GEORGETOWN COLLEGE,

SCOTT COUNTY, KENTUCKY.

THE Summer session 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. Trebuchet, (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 Preparato ry 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. June, 1832. [No. 6.

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.

KENTUCKY BAPTIST CONVENTION.

We cannot but perceive, in this movement, the attempt which is made to imitate the Eastern ministers and the Popes of Rome. An association is too narrow and humble a sphere of action, for their Lordships. Their ambition cannot be gratified short of a state convention! We may calculate that their next step will be to institute a United States' Convention. When they are inspired by such a towering and elevated spirit, it is not astonishing, that the love of many has grown cold—that worldly mindedness and lukewarmness have spread around them their deleterious influence.

That our readers may be informed of the true condition of things, growing out of human attempts to explain and better the word of God, we extract the following paragraph from the circular published in their minutes.

"That a systematic, united, and energetic effort is required of the Baptist Churches in Kentucky, will appear obvious from a few simple facts. Is it not true, that in the bounds of almost every Association in this State, Churches are to be found which have no stated preaching—no settled pastor,—and which seldom meet for religious worship? Is it not known to all, that in many extensive neighborhoods, there is no resident minister of any evangelical denomination, and that the only opportunity of hearing the gospel, occurs when a transient minister incidentally passes through their thinly settled country. Do not all see, that the great majority of Baptist Churches assemble but once a month to worship God; and many members of the Churches do not, and some cannot assemble twelve times in the year, to hear the gospel of Christ? Is it not obvious to every one, that the

love of many has grown cold; that worldly mindedness and lukewarmness are spreading their deleterious influence over many portions of the Lord's vineyard? And last, though not least, is it not a fact that Christians generally do not possess, nor exhibit that degree of charity and fervent love for each other, which was found in Christ, his Apostles, and the disciples of the primitive Churches! Where is the Church to be found, whose members, without exception, keep up the worship of God in their families; who daily commune with God, in their closets, on their knees; who read, study, and meditate on his Holy Word; who deny themselves every day, take up their cross and follow Christ; who avoid every appearance of evil; who run the race set before them with patience, looking to Jesus, and who live in all holy conversation and Godliness? Look at the preachers themselves—in labors, in watching, in preaching the word, in humility, in self-denial, in patience, in meekness, in love for the souls of men, in love for one another and the brethren, how far do they fall behind those luminaries of the Church, who flourished in the first century, and by whose labors, under God, the standard of the cross was raised in every pagan city; thousands converted to christianity, numerous Churches gathered from among idolatrous heathens, and the word of God and the ordinances of his house regularly administered to the congregated disciples.

Is it not a fact, that our preachers spend but little time in preaching the Word? One goes to his farm, another to his merchandize; one to his school, and another is engaged in politics, or the noisy litigation of the forum? Is it to be wondered at, that while so many pastors, preachers, and ministers, devote a great part of their time to the service of Cæsar, and deliver on Lord's day a cold, dry, formal sermon, devoid of that holy pathos, that heavenly zeal, with which primitive ministers were inspired, that the Churches should languish, and that iniquity should abound? And can it be expected that the Churches should make much sacrifice for the support of those ministers, who make no sacrifice in the cause of God; who live at ease, and will not turn out into the Lord's field to labor for Him? Who is it that gives himself wholly to the work of the Lord, and studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and giving to every one his portion in due season, that is neglected by the Churches? Let no piteous moans and lamentations be made by preachers over their parsimonious congregations, till they themselves be found faithful to their trust."

Had we been the originators of these remarks, we should, in all probability, have received from them a volley of abuse; but as they are the authors of them, it is to be hoped they will bear to have them repeated. Let them no longer censure us for contending for reformation, not only in doctrine, but in conduct.

J. T. JOHNSON, Editor.

FOR THE C. MESSENGER AND M. HARBINGER.

To A. Campbell, Editor of the Millennial Harbinger.

No. 3.

ON GOSPEL REFORMATION AND CHRISTIAN UNION.

Brother Campbell—I now address you on the subject of Gospel Reformation and Christian Union.

As the religion of the Gospel is a system of truth, of affection, and conduct, of which God is the great subject and supreme object revealed by, and through Jesus Christ, Gospel Reformation can consist in nothing more than the correction or amendment of religious principles, affections, spirit, and conduct, according to the Gospel. And as all that may or can be known of God, is revealed in his word, to which nothing is ever to be added, either by new revelations of the Spirit, or traditions of men, reformation in religion can find no room or occasion for any new or original discoveries.

The Scriptures in this case, are primary and ultimate, and our religious faith and character must be formed by them, and by nothing else in their whole scope, if we would have them to be truly christian.

The whole business of Gospel reformation then, is resolvable into the meaning and knowledge of the words and sentiments of God's word in the Gospel, ascertained by just and true rules of interpretation, and in the formation and improvement of our understandings, judgments, affections, and conduct by it.

To be qualified for reforming others, we must be reformed ourselves. This requires much more than to discern errors in the principles and conduct of others. Theirs we may see and yet, on account of error in ourselves, be unprepared to correct them. The question relating to the order of the Church in the apostolic age, and of the design and use of the ordinances, is an important one; and yet in the *present state of things*, that question does not seem to me to be of greater importance, in order to rectify and reform what is wrong, than the following one: What ought to be the *conduct* and *spirit* of those christians who desire reformation towards those who conscientiously differ from them, and who sincerely and practically believe in Jesus Christ, and exhibit the fruits of the spirit? Shall they, because they differ from them on the subject of baptism, treat them as "heathen men and publicans," or as erring brethren? And shall they fellowship them as christians?

The meaning of the expressions "born again—born of the Spirit—born of God—born from above—a new creature, and new creation" as they apply to individuals, is to be found in the divine constitution, nature, and provisions of "the New Covenant" developed in the gospel, and in the *state* and *relations* which a true believer in Jesus Christ sustains to God by faith. "Whosoever believeth that Jesus is the Christ, is born of God." "If any man be in Christ (united to him by faith) he is a new

creature," because the New Covenant by divine appointment, secures to him the remission of his sins, peace and fellowship with God, and the love of holiness. These we have seen in my second address to you on the subject of God's method of justifying a sinner or an ungodly man, and making him righteous. By faith he is made a child of God, and an heir according to the hope of eternal life; he is begotten to a hope of another life by the resurrection of Jesus Christ from the dead. Is not a *sinner* and *ungodly* man a *new creature*, and is he not in a *new state* who is *pardoned* and *acquitted*, and to whom God *imputes or counts righteousness*, and who is *treated* as righteous in the sight of God; In his case and state have not old things passed away, and all things become new?

The appropriate influence of the Gospel upon the heart of a true believer, who desires reformation, will make him an apostolic christian. He will possess and manifest the spirit and temper of Christ, as Paul did in some good degree, in his conduct towards others, which are as really necessary for the correction of his *own errors*, if he has any, as they are for the correction of the errors of others. If he has more gospel spirit or more of the spirit and temper of Christ than others, he is more reformed and more holy than they, and will manifest them by greater degrees of humility, gentleness, forbearance, and love than they, and he will be more spiritually minded and perfect, abounding in all good works. He will be less sectarian than others, and will receive into his fellowship, those whom Christ has received to the glory of God.

It seems to me that all the reformers since the Apostles, with whose history I have any acquaintance, and particularly those of the 16th century, have been partizan reformers, and have not thoroughly submitted to the gospel or cultivated its spirit. The true spirit of reformation for *the present age* we have exhibited I think, in the expressions and actions of Paul. In his first epistle to the Corinthians, Chap. 9, he told them that *though he was a freeman with respect to all men, he was himself a slave to all*, by complying with their ignorance and prejudices, when he could do it innocently, *that he might gain the more* to Christ. *So to the Jews he became a Jew, that he might gain the Jews. To those not subject to the law* of Moses, he becomes *as not subject to that law*, by not enforcing it on them, or observing it himself, (*yet not being without law to God but under the law enjoined by Christ*) *that he might gain the Gentiles, to the weak*, who think some things sins, which are lawful, *he became as weak*, by abstaining from these things *that he might gain the weak. To all he became all things, that by all means he might save some. Now all this he did for the sake of the gospel, that he might make it successful, and that he might become a joint partaker of its rewards.*

In compliance with these principles, he circumcised Timothy. Acts. 16, 3. This spirit of accommodation was not peculiar to Paul, but it was *Apostolic*; hence we find him, by the advice of

the Apostle James and the Elders at Jerusalem, going into the temple with those who had taken a vow, and shaved their heads, and purifying himself to prove to the converted Jews that he walked orderly and kept the law, Acts 21, 17—26. While he acted thus, he was no sectarian, for he was unwilling to baptise any among those who were inclined to divisions and parties. Indeed no man seems ever to have had greater abhorrence and detestation of parties and sects among Christians, than he had produced by ambitious, sensual, and popular leaders. Hence in his letter to the Church at Corinth, he thanked God that he had baptised none of them, except Crispus and Gaius, lest any should say that he baptised them *into* his own name, and made *Paulites* or partizans and disciples of his own, of them. He said and acted thus, to have a conscience void of offence towards God, and towards men. How very different are men's *consciences* and *conduct* from Pauls, in our day! And how exceedingly difficult is it to have the views and the spirit of the ancient Gospel in these days of superficial thinking and party feeling and strife! From what Paul said to the Corinthians, I learn that *Sectarian baptism* is worse than no baptism, and that no person who is a Sectarian, ought to baptise any person; and no person ought to be baptised into a Sectarian fellowship, as no such fellowship ought to exist. In this very thing the Baptists erred. They claimed immersion as their own ordinance, and perverted it to their own party Sectarian purposes, as the party leaders desired or were liable to do at Corinth.

