, a tear to shed over human wretchedness, or a tongue to speak for degraded humanity.—Speeches are now made in the Assembly of Virginia, which, had they been printed in Boston and circulated in Virginia a year ago, might have been considered libellous and even murderous attempts against the peace and dignity of the Old Dominion. But the Rubicon is passed, and the native sons of Virginia, fired by the republican virtues of their ancestors, by the excellent and worthy examples of the framers of our Bills of Rights, of the authors of our national independence—are aroused to action, and to exhibit energies which were not supposed to

exist in any portion of this State, in behalf of both slaves and slave holders: for it is hard to say which of the two are most to be pitied, though not in the same sense—the master trembling for his life, and the slave struggling for his liberty—at war in all their feelings towards one another.

We have always thought, and freqently said, since we became acquainted with the general views and character of the citizens of Virginia, that there was as much republicanism in Virginia, even in the slave holding districts, as could be found amongst the same number of inhabitants in any state in the union. And, moreover, we have thought that if the question of the abolition of slavery was *legitimately* to be laid before the people of this commonwealth as it now is there would be found, even among slave-holders, a majority to concur in a rational system of emancipation.

Under this conviction we had digested the outlines of a plan for the final abolition of slavery in this state, which we intended to submit in the convention which framed the present constitution; and, indeed, this was a chief inducement to reconcile us to accept a seat in that body. But in the more matured judgment of many members of that convention with whom we conferred, and who were as alive to this subject as we could be, it was thought impolitic and inexpedient at that time to urge this subject further than to guard against the insertion of a single word in the constitution recognizing the existence of this evil. The subject is then constitutionally within the power of the ordinary legislature to take any measures, at any time, which in its wisdom it may think expedient.

That time has now come, and the legislature of this state is now investigating this all-absorbing question; and we doubt not, as revolutions seldom or never go back, that a blow at the root will now be stricken which time can never heal.

The following extracts from the speech of Mr. Moore of Rockbridge, a member of the Convention, and now of the Assembly of this state, are a fair specimen of the intelligence and feeling exhibited upon this vital question. As we do not intend to occupy much time upon this subject, nor to call it often up to the attention of our readers, as not being so directly in the train of our labors; and as this is the time to think, and speak, and act with effect on this subject, we ask for the indulgence of our readers out of the precincts of Virginia, whether in the free or slave states, while we give one push to the car of liberty now in motion.

There is one point which has often pushed itself upon our attention, and we wonder why it has not occurred to some of our politicians, or if it have occurred, why it has not been at least proposed for consideration. Perhaps, however, it is from our little attention to questions of this sort, or to some constitutional delicacies of which we are ignorant, that it has not been proposed. At all events we will hazard the expression of it. Should it be

ascribed to our little experience in such matters, be it so; but let it pass for what it is worth.

The nation is duly informed that the *national* debt, the debts of *two wars* for the acquisition and preservation of our *liberty*, our *national independence*, is as good as paid: and now the question is, What will be done with the *ten millions* of dollars annually appropriated to the discharge of that debt? Some wise men say, *Collect it from the states, and pay it back to them.* Other wise men say, It is better not to pay the *collectors* and *distributors* (who are sure to pay themselves well for the trouble) but to let the money stay in the pockets of them who are so fortunate as to have it there. The last policy seems the wisest of the two. But yet we regret to see Mr. Clay urging this project. Rather, infinitly rather, would I have heard him introduce the following resolution with the following preamble:—

'*Whereas we have paid the price of our redemption*, and by the kindness of the Governor of the nations have now an *overflowing treasury*, filled inconsciously, and without a single privation felt by a single citizen, and whereas another heavy debt, like an *incubus*, prays upon this confederacy, and threatens a disruption of some vital organ of the body politic, or a paralysis of the whole system; and whereas it is the interest of North and South, of East and West, and all between, that this debt, this debt which calls so loudly to Heaven and earth, be paid—Therefore.

'*Be it enacted*, That from and after the first day of January; one thousand eight hundred and thirty-four, the sum of *ten millions of dollars* shall be annually appropriated to the colonization of all people of color, either slaves or free persons, in ——, until the soil of our free and happy country shall not be trod by the foot of a slave, nor enriched by a drop of his sweat or blood; that all the world may believe that we are not a nation of *hypocrits*, asserting all men to have certain national and inherent rights, which in our practice we deny; and shedding crocodile tears over the fall of Warsaw, and illuminating for the revolution of the Parisians, while we have millions of miserable human beings at home, held in involuntary bondage, in ignorance, degradation and vice, by a *republican system of free slave-holding*.'

I need not tell how *wisely* these ten millians could be appropriated in sending off those already free, nor in holding out inducements to those now willing to emancipate, nor in purchasing at certain prices the *female slaves of certain ages* from those who would not emancipate. I say, I need not detail these matters; for any gentlemen of Mr Clay's talents and information could prove to all the world, that an appropriation of ten millions per annum, for 15 or 20 years, would rid this land of the curse, and bind the union more firmly than all the rail-roads, canals and highways which the treasury of the union could make in half a century. *Verbum sat.*

But Virginia can, and she will, rid herself of the curse; and we say the sooner she does it the better for herself, morally, politically, religiously, and every other way. But should the nation take it up. how glorious would the cause triumph! And as sure as the Ohio winds its way to the Gulf of Mexico, will slavery desolate and blast our political existence, unless effectual measures be adopted to bring it to a close while it is in the power of the nation—while it is called to-day. But the following extracts speak for themselves:

TO BE CONTINUED.

PRACTICAL CHRISTIANS.

So far as we are advised, there are no abstract propositions in religion, which we are called on to believe or adopt. It is all practical, and designed to enlighten and happify the world of mankind—to make them better and happier in this world and a glorious immortality beyond the grave. There is much more implied, or rather involved than many are aware of, in the inspired paragraph of the Appstle John, "We love him because he first loved us." He who understands any thing of the philosophy of man, will acknowledge that we cannot love or hate a being of whom we are ignorant or know nothing. This proposition is too plain to need the aid of argument or experience. by way of illustration or enforcement. To reason with one who denies it, would be to cast pearl before swine.

As a consequence of this proposition or truth, God must be revealed to the world. before hatred or love can be felt or exercised towards him. And the philosophy of the Bible, in reference to the conversion of the world, s to present the love of God to the human family, as the only successful weapon to conquer rebellious hearts, and change them from enemies to friends—"We love him, because he first loved us." This is the weapon of inspiration; and who will presumptiously offer to furnish one more effectual, than that, God so loved the world as to give his only begotten son, that whosoever believeth in him, might not perish but have everlasting life Ah! my friends, the pround, the obstinate, the flinty heart that cannot be moved or made to yield to such matchless mercy and love, may in vain seek any more puissant means. Other means may inspire terror or dread, or a slavish spirit; but not that love which springs or flows from the heart of a child of God, whose rebellion has been changed to love by the stupendous exhibition of the love of God in the gift of his son.

"The Gospel" or "glad tidings" is the love of God to rebellious, perishing man, brought to light fully and completely in the gift of his Son to be the saviour of the world, making life and immortality clear through the Gospel. This Gospel, Paul says, is the power of God, for salvation to every one who believes—and if we or an Angel preach any othel Gospel, let him be accursed. All the sects say, that they desire the conversion of the world; and their prayers are offered to that end. Yet we find their practise at war with their declarations. They are exciting themselves to make proselytes to their systems—to assume their

human names and their human creeds. And if any one of their friends should abandon their speculations, be immersed into the Lord Jesus for remission, and the Holy Spirit. &c. and discard every name but that of their Leader, and every creed but the Bible, the anger of the Sectarian is kindled, and we hear something worse than the scoffing of the irreligious.

The Calvinistic scheme for the conversion of the world is most palpably absurd, anti-scriptural. and inneficient. This scheme presents salvation to the elect world. When asked, what is meant by the elect world? the answer is, that part of the family of man for whom our Lord Jesus died,—that it was decreed eternally that all for whom Jesus died should be saved; and the remainder must eternally perish, there being no provison for them in the covenant of redemption. The people peing deeply impressed with these disclosures, with great interest inquire, who are of that favored number for whom Jesus died? They are informed that this is a secret in the divine mind, which has never been revealed, and that it is uncertain which of them God so loved as to give his son as a sin offering, that they might be saved. Thus are their hopes blasted in a moment. They sink into despondency, and more frequently discredit and reject the glad tidings, owing to the horrid description given by them of the character of God. They make him partial, unjust, and a respecter of persons. They make his love uncertain, and thus the world cannot love him, because he first loved them. The intelgent reader will discover, that if such a Gospel (which is no Gospel) were presented to the whole world at the same moment, not one of them could be converted to, and love God, owing to the fact, that the certain love of God had not been presented to them; for it being uncertain as to the ordination of any one, it must be so as to all.

There is another system, equally absurd and inefficacious, but more deceptive and delusive. It is the Fullerite or Armenian system. They announce the love of God in the gift of his son, to die as a sin offering for the world; and that the death of Jesus and his resurrection, abstractly considered, avails no one. That to render his death, &c. available to any one, the spirit must first regenerate the unbeliever and apply the atonement of Christ; and that all, thus regenerated by the Spirit (and none other) will most certainly enjoy Heaven and happiness. When asked, to whom will the Spirit apply it, they are as dumb as the Calvinist. Their attempt at a more extended benevolence than the Calvinist is deceitful; and the world could no more be converted on this system than the former. It all being uncertain whom God loved, or to whom the Spirit will apply this great salvation—no one can come to God and love him, because he first loved them. If they alledge that this is not a fair representation, and that they can and do present the love of God to the world of mankind, of what profit or avail, I ask, is that love, when the people are informed that they cannot believe in the revealed will of

God, nor love God until the Spirit of God first quickens or regenerates or makes them alive?