If we desire to restore or revive an exploded truth or obsolete practice, it is of the greatest moment to present it to the public, in a manner least liable to produce the collision of party. It must not therefore, be made the *basis* of a sect; for the prejudices of party are always reciprocal, and in no instance is that great law of motion more applicable, that reaction is always equal to action, and contrary thereto, than it is to sects and parties among Christians. While it is maintained as a sentiment or principle not characteristic of any sect, but as belonging to our *common christianity*, it stands upon its own proper basis, claims, in the spirit of the Gospel through its advocates, divine authority, and mingles with facility in different societies, and in proportion to its evidence and the attention it excites, insinuates itself like leaven, into all orders and parties, and will continue to do so till the whole mass will become levened.

Nothing is more common than for zeal to become *party* zeal, which never fails to overshoot the mark by exaggerating the favourite objects, and by disparaging others. Hence if a determined enemy to *immersion* had been consulted on the most effectual method of rendering the ordinance of baptism by immersion, however proper and necessary in itself as a gospel ordinance, injurious and hurtful to christianity, and to those who believed in, and practised it themselves, and odious to those who honestly differed from them, and to any other portion of man-

kind, there is little doubt but that he would have recommended the very measure the *baptists* have pursued, viz: To make it a *Sectarian* or a *Baptist ordinance*, and to build a *baptist fellowship* upon it, by regarding it in their conduct towards others who differ from them, and who are as pious as they are, as essential to the justification of a sinner, or to the remission of his sins, and as an infallible test of the christian character, and an indispensible condition to christian affection, and fellowship at the Lord's table. The first and most obvious effect of this, has been to generate a spirit of selfishness, bigotry, and sectarian intolerance in the baptists, against those who differ from them, and to produce a mass of prejudice in others, against the ordinance, who view it under the light in which the Baptists by their *conduct* manifest it. To proclaim to the world the determination to treat as "heathen men and publicans" all who are not immediately prepared to concur with their views of baptism, what is it less than the language of hostility and defiance, admirably calculated to discredit *the party* which exhibits and the *principles* which have occasioned such anti-christian conduct.

The true spirit of gospel reformation, consists in making all the doctrines and ordinances of the gospel subservient to *love to God and love to man;* this is their design, and without it they have been perverted, have missed their end, and are worth nothing. On these accounts, baptism has for the most part ceased to be a test or expression of the christian faith or charter.

An humble conscientious Christian reformer will believe like other men, that his views are *right;* and consequently that what differs from them is *wrorg*: But the principle upon which he argues that his views are right, are very different from the principle on which a general council, or an association, or an individual enthusiast or bigot, would rest as the basis of truth. He will not pretend that he *cannot* err; he will not pretend even that the church of which he is a member cannot err, as the Roman Catholics believe of their church. And although in point of fact, he believes that neither of them has erred, yet as he admits the possibility, he feels no hostility towards those as christians, who sincerely believe in Jesus Christ, notwithstanding they may believe that he or his church does err. Though he believes that he has rightly interpreted the scripture, and thereon founds his conviction that his own principles or views are scriptural, he is no less willing to grant to others, than to obtain for himself the privilege of acting from the conviction of his own mind, without violating the spirit of christian affection and fellowship. Without this concession to others of what he feels necessary to himself as a religious man, he knows that mutual love and christian fellowship, cannot be maintained and cherished, which are so essential to the christian religion and character, among those who "hold the head;" as without them he can neither love God as a common Father, or love the children

as brethren, or his neighbor as himself, or keep his commandments, or "be perfect as his Father who is in Heaven is perfect." While he entertains his own sentiments and views, he yields the same privilege to others and fellowships *all in Christ* who profess his religion, and live pious lives; and he submits with humility and confidence to that Almighty Being who claims the right of judgment to himself and who cannot err, to determine whether he or they are really in possession of what each professes in his belief. This he is the more willing to do, as God has made it his duty to do so, and to exercise forbearance towards those who differ from him in love, and to endeavor to keep the unity of the spirit in the bond of peace; which, with due attention to the word of the Apostles, will more certainly lead to "the unity of the faith, and of the knowledge of the Son of God" than any thing else can do. In eating the Lord's supper the Apostolic precept is "let *a man examine himself*, and so let him eat of that bread and drink of that cup." Self examination and self judgment are essential to gospel reformation, and to the extinction of sectarian and party spirit and pride, as they are to the restoration of the ancient order and spirit of divine things.

I have said this much on the nature and spirit of Gospel reformation, on account of the difference of views and sentiments that exist among those who desire to be united in promoting reformation, and who avowedly take the word of God as the only means and the true and infallible rule of faith and practice in religion. Between you and me, as among others, there is a difference of sentiment as to the design and use of baptism, notwithstanding we agree as to the *subject* and *action* of the ordinance, the former being a believer and the latter being immersion. In this difference I do not mean to deny to you the right and privilege of your views, nor to disown you as a christian, or treat you as unworthy of my fellowship on account of them. Nor do I intend to exhibit my views as infallible, or as the test of truth to other persons. I desire to act towards you as I would have you to act towards me. I yield to you, your views and sentiments in the points in which we differ, without acquiescing in them, or feeling unfriendly towards you on account of them, while I claim to myself the right and privilege of my own views, without forfeiting your fellowship in Christ, or the fellowship of any who love him; and I claim the right and privilege of fellowshipping others as christians in all acts of social worship, including the partaking of the bread and wine in the Lord's supper, with those who differ from you and me in our views of baptism, without forfeiting your fellowship. I do this because I cannot find any view or practice of baptism entertained or submitted to, with or without faith in the gospel, that justifies the sinner or makes him a child of God. These, according to my apprehension, are effected by the grace of God, given to us in the New Covenant by faith in Jesus Christ, as I have shown in my second

number. And they are evinced or manifested by overt acts of obedience and a holy life. But they do not secure infallibility to their possessors, whether obtained in the act of baptism, or before or after it, in their views or conduct in respect to baptism or any thing else. All are liable to err, and there is not probably more error existing on any subject, than there is on the subjet of baptism among all the sects. I fellowship all christians in the Lord's supper, who partake of it "in rememberance of him, and to show forth his death till he come" notwithstanding their views of baptism may be entirely variant from my own; indeed I do not commune with any person at the Lord's table on their views of baptism. In this I violate no truth and compromise nothing away. I preach and practice immersion as the gospel ordinance, and consider it to be a gospel duty for all believers in Jesus Christ to be immersed into the name of the Father and of the Son, and of the Holy Spirit.

I have a number of things to say more on the *practical* duties of the real friends of gospel reformation, which I will reserve for another number. Before much good can be done, we must exercise a stronger faith and more christian love, more spiritual mindedness, more meekness and forbearance; we must *pray more on faith and labor more* than we now do, and have a deeper & more lively sense of eternal things than we now have; and we must be more deeply afflicted at the awful consequences of the sectarian divisions and strifes in preventing the conversion of sinners, and the extension of the Redeemer's Kingdom, and in marring or destroying the happiness of the people of God than we now are; and we must have more christian love, sympathy, and forbearance towards those who err than we have. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. He that in these thinge serves Christ, is acceptable to God and approved of men. Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another. Happy is he that condemneth not himself in that thing which he allows."

I am your brother in Christ,

JAMES FISHBACK.

May 17, 1832.

From the Christian Palladium.

EDITORIAL ADDRESS.

The present is an era of light, and a day peculiar to prophetic fulfilment. Never was there a period when the soldiers of the cross could look forward to brighter prospects, and never a day when victory over the powers of darkness was more certain. The rapid increase of Gospel light, the spread of pure religion, a submission to the doctrine of the scriptures, in preference to man-made creeds, and the spirit of reciprocal love and christian forbearance among free enquirers after the word of Life, afford indications of the approach of a more brilliant era.

At the commencement of this work, we anticipate many difficulties to be encountered which are not of ordinary occurrence in works, professedly, of a religious character. The proprietors belong to that class of men, who, from a sense of duty, and the most sacred obligations, are constrained to turn aside from the beaten path of orthodoxy, (that infallible passport to sectarian elevation,) and to distrust the divine validity of many of its sentiments. We are sensible that we shall incur the frowns, if not the anathemas, of the bigoted and superstitious; for it unfortunately, and, we think, frequently occurs, that certain opinions, which have been imbibed since the apostolic age, have infused in, and entailed upon, their votaries, the spirit of intolerance; prompting them to decry as heretical, every sentiment which is not in strict coincidence with their favorite views, and to condemn those who entertain contrary opinions, as "having no lot nor part in christianity."

All dissenters from civil despotic governments, have been regarded as *Rebels*, and all dissenters from ecclesiastical tyranny and oppression, have been denounced as *Hereticks* and *Infidels*. Some of the purest men that have ever honored this mortal state of existence, and some of the purest sentiments that have ever elevated human thought, have been sacrificed upon the unholy altar of priestcraft and superstition. How far this spirit would extend in this country, and what would be its consequences, were it not restrained by wholesome and equitable laws, which afford protection to those who are not disposed to fall down and worship the images which men have erected, is not easily determined, unless we refer to the bloody events of past ages, in which the machinations and intolerance of bigotry and priestcraft, were favoured by unjust and tyrannical laws. We should evidently be wanting in charity, were we to represent all as illiberal in their feelings, who are so unfortunate as to be stationed in the ranks of orthodoxy. Such are not our views; for we are convinced that many, very many, thus circumstanced, know and highly appreciate the value of "Gospel liberty," and, were it not for the anxious watchings and never tiring interposition of those who "*bear rule*," would have burst their chains asunder.

We are dissenters from the corruptions the church has accumulated in the wilderness. Its unscriptural creeds and doctrines—its cruel and oppressive government—its unholy and proscriptive spirit—its fanatical and superstitious ceremonies—its worldly show and empty parade—its unwarrantable pretensions and unnecessary divisions, we shall endeavour to expose in a prudent manner, and show unto our readers "a more excellent way." We shall endeavour to take the medium between the extremes of *blind fanaticism* and *cold formality*; and, in all cases, the holy scriptures shall be the man of our counsel, and we shall use every exertion in our power, to persuade our readers to be *enlightened, rational, liberal, charitable, kind, experimental*, and *practical Christians*.

Christian liberty will be a leading topic in the Palladium, as genuine religion can breathe freely, only in the atmosphere of freedom. There cannot be imagined a greater treason against Heaven and earth, than for men, under a pretence of a divine right and a superior sanctity, to plot, contrive, and provide for the control of human thoughts, actions, and hopes, by infusing into the minds of their brethren and equals, the delirium of superstitious fears of God, and the poison of cringing subserviency to man. The churches which have attempted this, have displayed the worst effects of ambition, selfishness, and sensuality; and the states which have submitted to it, all the debasement of servility, ignorance, and even of crime. Man should dread nothing but sin, and submit to no authority not delegated by themselves, except that of their *parents* and their *God.*

The Palladium is not designed to espouse any party in politics, yet it may have occasion, at times, to speak on the subject of Civil Government, so far as that species of government has a direct bearing on christian liberty.

As several of our correspondents have advised us to "stick to our text," (meaning what we promised in our prospectus,) we will undeviatingly, and with all the powers we possess, but in the spirit of meekness, defend the doctrine of one God and one Mediator—the right of private judgement in all religious matters—and the sufficiency of the Holy Scriptures as a perfect system of church polity. In the dissemination of these sacred principles, we shall seek no alliance with proscriptive sectarism, bow to the *ipse dixit* of no man, nor ascribe holiness to any human creed whatever. While we undertake to teach christianity as it is, we shall endeavor to show what its *votaries* should be; and while we advocate holy truth, we shall hope to breathe the spirit of him who is the *way*, the *truth*, and the *life.* While we shall urge the necessity of *vital piety* and *holiness of heart*, we shall also show that these sacred principles directly tend to the union of Christ's spiritual body, which is the Church.

No personal disputes, animosities, strifes, or contentions among brethren, can have room in our pages; nor will there be any collision between this and the other periodicals which now exist among us, introduced in this work; but while the "HERALD" sounds its glad tidings in the east, and the "LUMINARY" pours forth its radiant beams in the south, and the "MESSENGER" carries its delightful news to thousands in the west, the PALLADIUM will unfurl its humble banner, and raise its standard of liberty in the north; and, with pleasure greet them as fellow-laborers in the same common cause. And, finally, we shall endeavour to follow "peace with all men, and holiness, without which no man can see the Lord."

On Monday the 14th inst., Brother B. W. Stone started on a trip to Nashville, and will be necessarily detained, on business, for several weeks. We received a letter from him, dated the

same day, in the evening at Lexington, from which we extract the cheering news, that on Saturday the 12th, Brother Jacob Creath, Senr. baptised 5 persons in Fayette county; and on the next, being Lord's day, 15 persons at Versailles.

The truth is achieving the most signal conquests; in almost every direction sinners are bowing and submitting to the government of the Lord Jesus. Our opponents (who are chiefly composed of worldly minded malignant sectarians) change their ground and mode of warfare, just to suit *their views* of the best policy to defeat our benevolent efforts in pulling down Priest Craft. It has been but little more than a year since three of us separated from the Baptist Church at the Great Crossings, and established a congregation of disciples on the scriptures alone. We have since that time endeavored to discharge our duties, according to the ancient gospel and order of things, amidst a formidable opposition. We were blessed with an ingathering at our very first meeting; and we have continued to receive accessions by immersion, &c. until we now number upwards of seventy. During the same period, the Georgetown congregation, of Christian disciples, has increased rapidly. Both congregations are still increasing; and yet, according to the account of our enemies, the cause of reform is on the decline. We thank the Lord that it is not in the power of our opponents to suppress investigation, nor to stop the progress of truth.

At the four days meeting at Clear Creek, commencing on the 4th inst., 16 persons were immersed, as we are informed. On the 10th inst. we immersed four persons near Georgetown. The next day Brother Palmer and myself started for Cane Ridge in Bourbon county, to attend a previous appointment of three days. We had the gratification of meeting a number of warm hearted Christians, amongst whom were Elders Rogers, Batson, and Irvin. The truth was presented to large, respectable, and interesting congregations, from Saturday till Tuesday morning, having an address morning and evening. During the time 23 persons confessed the Lord Jesus with their mouth; and on Tuesday morning the immersion took place at Sister Thorntons, about a mile distant from the meeting house.

The meeting was one of the most interesting we have ever attended. The hearts of Christians were gladdened; and it seemed as if every sinner's heart was softened and influenced by the love of God. These are the triumphs of plain truth. It needs not the borrowed aid of human traditions, worldly policy, or any other human inventions. It needs not even the condensed learning and wisdom of the Philadelphia Confession of Faith.

Since writing the above, we have received a letter from Bro. Jho. W. Roberts, dated 8th May, at Colemansville, Harrison county, Ky., from which we learn, that on Saturday and Lord's day preceding, he addressed a large and attentive audience.—During the meeting six persons made the good confession pre-

paratory to immersion, and a lady of the *Baptist* Church united to the Church of God.

We do beseech Christians every where, by the tender mercies of our God, to be as prudent as serpents and as harmless as doves, that we may realize the blessings of Heaven. Let every one be fully persuaded, that the practice of the truth, as well as the knowledge of it, is indispensible to its success.

J. T. JOHNSON.

In giving publicity to the following extract from "*The Standard*," we desire the reader to notice the mark of the beast.—When will the religious world cease to imitate the pomp and parade of the world! Appointments of Chaplains are announced in all the gravity of governmental power and authority! But they take care in the conclusion, to throw themselves upon the public to furnish their treasury with the means of defraying the expense:

IMPORTANT APPOINTMENTS

Seamen's Friend Society.—The committee met on the 6th April, for the purpose of acting upon several appointments which had been long under consideration. After prayer by the Rev. C. P. McIlvaine, they listened to the testimony which was offered of the fitness of the candidates: and weighed the importance of the several fields of labor proposed. After due deliberation they proceeded to resolve, *unanimously*,

1. That the Rev. John Diell, of New York, be appointed American Seamen's Chaplain at the port of Honolulu, in the Sandwich Islands, to proceed thither as early as practicable the ensuing autumn.