The Armenian, rather different from both, presents the love of God to all men, but tells them that they cannot believe the testimony of God, nor realize his love, until the Spirit of God enlightens or changes the hearts of men; and that the Spirit of God is always striving or operating on the minds of men, so as to enable them to receive the truth and obey it. Upon this still more deceptive, subtle, delusive, and enthusiastic principle, let us inquire of the rational man or woman in their moments of calm reflection, Do you feel, or are you conscious, that the Spirit of God is operating on your spirit, giving you new tastes, or susceptibilities, or new faculties? Nothing of all this. Do you read God's word? Yes. Do you believe the record he has given of his son as the Messian, the Saviour? &c. Yes. Why do you not love and obey him? I do love him, and I desire to obey him—but these religious people tell me I have not the right kind of faith—therefore I am at a loss what to do. I have thought they must know what is right better than I, and therefore I am delaying obedience, although the book teaches me that the Gospel is the power of God for salvation to every one who believes; and that there is no respect of persons with him. The glad tidings is very different from all these humanisms.

The human family was, and continues in a suffering, perishing condition. The whole creation groans and travails in pain (from the fall) together until now; all nature failed and fails to provide relief from death and all our woe. The oracles of God alone, reveals the origin, condition, and destiny of the human race.—Man is destined to a future state of existence, either of happiness or misery. The intelligent, rational mind, seeks to know the certainty of these things, and the means by which happiness may be obtained, and misery avoided.

Man, under the dominion of his passions, is a rebel against God. Without the assurance of pardon, he feels condemned and flees his presence. In this deplorable condition, the Gospel or glad tidings, "that God so loved the world, that he gave his only begotten Son, that whosoever beliveth in him might not perish, but have everlasting life," is announced to our rebel race. Thus appealed to, the attention of the rebel is arrested, and he earnestly inquires, Is this salvation for rebels? Ansr. Those are the very persons for whom it is designed. I come not to call the righteous, (if there be any such) but sinners, rebels, to repentance. And is God so kind and fatherly as to make this proclamation to all, even the chief of sinners, or rebels? Yes—he says that he wills not the death of the sinner, but rather that they might come to an acknowledgment of the truth and be saved.

He sends his son into the world on the kindest of all errands. He introduces the christian age, which is the consummation of the differant ages of the world, and introductory to, and in confirmation of all the ages we are made to contribute. The evil

dence of his mission is so conclusively established, that every mouth will be stopped. His life is a perfect exhibition and developement of the love of the Father. Rebels are entreated to lay down the arms of rebellion, and to come and realize the joys of redeeming grace and dying love.

He not only announced the love of God to man, but to consummate the whole, and give them the finishing touch, he died for our sins according to the scriptures; he was buried and rose again the third day, according to the scriptures, that they might have the strongest assurance of the love of God; and that they might be freed from the bondage of conscious guilt. "We (then) love him, because he first loved us." Whilst he was in person upon the earth, the love of God was exemplified in his *acts* and his teaching. "As the Father sent him, so he sent the Apostles into the world. Whilst they lived, they, in their lives and teaching, exhibiied the love of God to man. They formed many congregations in different places of the world, and prepared them, by the truth from Heaven, to shine as lights in the world, to show forth the manifold wisdom and goodness and love of God. And thus christians are called on in this day, in their congregated and individual capacity, to manifest the love of God, in their lives and conduct. The world must be made to see and feel it; and thus drawn by the cords of love, they will be made to exclaim, we love him becaure he first loved us, and thus the world may be converted.

J. T. J. Editor.

TO THE EDITORS OF THE CHRISTIAN MESSENGER.

SIRS—I wish in your next number of the Messenger, you would be so good as to inform us whether the name *Jehovah* is ever in scripture applied to any but the Supreme Being; and if it is, how can we reconcile it with Parkhurst's definition of the term? If not. how shall we understand Jeremiah, 23d 6. This is the name by which he shall be called, the Jehovah our Righteousness. Does not this establish the Supreme Deity of Jesus Christ?

Yours with respect,

A SUBSCRIBER.

REPLY.

We wish to avoid as much as possible, all speculation on the doctrine involved, or intended to be involved, in these queries, and to confine ourselves to the language of the Bible. We are firmly pursuaded that the subjects, in connexion with those queries, have been too long controverted for the interests of christianity. Great zeal (would to God we could say christian zeal) has been manifested for centuries in the invention, promulgation, and defence of certain theories on these subjects; theories of which the inspired writers were entirely ignorant; yet deemed by poor fallible men as the fundamentals of religin—the true test of christian character. We wish the unprofitable and in-

furious controversy to die; and die it will, if all confine themselves to scriptural language, and cease to urge their opinions and speculations for truth.