2. That the Rev. Edwin Stevens, of Connecticut, be appointed American Seamen's Chaplain at the port of Canton, in China, to proceed thither early in June next.

3. That the Rev. Flavel S. Mines, of Maryland, be appointed American Seamen's Chaplain at the port of Marseilles, in France, to proceed thither during the ensuing summer.

In announcing these appointments, the committee feel that they have assumed a very weighty and solemn responsibility, both to the persons appointed, and to the church of God. They are also devoutly thankful, that after so long inquiry, the providence of God has at length put it into the hearts of men to engage in our service, whom the committee have reason to believe to be well qualified for their respective posts, with talents adapted to win the favor of seamen, and piety that warrants the greatest confidence from the christian community. They ask the prayers of God's people in behalf of these beloved young brethren.—And they throw themselves, with great confidence, upon the public liberality to furnish their treasury with the means of defraying the expense.—*Sailor's Magazine.*

FOR THE CHRISTIAN MESSENGER.

LACTANTIUS.

MOTTO.—"*To overturn prejudices, fostered by false notions of religion, strengthened by age, and sanctioned by the example of persons in authority, and to substitute good ones in their place, is a matter of great delicacy, and will always require the most vigorous exertions. To effect this, was the great object of Christ's ministry.*"

MIRACLES.—No. 1.

Brethren Editors.—Since the present Reformation commenced, and such great emphasis has been laid upon the miracles recorded in the New Institution, the antagonists of Christianity have triumphantly demanded, AT WHAT TIME miracles ceased to be performed! These questions admit of easy and satisfactory answers. The miracles may be said to cease, with respect to our belief, when we can no longer obtain satisfactory evidence of their continuation. That miraculous powers were exercised after the death of the Apostles, on certain occasions, is a fact supported by the unanimous and successive testimony of the apostlolic fathers, down to the reign of the emperor Julian. In the apostolic age, miracles were frequent; in the succeeding century their number decreased, but still we have satisfactory evidence in the appeals made to them by the Christian apologists, that they were actually performed. See Tertullus' apology. In the third century, only a few traces remained of supernatural interposition; and after that time we have no authentic testimony for the working of miracles, with the exception of the miraculous frustration of the emperor Julian's mad attempt to rebuild the temple of Jerusalem, which is so clearly attested by heathen adversaries, as well as by ecclesiastical writers, that the sceptical historian of the decline and fall of the Roman Empire, (though he attempts to invalidate some of its proofs, and insinuates a want of impartial authorities) is COMPELLED, not only to acknowledge the general *fact*, but also many of the particular circumstances by which it was accompanied and distinguished. Julian was first a christian, then he apostatized from that religion and became a bitter and avowed enemy of the Gospel.

2. After his successful war with the Persians, he attempted to re-establish the government and religion of the Jews, and joined with them in war, worshipping the God of the universe. He actually began this singular enterprize, with great magnificence. He assigned immense sums for rebuilding their temple, and gave the work in charge to Alypius of Antioch, who exerted himself in the work with vigor. But soon after they had begun the work, dreadful balls of fire bursting out from the foundations in several parts, rendered the place inaccessible to the workmen, who were frequently burnt with the flames; and in this manner the fiery elements frequently repelling them, forced them to abandon the design. The account of this extraordinary miracle,

we have not only from ancient christian writers of credit, such as the eloquent John Chryastom, who says of this miracle, all the Christians are witnesses; these things being done not long since in our own time; and Gregory Nazianzer, who published his account of it before the expiration of the same year, declares it was not disputed by the infidels of those days. His testimony is confirmed by a heathen author of great veracity, and of unexceptionable testimony, Ammionus Marcellinus. Mr. Gibbons says this miracle is attested by *contemporary and respectable evidence*. So much for this digression from the answer to the first question.

In reply to the question, why are miracles not *now* wrought, we remark that, the design of miracles being to confirm and authorize the Christian religion, there is no longer any occasion for them, now that it is established in the world, and is daily extending its triumphs in heathen countries. Besides, if they were continued, they would be of no use, because their force and influence would be lost by the frequency of them: for, miracles being a sensible suspension or controlment of, or deviation from, the established course or laws of nature, if they were repeated on every occasion, all distinction of natural and supernatural would vanish, and we should be at a loss to say which were the ordinary, and which the extraordinary works of God.

Moreover, it is probable that, if they were continued, they would be of no use, because those persons who refuse to be convinced by the miracles recorded in the New Testament, would not be convinced by any new ones: for it is not from want of evidence, but from want of sincerity, and our passion and prejudice, that any man rejects the miracles related in the Scriptures; and the same want of sincerity, the same passions and prejudices, would make him resist any proof, any miracle whatever. Witness Pharaoh and the Pharisees.

Lastly, a perpetual power of working miracles, would, in all ages, give occasion to continual impostures, which would rescind and unsettle all the settled laws and constitutions of God. Frequent miracles would be thought to proceed more from some defect in nature, than from the particular interposition of God: and men would become Atheists by means of them, rather than Christians. One proof of the above remarks, should be submitted: What is a greater miracle than to behold such a magnificent, glorious, and resplendent luminary as the Sun, rise every morning, and like a giant, run his race through the whole compass of the heavens daily? And what effect has this stupendous miracle upon us, after a repetition of six thousand years? If we had never seen this, how we should be overwhelmed at the sight. Adieu for the present.

JACOB CREATH.

FAITH IS THE OFFSPRING OF THE SPIRIT.

CONTINUED FROM PAGE

The greatest blessings which we are in the enjoyment of, in this life, are easiest of attainment. To enjoy the light of the sun, we have but to open our eyes. To be cheered and revived by its rays, we have only to put ourselves under or within its influence. Would we breathe the vital air, the great elixir of life, we need merely to put our lungs in motion. Do we need food and raiment, moderate industry provides it in abundance. To suppose that our Heavenly Father has provided for our temporal existence, with such unsparing benevolence, such paternal tenderness and care; and that in regard to our eternal welfare and destiny he has left every thing in doubt—wrapt every thing in mystery—and placed eternal life beyond the comprehension and realization of man, is a contradiction too palpable—an absurdity too gross to be long persisted in by an enlightened community.

These are incidents of daily occurrence—and certain moral principles, if I may so speak, by which we are daily impelled to action and governed in our conduct; the importance of which are overlooked, or not duly appreciated, owing, we presume, to their continual presence and action.

What principle is more universal or more unexceptionable, than, that faith is the result of testimony. And yet the dreaming, mysticising Doctors of Divinity, are contending for a faith and repentance, or rather repentance first and faith afterwards, wrought in the heart, independent of the testimony of God.

What principle is more universal and unexceptionable than, that good news impart joy, and bad news sorrow. And yet these blind leaders of the blind, are endeavoring to teach the people that the gospel cannot infuse joy into the soul, without an additional impetus; and that repentance or sorrow for sin, cannot be felt, until some quickning influence, independent of the truth of God, regenerate the heart. I am here reminded of a conversation which passed between a Baptist and a Disciple of the Lord Jesus. The Baptist told what he called his experience; in the course of which two portions of scripture were brought to his mind--the first, as he said, convicted him—and he was conducted on until the other occurred, when he was, as he said, he hoped, converted. They were these—The first was—"Two shall be in the field, one shall be taken and the other left." The second was—"It is finished." He was asked, whether those were all the texts, which were brought to his mind. He answered they were. The disciple of the Lord remarked to him—That the sum and substance of the whole matter, which was, that Jesus was the Messiah, the Son of God, the Saviour, had been omitted—or if he had learnt and believed that previously, he was still in the same dilemma; for if he had learnt that fact from the testimony and word of God, certainly he could learn all

minor matters from the same source. Oh! how men delude themselves into the belief of things they cannot understand, or comprehend, or realize!

Those who attend to the word of God, are necessarily conducted to the same conclusion. If we would attend to, or abide the teaching of the Apostles, or Evangelists alone, there would be but one sentiment and feeling animating our bosoms. In the 15th Chap. of Acts where the great question of Circumscision of the Gentiles, was to be settled at Jerusalem, Peter did not tell the brethren that baptism had come in the room and stead of circumscision (pardon this digression.) He stood up and told them plainly that God had made choice among us, "that the Gentiles by *my mouth* should *hear* the word of the *gospel and believe*." This corresponds precisely with Pauls' view of the subject, when he declares that he was sent to the Gentiles "to open their eyes, to turn them from darkness to light, and from the power of satan unto God"—and farther, that "the gospel is the *power* of God unto salvation, to every one who believes." Paul knew that a person must believe the gospel before it became the power of God to his salvation. And Jesus settles and makes plain the next item in the gospel,—and that is, "he who believes and is baptised shall be saved."

Of all the instances of conversion recorded in the Acts of the Apostles, there is not one attributed to the operation spoken of and contended for by modern sectarians. The record speaks on this-wise, "Many of the Corinthians hearing, believed and were baptised. "And Paul, as his manner was, went in unto them, and three Sabbath days *reasoned* with them (to-wit: these dead people) out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you, is Christ. And some of them consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." In the same 17th chapter of Acts, we have this further record, 10th v. "And the Brethren immediately sent away Paul and Silas by night unto Berea, who coming thither, went into the Synagogue of the Jews. These were more *noble* than those in Thessalonica, in that they received the word with all *readiness* of *mind*, and *searched* the *scriptures* daily whether *those things* were so — Therefore many of them believed; also of *honorable women*, which were Greeks, and of men not a few."

If the Apostle Paul were now here, and were he thus to address an audience, many of the Sectarians would contend against him. We are justified in this conclusion by the facts, that Paul could not speak plainer were he here, and that there is no hesitation with many of the leaders in setting aside or construing away these plain declarations of scripture. The fault of rejecting Jesus as the Son of God, must lie somewhere. Men are guilty or not guilty. If men are so organized that they cannot believe on Jesus, no matter what amount of testimony God has

or might have furnished, then man is no more responsible than a brute, because he can no more believe on, or reject the Saviour than a brute. It is however a matter of fact, supported by daily observation, that man can believe facts upon testimony. To contend then, as some persons do, that the testimony is not sufficient to convince them that Jesus is Lord and Christ, is directly impeaching the goodness and veracity of God. For John records "That these (miracles, &c.) are recorded that ye might believe that Jesus is the Son of God, and that believing you might have life through his name." And it is in substance declaring that the testimony of God is incredible, and should be viewed as an imposition. As a further evidence that such views are wholly fallacious, let us appeal to Paul again. In the 18th chapter Acts, 4th v., "And he *reasoned* in the Synagogue every Sabbath, and persuaded the Jews and the Gentiles. And when Silas and Timotheus were come from Macedonia, and was pressed in the Spirit and testified to the Jews, that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment, and said unto them (these dead men who could not hear, believe, or understand) your blood be upon your own head, I am clean; from henceforth I will go unto the Gentiles." Had Paul addressed infants, idiots, or lunatics in this way, might he not have well been supposed or looked upon as a madman. Oh! that the blind leaders may be taught to honor Jesus, and to be willing to abide the teaching of his Prophets and Apostles!

J. T. J.

One of the most formidable confederacies in this Republic, is shaking to its centre. Sooner or later, all such human establishments, as the Presbyterian government (the confederacy to which we have allusion) must give place to the pure government of the Son of God, unaided by human traditions or the creeds of men. That their body is distracted and convulsed, they are free to declare, as the following paragraph evinces:

"THE PRESBYTERIAN CHURCH."

No. 1

"That the Presbyterian Church under the care of the General Assembly is at present in a convulsed and distracted state cannot be denied, and should not be concealed. Not a religious journal arrives from the East or from the West, but is a proof of this; and that the controversy between what is called the Old and the New School party, instead of subsiding, is rather increasing. All who love the peace, purity, and prosperity of the Presbyterian Church, are therefore loudly called upon to do whatever in them lies, by agency or counsel, to put an end to this unhappy state of things, as soon as possible."

Standard.

We rejoice to hear of the fall of men made systems of religion, and the rise thereon of the religion of Jesus and his Apostles.

A distracted and convulsed state of things, may be expected in the Presbyterian Church, so long as it remains a *Presbyterian* Church, and under the government of the General Assembly. If all those who love the peace, purity, and prosperity of the Kingdom of Jesus, would lay aside their Presbyterianism and assume not only the name of the Christian Leader, but submit to his laws; then would they be free from distraction and convulsion, and enjoy the smiles of Heaven with an approving conscience If the same efforts were made to unite Christians upon the one foundation, that there is to build up the different *isms* in the world, we should be a happy people, and infidelity would cower before the power of truth.

J. T. J.

We have given Brother Fishback's piece to the public without comment. We may hereafter present some considerations, arising out of his publication which have an important bearing on the questions agitated. In the mean time, we would ask whether Jesus, as King, has a Kingdom upon earth. Whether he has a constitution or laws to govern his subjects—Whether there is an act by which we may be certain we are inducted into his Kingdom—Whether we are entitled to the privileges of the Kingdom before we are introduced into it—Or whether his government is more uncertain and more defective, than all the governments of the Kings of this world? And whether we are not at equal liberty to dispense with the confession that Jesus is the Son of God, as to dispense with the act which inducts us into his Kingdom?

J. T J.

FROM THE MILLENNIAL HARBINGER.

APOSTLES.

Query.—Permit me to ask of you occasionally to explain difficulties that may present themselves to the young learner. I find a letter written by Paul, and Sylvanus, and Timotheus, to the church composed of Thessalonians, in which they speak of themselves as being *Apostles*. See 6th verse of the 2d chapter. *Were Sylvanus and Timotheus* APOSTLES? If so, how will we prove that the Apostles have no successors? We could not prove that Sylvanus or Timotheus ever saw Jesus Christ? &c. Enough has been said to explain the difficulty. Yours in the Lord. M. W.

Answer.—There are three orders of Apostles spoken of in the New Testament.

1st. Jesus Christ is called *the Apostle of God*, or the Apostle of the christian religion, (Heb. iii, 3,) in the same sense as Moses was the Apostle of the Jews' religion. *Shiloh*, (from *shileh*, to send,) is applied by the Hebrews to the minister of the synagogue, as *negotii aedis sacrae curator*, i. e curator or president of the business of the sacred house. *One sent by God with authority to preside over his house*, fills the outlines of the Hebrew word *Shiloh*, to which the Greek word *Apostolos* is made to correspond by the *Seventy* and by the New Testament writers.—John xvii. 18. Jesus by a *periphrasis*, calls himself the Apostle of the Father: "As thou hast constituted me thy Apostle, so have I constituted them my Apostles to the world."

Of this order there were but two Apostles—Moses and Jesus; *Apostles of God*, persons called and sent by God, with authority to call, organize, and preside over his family.

The second order are *the Apostles of Jesus Christ*, called and sent by and from him, with authority to call, organize, and preside over his family, or that family which God has given him.—Hence the christian assembly is the congregation of God as well as the congregation of the Lord Jesus Christ. Such were the twelve Apostles of the Lamb.

The third order are the *Apostles of the congregations*. These were persons chosen and sent by the congregations on special errands, and therefore are called in the original *apostoloi ecclesiou* (*Apostles* of the churches,) 2 Cor viii. 23. Paul himself surnames them the Apostles of the churches, and calls Epaphroditus *the Apostle of the Philippians*, chapter ii. 15. The three orders in contradistinction are appropriately styled the Apostles of God, the Apostles of Jesus Christ, and Apostles of the congregations.

It might be added that some individuals in the first age were by some special suggestions of the Holy Spirit, sent out by the christian congregation on special missions. The Holy Spirit suggested not to themselves that they ought to go forth, but to the congregation to send them forth as aids of those immediately called and sent by the Lord Jesus in his own person. Thus Barnabas was sent forth in company with Saul, not to transact any special business for the congregation that sent him, but to be a fellow-laborer in a special mission from the King. "The Holy Spirit said, Separate me Barnabas and Saul to the work to which I have called them." Barnabas is on this account associated with Paul as an *Apostle* in a subordinate sense of the term.

BARNABAS.