We are commonly asked, Have you relinquished your former views on those subjects? Shoulr we give a direct answer, we might wound some pious christians. Should we say we have relinquished them, many who yet honestly believe them would be wounded; and should we say that we have not, then many who honestly reject them, would be offended. All must perceive that a direct answer would be an injury, and of no profit to any one. All our former views whieh are correct, the Bible will support; and all that are wrong the Bible will correct. The former we have not relinquished knowingly; the latter we wish to abandon forever, whenever found. When we speak and write in the language of the Bible, we speak and write what all Trinitarians and Unitarians believe. They may entertain different notions or opinions of what we speak and write; to these opinions they are welcome, while they believe in the Fathey, Son and Holy Spirit; that the Father sent the Son to be the Savior of tho world; that the Son of God lived, died, and rose again for our justification and salvation; that the Holy Spirit is given to them that obey him. If to this faith is added an unreserved and holy obedience to all his commands; and if the fruits of the Spirit appear in their life and conversation, we repeat it—they are welcome to their opinions—we will own them as brethren, and choose rather to suffer affliction and reproach with them, than to enjoy the smiles, favor, and support of intollerant orthodoxy and cold blooded bigotry.

We now proceed to answer the queries, of the inquiring brother, as nearly as we can in the language of the spirit of truth.

Query 1st. Is the term *Jehovah*, ever in scripture applied to any but the Supreme Being?

Ansr. Yes, it is applied to the congregation of the Lord. As Jer. 23, 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Compare this with Jer. 33, 15, 16. "In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness." On these texts so little understood, we beg leave to make a few remarks.

1st. This prophecy was spoken by Jeremiah in the time of Israel's captivity in Babylon, as the whole context in both chapters shows.

2ly. In those days, or at that time, while Israel were captive in Babylon, the Lord raised up a righteous branch unto or for David, (not of the seed of David) by which branch of righteousness Israel were to be saved from captivity, and restored to their own land, and to dwell safely there. It now may be asked, Who was this Branch of righteousness? It was not Jesus the Son of God; for all this was done above five hundred years before his coming. All know that Israel was delivered from the captivity of Babylon, and restored to their own land by Cyrus, King of Persia. The lord speaking by Isaiah of the same deliverance, expressly names Cyrus as him, by whom he will accomplish the work. Isai. 14, 1. He there calls him his *anointed*, or *messiah*, to break the brazen gates of Babylon, and cut the bars of iron, and possess the hidden treasures and riches of secret places.—Thus saith the Lord, "I have raised him (Cyrus) up in righteousness; he shall build my city, and he shall let go my captives, (v. 13.) That Cyrus himself was the righteous branch raised up by the Lord, who should execute judgment and justice in the land, and deliver and restore captive Israel, can admit of no doubt in any mind, not closed to conviction. Compare 2 Chro. 26, 22 23. Ezra 1, 1, 4, &c.

3ly. But who is called, The Lord our righteousness? It must be either Cyrus or Israel; for no other persons are spoken of in the passages. In grammatical construction, it cannot be Cyrus, for Israel is the next antecedent of the pronouns *his* and *he*. Again, it cannot be Cyrus, because in the parallel passage (Jer. 33, 16) the person called, the Lord our righteousness, is in the feminine gender, *she*—She shall be called the Lord our righteousness. She refers to the last antecedent *Jerusalem*, which is frequently personified as a woman, or spoken of in the feminine gender. This is common in the lamentations of Jeremiah, Chap. 1, 1—"How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations!—How is she become tributary!" &c. It is evident to us, that Israel or Jerusalem is called the Lord our righteousness, because Ezekiel (*Gehovah tsidkenuj* in Heb.) in his prophecy of the same events, says, "The name of the city from that day shall be, *Jehovah-shammah*, the Lord is there;" Ezek. 48, 35.

4. Why was Jerusalem or Israel called by this name? Because they acknowledged that in Jehovah alone they had righteousness and strength, and that he was *there* a very present help in time of trouble.

The second query of our subscriber we consider as now answered. For he thought with the christian world, that Jesus the Messiah, was the person spoken of in the text, and was probably confirmed in this opinion, because the expression, the Lord our righteousness, is emphasised by being written in large letters. This is the work of King James' translators; it is not so in the original. In the common exposition of this text, we cannot but wonder at the force of human tradition. This is a fair sam-

ple of it, and should lead us to read and think for ourselves. Even the Presbyterian Confession of Faith, on the article of justification, has this text introduced to prove that Jesus is Jehovah and that his righteousness is imputed to us for Justification! And yet it is considered by many of them heresy, damnable heresy, and something very little short of perjury for one of their clergy to relinquish or oppose one doctrine contained in that book! Should any of them ever fearlessly and honestly read these texts, and compare them with the connexion, he must be convinced of his error. What must he do in this case? He will do just as many, very many of them are now doing. They are casting off the vails from their eyes, and breaking the fetters of bondage, with which they have been bound, and entering into the wide fields of the Gospel. Much lamentation is heard among the orthodox. Ah! what a pity, that the meekness and gentleness of Christ are prostrated, and that so much unhallowed temper is manifested by both parties. The wrath of man worketh not the righteousness of God. Could we be heard, we would exhort to forbearance and peace. The Old school should remember that it is a vain attempt to bind the free mind in this day of inquiry; that all human establishments must fall before the light of truth, now beaming from the book of God; that Jesus must and will reign, and subdue the kingdoms of this world to himself. Let the Old school see that their light is become dim, because of the glory that excelleth. Your "standard" hoisted to collect the people, must submit and fall before King Immanuel's. To this the people are facing, and fast collecting. Let the New school, or Newlights as they are called, fearlessly go where truth may call them. Let them keep the great pattern in constant view—who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously. Let your watchword be, "Onward," stay not in error to please any; but study to please your God by laboring to reform the world, to save souls, and to restore the Church of Christ to liberty peace, love and unity. But, ah! we remember Cassandra's fate; though a true prophetess, she was doomed to be disbelieved by those, whom she labored to profit.

EDITORS.

MILLERSBURG FEBRUARY 26, 1832.

Dear Brothers—I have, for two or three of the last years of my life, felt a deep, and an increasing interest, in the union of the saints; and to accomplish this all important object, so far as it was in my power, have my feeble energies been exerted. I have, as many of my brethren know for some years back, been an humble advocate for the reformatton so loudly, and I may add, so angirly denounced by the opposition. I contended for it with the more fearless zeal, because I saw that by laying on the brethren no heavier burdens than the Holy Spirit saw fit to impose, and by the introduction of a pure speech, the foundation

which God had laid in Zion, would be cleared of the rubbish by which it had been covered during the long apostacy; and that ultimately the children of God would be made to stand upon it in one body, animated and comforted by the one Spirit, acknowledging the one Lord, the one Faith, and the one Baptism. All this, I thought, I saw, and I with many others, hailed with undissembled joy, the thousands that were preparing to engage successfully in this most glorious enterprise. Many in Kentucky had beheld with feelings of unmingled regret, the unholly controversy between Trinitarian and Unitarian speculations, and most sincerely wished it buried in the shades of eternal forgetfulness. Because it was seen to stand as an insuperable barrier between thos who loved and served the dear Redeemer.

With what painful emotions have we looked back upon the past ages, and saw our dear brethren wading through seas of blood, suffering the most excruciating torments, that helish malice could put in execution, or human ingenuity could invent. And why all this! The answer is easy; they had refused to comply with some of the inventions of men. They had refused to worship some heathen deity; they had perhaps, refused the foul embraces of the mother of harlots; they had refused to subscribe to some creed, to obey some of the commands of poor fallible man. Or, perhaps, they had refused to fall down and worship some image, set up by some modern Nebuchadnezzar. And the most of these persecutions were set on foot in order, as it was said, to preserve a unity of faith; (rather of notions) at any rate christians were persecuted because they dared to obey God, rather than men. It seems to me as plain as A B C, that if Christ did build his church upon the right foundation at first, that the very same foundation is the right one for the broken fragments of Messiah's Kingdom to regain, and stand upon in the bonds of love. Christ upon a certain occasion said to his Disciples "Whom do men say that I, the son of man, am? and they said, some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He saith unto them, but whom say you that I am? And Simon Peter answered, and said, thou art Christ the son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my father, which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it."

The scriptures surely require me to confess no more than Peter did. Surely no man who takes the Book of God as his only directory, will require me to confess more; snd I will add, that whoever believes that "Jesus is the Christ, the son of God," has that faith, to produce which all the miracles of Jesus were recorded. And upon this foundation will God yet bring his children and sustain them there.

But dear brethren, be assured that it is one thing to take the

book of God, as the only rule of faith and practice, and it is another thing to be governed by it. And that it is one thing to throw away creeds and confessions of faith, and another thing to throw away their influence. When God's love shall govern our faith and manners, and his Holy Spirit comfort our hearts, a union will not be difficult to be effected. J. IRVIN.

Brother:—I am distressed to see the heretics prospering, and greatly multiplying in our land. What crouds are flocking after them! what numbers of the more intelligent and influential are joining them, and are enlisted in their favor! What zeal marks their teachers! day and night preaching publicly and privately. Meet them when you may, you will find them laboring to impress the subject of religion on the minds of the people,—and that which gives weight to their instructions, is, the union of their societies, the apparent love to one another, their kindness, and hospitalitd—indeed, they appear to be the happiest of men, and seem to be in a fair way of deluging our country with their heresy, and ruining the souls of thousands.