Joses, a Levite of Cyprus, obtained a high renown in Jerusalem among the Apostles for his liberality, and especially for his powers in exhortation. They surnamed him *Barnabas*, which signifies *a son of exhortation*.* Thus our Lord surnamed James and John *Boanerges*, (*sons of thunder*,) for their zeal and power. As an exhorter Barnabas was renowned. Acts xi. 23, 24. He was first an Apostle of the congregation in Jerusalem, Acts xi. 22,) sent to Antioch, where he was renowned as a prophet and exhorter. He was with Paul again sent by the Antiochans as

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**This rendering will be sustained in the third edition of the new version.*

their Apostle to Jerusalem, and thence returned to Antioch before he and Saul were sent out by the command of the Holy Spirit on a general mission from Antioch. They had John for their attendant. Luke records certain incidents in this mission and tour which occurred in Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe of Lycaonia, and Attalia, until their return to Antioch in Syria. Thus they traversed the three provinces of Pamphylia, Lycaonia, and Pisidia. From Antioch they were sent to Jerusalem to consult the Apostles and Elders in that church on the much vexed question about the circumcision of the Gentiles. From Jerusalem they returned to Antioch, accompanied by two other Apostles of the church in Jerusalem, viz: Silas, or Sylvanus, and Judas, surnamed *Barsabas*, (*son of rest.*) These were *chief men* among the brethren in Jerusalem. Paul and Barnabas continued some time in Antioch; and upon a proposition from Paul to revisit the congregations, they disputed the propriety of taking with them John Mark.—Thus, after travelling and laboring together for almost seven years, these renowned men and mighty Apostles so fiercely disputed on a question of *expediency* as to separate from each other and never again to labor in the same field conjointly for any length of time. Barnabas and Mark turned their faces to Cyprus, the country of their kindred; while Paul and Silas directed their course through Syria to Cilicia, the province of Paul's nativity.

SILAS.

Silas and Sylvanus are certainly two names for the same person. Silas and Tertius, (Rom. xvi. 22.) are the same person. Silas signifies *the third;* and when writing, as Paul's amanuensis, to the Latin church in Rome, he translates his name by *Tertius*, which in that tongue signifies *the third*. He first appears as a chief brother in the Jerusalem congregation, where most of the renowned chiefs in the christian army received their christian education. He was made an Apostle from that church (Acts xv. 29.) in the mission of the Gentiles in Antioch. Paul chose him as a companion after his separation from Barnabas; and being recommended to the favor of God by the congregation in Antioch, in Syria, he travelled with Paul as an Apostle in the room of Barnabas. They make a tour through two provinces, Syria and Cilicia, before a third person was associated with them.

TIMOTHY

Timothy, or Timotheus, joins them at Derbe. Paul circumcises him because of the Jewish prejudice, and chooses him as a companion, who, with Luke and Silas, accompany them for some time. Paul recommends him as "his fellow-laborer," as "a minister of God," and the brethren receive him and sustain him as such.

It would appear that not any of the epistles now extant were written by Paul during the years in which he and Barnabas

labored together. The first epistle to the Thessalonians, most probably the most ancient of all the apostolic epistles, was written while Sylvanus and Timotheus were his companions and fellow-laborers. Sylvanus being well recommended by the brethren in Jerusalem, and Timothy by the brethren in Lystra and Iconium, and both of them equally called with Paul in a vision from the Lord to go into Macedonia to preach the gospel, Paul hesitated not in the inscription of his letter to the Thessalonians, to associate them with himself and to call them in common with himself *Apostles of Christ;* (ch. ii. ver. 6. 1st Ep.) for so they were to the Macedonians. To no other church does he thus speak of either of them. In his letter to the Corinthians he calls himself an Apostle and Timothy a brother. In his letter to the Philippians he styles himself and Timothy the *servants* of Jesus Christ: and to the Colossians and Philemon he introduces Timothy as a brother.

EPAPHRAS.

Epaphras being a contraction for Epaphroditus, as Demas is for Demetrius, is supposed to be the same person called Epaphroditus in the letter to the Philippians. He was a member of the church in Colosse, and in that letter is called Epaphras, while in that to the Philippians he is called Epaphroditus. He is styled the Apostle of the Philippians and a faithful minister *for* the Colossians.

Thus from the acts of the Apostles and the Elders, we learn that any person sent by God was called his Apostle. One sent by Jesus Christ was his Apostle, and one sent by a congregation was the Apostle of the congregations that sent him. The original word *apostolos* is found in these three acceptations in the New Testament. Any one sent by Jesus Christ to preach the gospel to those who had not before heard it, whether that sending was by a command of the Holy Spirit, as in the case of Barnabas, or by the congregations with the choice of the Apostles, as in the case of Silas and Timothy, was in a subordinate sense called an Apostle of Christ. So far the New Testament bears witness. But in the full official import of the term in its primary signification, it applied only to Moses, Jesus Christ, and the twelve Apostles of Jesus Christ. Paul, as high in office as any of the twelve, felt and acknowleged the difficulty of applying this term to himself in its primary official import. He was born too late; yet that deficiency was more than compensated by the abundance of visions, revelations, and powers with which he was distinguished. At present we have three orders of Apostles—those sent by men in the flesh, those sent out by the congregations; and those sent by themselves. The first is an Apostle of men; the second, an Apostle of the church that sends him; the third is an Apostle of himself. As for *succession* in this office, there never was such an idea suggested in the New or Old Testament. Moses had none; Jesus Christ had none; the twelve Apostles had none; Silas, Timothy, and

Epaphroditus had none. Our present *Charge des Affaires* at the Court of St. James is as fully the successor of the Apostles to Ghent, who finished the last treaty of peace with Great Britain, as is any man now living the successor of the Apostles Peter or Paul.

COMMUNICATED.

Messrs. Editors—Permit me to call your attention to a paragraph, which, as a choice morsel, I culled from an address delivered at the 4th anniversary of a branch Tract Society:

"When I contemplate our Tract Societies, silently, unostentatiously, but perseveringly, throwing out their pages to allure the thoughtless into the bright and glorious path that terminates in the everlasting entrance, and feel that my vision, as to their success, is bounded by a sphere exceedingly limited, I anticipate with delightful emotions the most terrible of all scenes, "a God in grandeur descending at the head of an army of Angels and a burning globe beneath his feet." What Tract Societies have accomplished, and shall yet accomplish in the renovation and eternal blessedness of millions, "*that day will prove.*"

What Christian can read the extract and not feel the deepest mortification, that any person, professing christianity, should accord to tracts the high honors which belong alone to the word of God. Those oracles declare that "the word of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The discovery, that tracts will answer the purpose of converting sinners to God, supersedes the word of God; and the prayer of the Saviour for all those who should believe on him, through the teaching, or the word of his Apostles, may be rendered unavailing. The Lord deliver us from such dreaming doctors of divinity!

A. B.

FROM THE MILLENNIAL HARBINGER.

One argument for the inspiration of the Apostles, which no sceptic can evade.

The apostacy of the Papists from the truth as it is in Jesus, is so clearly revealed beforehand in the scriptures, that the great Dr. Clarke would have no hesitation in resting the proof of christianity on the fulfilment of these predictions in the corruptions of the Romish church. During the prophetical period of twelve hundred and sixty years, "when Daniel, I say, foretels such a tyrannical power to continue such a determined period of time; and St. John prorphesies that the Gentiles should tread the holy city under foot forty and two months; which is exactly the same period of time as that of Daniel; and again that two witnesses, clothed in sackcloth, should prophesy a thousand two hundred and threescore days; which is again exactly the very same period of time: and again, that the woman which fled into

the wilderness from persecution, should continue there a thousand two hundred and threescore days: and again, that she should fly into the wilderness for a time and times and half a time; which is still the very same period: and again, that a wild beast, a tyrannical power, to whom it was given to make war with the saints, and to overcome them, was to continue forty and two months, still the very same period of time, and to have power over all kindreds, tongues and nations, so that all that dwell upon the earth should worship him. Is it credible or possible that ignorant and enthusiastical writers should by mere chance hit upon such coincidences of occult numbers, especially as St. John could not possibly take the numbers from Daniel, if he understood Daniel to mean nothing more than the short persecution of Antiochus. And if he did understand Daniel to mean a much longer, and greater, and more remote tyranny, which John himself prophesied of as in his time still future: then the wonder is still infinitely greater, that in those early times, when there was not the least footstep in the world of any such power as St. John distinctly describes, (but which now is very conspicuous, as I shall presently observe more particularly,) it should ever enter the heart of man to conceive so much of the possibility of such a power sitting, not upon the pavilion of heathen persecutors, but expressly in the temple and upon the seat of God himself." After this, Clarke goes on more particularly to enumerate the prophesies relating to the popish apostacy, and their fulfilment, and draws from the whole a proof for the truth of christianity with a force and distinctness which has been generally acknowledged. His remarks, with some omissions, on account of the length of the passage, are as follows:—"Daniel foretells a kingdom upon the earth, which shall be diverse from all kingdoms, diverse from all that were before it, exceeding dreadful, and shall devour the whole earth. That among the powers into which this kingdom shall be divided, there shall arise one power diverse from the rest, who shall subdue unto himself three of the first powers, and he shall have a mouth speaking very great things, and a look more stout than his fellows. He shall make war with the saints, and prevail against them. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand for a long season; even till the judgment shall sit, and the kingdom under the whole heaven shall be given to the people of the saints of the Most High. He shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, &c. &c. Suppose all this now to be spoken by Daniel of nothing more than the short persecrtion under Antiochus Epiphanes, which, that it cannot be, I have shown above; but suppose it were, and that it was all forged after the event, yet it cannot be the case of St. Paul and St. John, who describe exactly a like power, and in like words;