What, my brother, do you thus sink under the sorrows of unbelief? Do you not believe that the number of God's elect is so definite that it cannot be increased nor diminished? So our good confession teaches us. It is impossible for one of the elect to be lost, or for one of the non-elect to be saved. Why be distressed then at the progress of heresy? Does not our good Confession of Faith teach us that God has foreordained whatsoever comes to pass. What you now see and deplore, was decreed from eternity, and God in executing his own decree is thus leading these poor reprobates to hell by these very means. Indeed, my brother, I rejoice in the goodness of God, that he permits these poor creatures to be happy in their deception. For us to oppose them, is wanton cruelty to them, and opposition to the will and decree of God, and is an evidence of our unbelief in God's secret purposes.

Ah! but brother, it may be that some of God's own elect are deceived, and led away by them. What if they are? They cannot be lost—they shall be reclaimed in God's own good time and way. Indeed, God has suffered them to be thus deceived, yea, he has unchangeably decreed it; and for this end, that all things shall work together for their good ultimately. Rejoice, then, evermore, that God is, in what we see, fulfilling and executing his own decrees. In every thing give thanks. We should be thankful for this very cause of your grief.

Your conclusions I acknowledge just, if indeed the system contained in our Confession be just and true.

If! If the system be just and true! Do you really doubt it? I have admitted it true, but my mind is ever at war with my heart and experience, and with many passages of scripture.—When the love of God is shed abroad in my heart, these doctrines act like water thrown on a blazing fire. I endeavor to extrude

the thoughts of them from my mind; and in thus acting, am afraid that I am opposing with dislike, the doctrine of God; my love cools and darkness, and death, and doubts succeed. When I am filled with the love of God, I cannot forbear loving all mankind and wishing their salvation, and praying for them. But then I am checked in this by the doctrine that this cannot be the Spirit of God; for he does not love, nor desire the salvation of all. My comforts leave me, and painful doubts invade my soul. I also find that when our preachers are warmed with divine love, and when their labors are blessed to the people, they never teach these subjects of decrees, election and reprobation, but warmly urge the plain doctrine of the gospel.

Take heed to yourself, sir, how you speak of your doubts respecting the doctrines of our Confession, lest you be haled for this crime to the judgment seat of the Church, and be condemned and excluded for heresy.

Alas! it is a hard case. We blame the Catholics for their conduct towards heretics. But the mother and daughters have the same one spirit.

B. W. STONE, Editor.

A GLOOMY OMEN.

Many of our most efficient and promising young preachers are engaging in the study and practice of medicine. We cannot conceive of any honest profession more at war with the duties of a preacher of the Gospel. An efficient physician must ever be at his shop. He must attend the calls of his patients to the neglect of every thing else. He cannot make an appointment to preach with any certainty of filling it. He must keep up with the march of medical science, and practice or sink. His mind is distracted and divided between the study of medicine and the Gospel. We think it is better for us to be poor like the Apostles, and like them save multitudes of souls, than to shine in wealth and affluence, and at last lose the plaudit of our Lord, "Well done, good and faithful servants." It would be well for us to hear, "Let him, that ministereth, wait on his ministry." Many think and deceive themselves by such thoughts, that the profession of a physician, well comports with that of a preacher. Let facts determine. Did you ever find a practising physician and a successful preacher in the same person? Or if in the wide range of the civilized world, such a man has been found, is it not a very rare and singular occurrence? Have faith in God and go forth trusting in his name. But let none go, till sent by the Church That man, who is diligent in his calling, and faithful, and holy, and zealous, will be supported in apostolic style, if not in the style of modern priesthood.

B. W. STONE, Editor.

THE UNKNOWN TONGUE.

Considerable crowds have recently been attracted to the National Scotch Church, in Regent's square, from the circumstance

that several persons under the care of Edward Irving, laid claims to divine inspiration and to have the gift of Prophesying in an unknown tounge, with specimens of which, together with "the interpretation thereof" they frequently favored the audience.

Yesterday morning (October 30) the church was literally crammed; and even after the service had been commenced, the streets in the vicinity were nearly filled with respectable persons of both sexes, hurrying to the scene. On Mr. Irving accepting the pulpit, he proceeded to say that, after all the false and pernicious statements that had been put forth—after all the evil reports that had been published and circulated to the world's end—he felt it necessary again to address a few preliminary observations to his auditors. "You will understand," said Mr. Irving, "that this congregation has been praying the Lord for many months past, that he would pour out the Spirit in the same way that it was done in former times; and having done so, having asked in faith—to us, as well as to other parts of the Church, the Holy Ghost has been given in the same manner which is recorded in the Scriptures. Members of this congregation have received the gift of tongues, and some have manifested their gifts in the church and, after many months' careful examination and inquiry, I am convinced that it is indeed the manifestation of the Holy Ghost. In such a state of things what was to be done but to give observance to him who has thus led the church into the good and holy path? Prophecy is given for the edification of the Church, I then, being under the authority of the Lord, and not of man, and having the distinct canon of the Church in my favor, I dare not, I say it is not a matter of opinion—I dare not for my life prevent the manifestations which have here been heard. I have conversed with these persons day after day—I could do no more; and now, being satisfied myself, I leave it in the hands of the Lord, whose commands I am resolved to obey."—*Lon. Chris Adv.*

GOOD NEWS CONTINUED.