speaking of things to come in the latter days, of things still future in their time, and of which there were then no footsteps, no appearance in the world. The day of Christ, says St. Paul, shall not come, except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, showing himself that he is God:—whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Again: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, (that is, for so it should be translated doctrines concerning demons or souls of men deserted;) forbidding to marry, and commanding to abstain from meats, &c. St. John, in like manner, prophesies of a wild beast or tyrannical power, to whom was given great authority, and a mouth speaking great things and blasphemies: and he opened his mouth in blasphemy against God. And it was given unto him to make war with the saints, and to overcome them; and power was given him to overcome all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship him. And he that exerciseth his power before him, doth great wonders—and deceiveth them that dwell on the earth by means of those miracles which he hath power to do. And he causeth that no man might buy or sell, save he that had the mark or the name of the beast. And the kings of the earth have one mind, and shall give their power and strength unto the beast; for God hath put into their hearts to fulfil his will, and to agree and give their kingdoms to the beast, until the words of God shall be fulfilled. The name of the person in whose hands the reins or principal direction of the exercise of this power is lodged, is Mystery, Babylon the Great. She is drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and by her sorceries are all nations deceived: and in her is found the blood of prophets, and of saints, and of all that are slain upon the earth. And this person (the political person) to whom these titles and characters belong, is that great city, standing upon seven mountains, which reigneth over the kings of the earth."

"If, in the days of St. Paul and St John, there was any footstep of any such a sort of power as this in the world; or if there ever had been any such power in the world: or if there was then any appearance of probability that could make it enter into the heart of man to imagine that there ever could be such kind of power in the world, much less in the temple or church of God: and if there be not now such a power actually and conspicuously exercised in the world; and if any picture of this power, drawn after the event, can now describe it more plainly and exactly than it was originally described in the words of the prophecy,

then may it with some degree of plausibleness be suggested, that the prophecies are nothing more than enthusiastic imaginations."

JAMES DOUGLASS, Esq.

FROM THE EVANGELIST.

FORMATION OF CHRISTIA CHARACTER.

It is, in a very high degree, interesting, that, to the operation of a few simple agencies—perhaps, finally to one, we should be able, agreeably to the philosophy of nature, to refer the lovely forms, the graceful attitudes, the beautiful colours, and all the motions, tastes, and odours by which the vegetable kingdom is so eminently characterized; the stems, stalks, and trunks are exalted; the branches, props or arms and foliage are evolved, and all the buds, flowers, and fruit, *per gradatum*, thrown forth in groups so gay, so rich, so various, that our reason is confounded and we readily give in to the conclusion, that a creation so sweet, so lofty, or so rich as is the rose, the cedar, or the vine, must, of needs, be the offspring of combined and innumerable principles: but reason must here do homage to the counsels of experience, whose certain and more sober dictates abundantly assure us that, to the combined operation of only two or three vital and non vital forces, the whole of vegetable phenomena, however brilliant, lovely, and impressive, is ultimately to be referred.

It is not, however, in the vegetable world alone, that diverse, vast, and minute phenomena are alike controlled by the same all pervading principle: throughout inorganic nature also, this obtains, and the tear that descends from the eye of afflicted beauty, the dew-drops resting like beads on the down of leaves, as well as the mightiest spheres,

> 'The moon that now meets the orient sun, now flies
> With the fixed stars, fixed in their orb that flies,
> And the five other wand'ring fires, that move
> In mystic dance, not without song.'

are alike influenced by the same all pervading force. And it is in religion as it is in nature, a few principles, perhaps only one, accomplish every thing. The hand that raised the 'potent rod of Amram's son, in Egypt's evil day,' and hers who stretched forth her all, her only mite, the widows mite, and cast into the treasury of the Lord, were equally inspired with the same pervading principle of *faith;* she too who sat at Jesus' feet—Mary who loved the better part, and old Elisha, doubly portioned with his Masters spirit, when with his mantle he smote asunder the swellings of Jordan, and Paul, on Mar's hill when 'like Maia's son, he stood' amid the crowd of curious and gay Athenians, and raised his hand on high, and from his lips poured light and life divine into the souls of Damaris, and Dionysius the Areopagite, each could say, could gladly say, I also have believed.

Methinks I see the great Apostle of the gentile world, whose single labours could outweigh a thousand of us modern pigmies, and a dozen even of his own compeers, with Cephas at their head. Methinks I see him raise his hand on high, amid the Areopagus—his mighty spirit stirred within him by the huge apostacy from God and rectitude, that lay around in Athens. Oh, who can tell the measure of his soul, when to that grave, and learned, and venerable assembly, he cried aloud and said 'Ye men of Athens!' and shook the bulwarks of the heathen world?

But whether it be in Paul, temperance and grandeur, or in Apollos and Cephus, spirit and eloquence, whether it be love like John's or the joy of Mary, when she cried, 'my soul doth magnify the Lord, or peace, or long suffering, or the gentleness of Christ; the goodness of Barnabas, or fidelity in Pergamenian Antipas; the poverty that repines not, or the riches that exalt not themselves; the mourning that sucks at the breasts of the Bible heavenly consolations, the mercifulness which shows to others what it supplicates for itself, or the purity whose boldness is all divine, the spirtual hungering, the spiritual thirsting that eats and drinks heavenly things and rich in the name of the Lord, all Christian ornaments, all godly graces are resolved ultimately into faith, and on faith as on a pure and sure foundation the entire temple of Christian character is reared.

Man, between birth and death, is in a state of continuous education, subsisting under a double order of relations to matter, and to men; these relations form the *prima materia* of his thoughts, and constitute the basis or substratum of his education in *knowledge*, and his knowledge of these relations, if made subservient to life and happiness, becomes the basis of his education in *practice*, and his knowledge and practice constitute his *character*.

But it is a curious fact, incident, however, to the ancient Gospel, and distinguishing it from modern and corrupt forms of it, that it neither receives nor rejects any man on account of former character, but proposes to translate him into the state and condition of a true christian, not from any consideration of good or evil done before, but simply on account of principle, or, because he acknowledges himself a professor of that principle of faith in Jesus Christ, which is the foundation on which it pleaseth Almighty God to rear the temple of all subsequsnt character in those, who through the Redeemer, seek to inherit life eternal: it is of the utmost importance, to distinguish between character, and the principles on which it is built, because Christianity may, with propriety, be interpreted, the formation of a divine character on the principle of faith, of which Christ is at once the model and the author—'He is our life.'

When the Christian institution came forth between Jews and Gentiles, the following representation of their morals was elaborated, by a master who enjoyed every opportunity of knowing the true state of the case of the Gentiles, he saied 'they were

filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, dispiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, implacable, unmerciful.'

And of the Jews he wrote they had altogone out of the way, 'they are become wholly unprofitable, there is none that doeth good, no not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction, and misery are in their ways, and the way of peace have they not known, there is no fear of God before their eyes,' their ignorance and immorality have made them wholly unprofitable.

But yet, neither of the parties, deplorable as was their moral character, was ever denied the privilege of becoming christians, but on the contrary, both were solicited, and urged, to enter the christian church on the principle of faith in Jesus, that under him they might grow in knowledge and favor, or knowledge and practice, which is the same, and so attain a new and divine nature, or character, such as should please God; and in order to clear away the foundation for the upbuilding of the new man, every one was pardoned all former faults, sins, iniquities, or transgressions, washed in the waters of baptism, justified by the blood of Christ, and sanctified by the spirit of our God, so that God is actually styled 'Him that justifieth the ungodly,' or that pardoneth wicked people; but all this may be easily inferred, of a religion that is divine, for how should men begin a new life, with consciences burdened with the iniquities of their former behaviour? By *faith* we enter into the church below; by *character* we enter the church above.

We shall conclude this brief article by observing that Brother Z. was guilty of a fatal error when he divorced practice from principle, and supposed that because he was admitted to pardon by *faith*, he might therefore remain in the church without *character:* the injunction is 'add to your faith courage,' but Z. has not the courage of a child, and the oracle that says, faith without works is dead, proves Z. to be a mere cadaver! What Godly graces, what kingly virtues, what ornaments of peace and meekness, has he transferred from the life of Christ and made his own? none at all: the sight of Jesus and the revelation of the sons of light, would change him to a cinder: He stand up before Paul! or Elijah, or Moses, or Noah, or, more than all, the Son of man! let him now put the questiou to a bar from which there is no appeal—his own conscience, if he yet has any, and ask whether he has sought to please God, by keeping the commandments of Jesus?