Since our March No. Brother John Rogers, one of the travelling Evangelists, has been with us near a week; and at one of our meetings, after he had addressed the congregation, we invited persons to confess the Lord Jesus, when nine persons came forward and made the good confession. The glorious cause of the union is rapidly advancing. Since our last number issued, we have immerced 20 (composed of males and females) for remission, &c. Brethren let us pray for each other.

EDITORS.

Extract of a letter from Elder John Roberts, dated Colemansville, Harrison county, Ky. April 1st 1832.

Yesterday I immersed four respectable persons, and organized a church of fourteen members—the prospect is good that more will be shortly added, as there is great excitement among the people.

Extract from Elder H. D. Palmer of Indiana, dated Feb. 17th 1832:

I hobe you will dwell impressively on practical christianity this year. Three prominent evils must be removed before the religion of Jesus can shine; 1st., Partyism. 2d, Slavery. 3d, The common practice of making, vending, and drinking ardent liquors. The theory of union upon the Bible alone is gaining ground in all directions, praticularly among the intelligent.

On the first Lord's day of April brother Cummins Brown immersed four in the neighborhood of Carlisle.

Extract from P. G. Kennett of Carrolton, Indiana, to the Editors, March 30th.

My brother, (Dixon) rejoices in the union you have formed, to which I say, amen.

From the Gospel Luminary we have received cheering accounts from the East. Hundreds are boldly confessing the Lord, and submitting to baptism in his name.

We request our friends to keep us advised of the progress of light and truth: and of the number of persons who, during the year submit to the government and institutions of the Lord Jesus.

EDITORS.

Dr. Fishback's two No. on justification, to A. Campbell, we designed for the present No. of the Messenger, but it was neglected too long. The printers had filled up the number without it. It shall appear in our next. Other communications shall receive attention in due time.

EDITORS.

RECEIPTS FROM MARCH 14, to APRIL 6.

KENTUCKY. *Caneridge*—By Jas Houston $14 00 for Wm Henderson, C Colcord, J Colcord, L Houston, R Laughlin, Mrs Towles, Mrs Desha, Js Horton, J Hibler, Rev Keith, William Payne, John Wilson, W Jamison, D Ammerman, J Barnett, all vol 6.

Republican.—Nath Dunn, vol 6, Robt Kay do.

Contreville.—Wm Cox vol 6.

Mt. Carmel.—A Keller, vol 6; N Smith do.

Georgetown.—By J A Thompson, vol 6. By L Fleming, for A Summers vol 6—Mrs B Smith do. Jones Thompson vol 4 and 5—F Dickey vol 6—A Payne vol 6—Mrs H Johnsoh do—Wm Sebastian do.

Lexington.—Doc Carnell vol 6; by B Cassell, for Wingate vol 4, for W G Thompson do., for Jac Ashten vol 6.

Union.—By Elder, T MAllen, for Jacob Link, M O Sidener, A Rice, J W Moore R S Russell, T A Russell, Mr Hufford, Jas Moore, all vol 6.

Bethel.—By Henry Lindsay vol 6.

Winchester.—Mr. Poston for J Robinson vol 5 and 6.

Everett's house.—By Js Shackelford for A Henderson, $16 00 of which $4 00 for vol 5 and 12 00 for vol 6.

Cabbin Creek.—By Jas Shackleford for D Maple, $6 00 for vol 6.

Maysville.—By Jas Shackleford for N Hixon, Sam January vol 6.

Washington.—By do for W Read, Wm H Wilson, J Hudnut, vol 6.

Monticello.—By Js Evans for vol 5, and $2 00 for G Swinney vol 4, 5, and 1 00 for Elder J Jones vol 6, of Liberty.

Sharpsburgh.—Sam Ross vol 6.

Moorfield.—B W Hall vol 6.

Flemingsburgh.—Thos Drinnon vol 6; Hugh Drinnon do; R Trimble do. By J Rogers, for Js Stockwell vol 6, Js Eckols do J Hall do, Jas Armstrong do.

Carlisle.—By J Rogers for R Arderry vol 6, A Couchman do A Howe do., J West do., Wm Caldwell do., J Hall do., J Harris vol 5.

Cynthiana—Mr January, W Roberts vol 6.

Simpsonsville.—Js Eads vol 5 and 6.

Leesburgh.—By Jo Wasson in full for vol 4, 5, $1 50—for Js McHatton vol 6; Wm Bodkins do., B D Coppage do., L. Coppage do., Jo Wasson do., Saml Ellis do.

Columbia.—By J Hughs for W Dudley vol 5 and 6, for J P Smith vol 6, for self do.

Eagle Creek.—By Mrs Herndon vol 5 and 6.

OHIO. *Bethel.*—By Elder J Powel $6 50.

Dayton.—By L Bruen $8 00 in full for vol 6, and 2 00 for D. Humfreeville vol 4 and 5.

Rutland.—By A Payne for Elders E Rathburn, brother Williams and brother Hubbell vol 6.

Felicity.—By A Knowls; for H Mohn, J Bartlow, O Pearn, C Metzger, S Hemphill vol 6.

Cincinnati.—By O Austin for vol 6, $5 00.

N. CAROLINA. By Elder Hays, $5 00.

MARYLAND. *Baltimore.*—Js Henshall vol 6, $5 00

INDIANA. *Paoli.*—By Lewis Byram and C Hall in full vol 6, $10 00.

GEORGETOWN COLLEGE,

SCOTT COUNTY, KENTUCKY.

THE Summer season of this Institution will commence on Monday, 23d of April.

FACULTY.

Rev. J. Smith Bacon, A. M. *President.*
Rev. G. W. Eaton, A. M. *Professor Languages.*
Thornton F. Johnson, Esq *Professo Math. and Nat. Phi.*
Samuel Hatch, M. D. *Professor Chemistry.*
Wm. Craig, A. M. *Tutor College Proper.*
C Lewis, Esq. *Principal Preparatory Department.*
Mr. F. E. Frebuchet, (recently from France,) *Teacher of the French Language*

GENERAL INFORMATION.

Tuition—Tuition in College Proper is $30 a year, one half payable at the beginning of each session. Tuition in the Preparatory Department is $10 for the ordinary English branches; and $12 50 for Classical Students per session, payable as above. $1 contribution for fuel in the winter season.

Annual Expenses—Board, Washing, Lodging, Fuel and Lights, can be obtained in private families in Georgetown, for $75 a year.

Honours—The degree of Bachelor of Arts will be confered, as usual, on those who go through the Classical departmant. An English Diploma will be given to those who complete a regular course in the English Department.

Examination—Each class has an examination at the close of every session, which parents and guardians and the friends of education generally, are invited to attend. There will be an annual exhibition of the two upper classes, on the 3d Tuesday in March.

Library and Apparatus—The College has already a well selected Library, and a considerable Chemical and Philosophical Apparatus, both of which will be increased as rapidly as the state of the funds will admit.

Government—It is intended that this shall be, as far as practicable, mild, paternal and preventative. Those students who do not cheerfully submit to it, or who become habitually negligent, will be silently dismissed.

Vacations—There will be two vacations—the first will begin on the Monday after the third Tuesday in March, and continue four weeks—the second will begin on the Monday after the third Tuesday in September, and continue six weeks.

Commencement—Commencement occurs on the Wednesday after the third Tuesday in September.

CHRISTIAN MESSENGER.

BY B. W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

Vol. VI.] Georgetown, Ky. May, 1832. [No. 5

The CHRISTIAN MESSENGER is published monthly at One Dollar a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

DIALOGUE CONTINUED FROM PAGE 100.

Pet. My friend I am glad to see you. When we parted last your mind appeared to be much agitated. You seemed to be yielding to the truth, that Jesus was the Messiah, the Son of God. I have been anxious to hear the result. Do you now believe?

Tho. Your thoughts of my situation when we last parted, were correct. My mind was sorely oppressed. I retired to my room, and for many days and nights I withdrew from society, and examined, and re-examined the evidences adduced by you in favor of christianity. The result of this procedure, was, that my mind became fully satisfied of the truth of revelation. I determined instantly to confess the Saviour openly, and to be immersed in his name for the remission of sins, and the gift of the Holy Spirit. This I learned from Acts 2 to be my duty, and the way pointed out for a poor believing sinner to obtain these favors from his God. I hastened immediately to an old Baptist preacher in the neighborhood to be immersed by him. I told him my desire, and exposed to him the state of my mind. He told me he could not baptise me until I had received good evidences of being regenerated, pardoned, and saved. Now I have read the commission of the Saviour to his apostles, where I had been taught that he that believes and is baptised shall be saved—and Peter taught the distressed believing Jews to repent and be baptised for the remission of sins—and Ananias had taught Saul to be baptised, and wash away his sins—and Peter, in his general epistle, had said, "Baptism doth now save us, by the resurrection of Jesus Christ from the dead." The old preacher advised me to pray, and wait God's time, and if I were one of his