Very different is the case of Eugenius; he, as well as Brother Z. sees that pardon is by faith that it might be by grace or favor, but more than this, he sees also, that, not to bring forth the fruits

of faith afterwards, is to receive the grace of God in vain, or to make pardon of none effect; as one, therefore, who feels the honor of his adoption into the royal house, as one who glories in being of the kings family, he labours to clothe himself with the Godly virtues of his father's kingdom, and to put on the manners of the court of heaven. He has always one, and sometimes two and three plans a foot for doing good in the name of Messiah, and some things are doing by both laboring brethren and others, which are strictly attributable to his benevolence: may the Lord bless him even as he has made him a blessing. May he perfect his character.

Question. Why is the gospel styled faith?

Answer. Because its blessings of pardon and the Holy Spirit, can be received only on the principle of faith.

Q. Why is it called Spirit?

A. Because the worshippers receive the Holy Spirit.

Q. Why is it called the grace of God?

A. Because these blessings are communicated by grace or favor.

Q. Was it revealed to the Jews, that Messiah when he come should abrogate the law?—*Evangelist.*

EXTRACT FROM LOCKE.

To conclude all, in his prayer, which shuts up this discourse, he tells the Father, what he had made known to his Apostles; the result whereof we have. John xvii. 8, "I have given unto them the words which thou givest me; and they have received them, and *they have believed that thou didst send me.*" Which is, in effect, that he was the Messiah promised and sent by God. And then he prays for them, and adds, ver. 20, 21, "Neither pray I for these alone, but for them also who shall believe on me through their word." What that word was, through which others should believe in him, we have seen in the preaching of the Apostles, all through the history of the Acts, viz this one great point, that Jesus was the Messiah. The Apostles he says, ver. 25, "know that thou hast sent me;" *i. e.* are assured that I am the Messiah. And in ver. 21 and 23, he prays, "That the world may believe" (which, ver. 23, is called knowing) "that thou hast sent me." So that what Christ would have believed by his disciples we may see by this his last prayer for them, when he was leaving the world, as by what he preached whilst he was in it.

And as a testimony of this, one of his last actions, even when he was upon the cross, was to confirm his doctring, by giving salvation to one of the thieves that was crucified with him, upon his declaration, that he believed him to be the Messiah: for so much the words of his request imported, when he said, "Remember me, Lord, when thou comest into thy kingdom," Luke xxiii. 42. To which Jesus replied, ver. 43, "Verily I say unto

thee, To-day shalt thou be with me in paradise." An expression very remarkable: for as Adam, by sin, lost paradise, *i. e.* a state of happy immortality; here the believing thief, through his faith in Jesus the Messiah, is promised to be put in paradise, and so reinstated in an happy immortality.

Thus our Saviour ended his life. And what he did after his resurrection, St. Luke tells us, Acts i. 3, That he showed himself to the Apostles, "forty days, speaking things concerning the kingdom of God." This was what our Saviour preached in the whole course of his ministry, before his passion: and no other mysteries of faith does he now discover to them after his resurrection. All he says is concerning the kingdom of God; and what it was he said concerning that, we shall see presently out of the other evangelists; having first only taken notice, that when now they ask him, ver. 6, "Lord, wilt thou at this time restore again the kingdom of Israel? He said unto them, ver. 7, It is not for you to know the times and the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, unto the utmost parts of the earth." Their great business was to be witnesses to Jesus, of his life, desth, resurrection, and ascension; which, put together, were undeniable proofs of his being the Messiah. This was what they were to preached, and what he said to them concerning the kingdom of of God; as will appear by what is recorded of it in the other evangelists.

When on the day of his resurrection he appeared to the two going to Emmaus, Luke xxiv., they declare, ver. 21, what his Disciple's faith in him was: "But we trusted that it had been he that should have redeemed Israel;" *i. e.* we believe that he was the Messiah, come to deliver the nation of the Jews. Upon this, Jesus tells them, they ought to believe him to be the Messiah, notwithstanding what had happened; nay, they ought, by his sufferings and death, to be confirmed in that faith, that he was the Messiah. And ver 26, 27, "Beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself," how, "that the Messiah ought to have suffered these things, and to have entered into his glory." Now he applies the prophecies of the Messiah to himself, which we read not that he did ever do before his passion. And afterwards appearing to the eleven, Luke xxiv. 36, he said unto them, ver. 44—47, "These are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scripture, and said unto them: Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here we see what it was he

had preached to them, though not in so plain open words, before his crucifixion; and what it is he now makes them understand; and what it was that was to be preached to all nations, viz. That he was the Messiah that had suffered, and rose from the dead the third day, and fulfilled all things that were written in the Old Testament concerning the Messiah; and that those who believed this, and repented, should receive remission of their sins, through this faith in him. Or, as St. Mark has it, chap. xvi. 15, "Go into all the world, and preach the Gospel to every creature, he that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned," ver. 16. What the "Gospel," or "good news," was, we have showed already, viz. The happy tidings of the Messiah being come. Ver. 20, and. "they went forth and preached every where, the Lord working with them, and confirming the word with signs following." What the "word" was which they preached, and the Lord confirmed with miracles, we have seen already, out of the history of their Acts. I have already given an account of their preaching every where, as it is recorded in the Acts except some few places, where the kingdom of "the Messiah" is mentioned under the name of "the kingdom of God;" which I forebore to set down, till I had made it plain out of the evangelists, that that was no other but the kingdom of the Messiah.

It may be seasonable therefore, now, to add to those sermons we have formerly seen of St. Paul, (wherein he preached no other article of faith, but that "Jesus was the Messiah," the King, who, being risen from the dead, now reigneth, and shall more publicly manifest his kingdom, in judging the world at the last day) what farther is left upon record of his preaching — Acts xix. 8, at Ephesus, "Paul went into the synagogues, and spake boldly for the space of three months; disputing and persuading concerning the kingdom of God." And, Acts xx. 25, at Miletus he thus takes leave of the elders of Ephesus: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."— What this Preaching the kingdom of God was, he tells you, ver. 20, 21, "I have kept nothing back from you, which was profitable unto you; but have showed you, and have taught you publicly, and from house to house; testifying both to the Jews, and to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ."

Dry Creek, Ky. April 13, 1132.

Brethren B. W. Stone & J. T. Johnson—I have the great pleasure to inform you, that within the last five weeks I have baptised three persons, and the prospect for more embarking in the good cause of religion, is very flattering at several places where I preach in this county (Campbell Co.) I am truly well pleased to learn that the Christians and reformers in your section of country have united. This is as it should be. Oh! where

is the christian acknowledging the same one Lord, one Father, and one Baptism, who will not yield to the mild and loving prayer of our once humble, but now exalted Jesus, when he prayes that all christians or believers may be one as he and his Father are one! —for this reason that the world may believe that the Father has sent the Son. Jesus says, "By this shall all men know that you are my disciples if you have love one to another." Hence we see the great importance and necessity of all those who desire to see the cause and Kingdom of Jesus promoted, and built up, to unite and rally around the standard of King Emmanuel.

J. G. ELLIS.

May 17, 1832.

We have just received an encouraging letter from Brother Henry Montfort, of Eaton, Ohio. Through this medium, we have a favorable account of the Bible cause in Cincinnati, Eaton, New Paris, and Oxford. The spirit of Christianity, which has been carried out in practice in and about Georgetown, has been attended with the most beneficial consequences. The results abroad are even more favorable, than we had anticipated. That our friends may rejoice with us, we make the following extracts: "The union spoken of in your country, rejoices (I think) the heart of every christian; and I beseech God it may universally prevail."—"For union my heart pants—for union we all pray—but union without love is not desirable. Oh! that Christians would be more engaged in cultivating love; for love is of God, and where love is, there is God, for God is love."

"A goodly number have submitted to baptism at New Paris within two months."—May the Lord help the efforts of Christians every where.

J. T. JOHNSON.

We have just received a new periodical, edited by Brother Badger, &c. and published in New York. We hail it as a most powerful auxiliary to the cause of Bible truth. The following extract from the first number (being the Editoral address) will enable the reader to appreciate the moral and intellectual worth of the Editors; and to anticipate the value of the work.

J. T. J.

On Lord's day (the 13th May) Brother F. Palmer had a meeting in this county, at Bethel, and received the good confession from five persons. On the same day Brother Davis and myself attended a very large and attentive audience, in this county, at sugar ridge Meeting House—and a lady came forward and made the good confession. Scarce a meeting passes without additions.

J. T. J.

COMMUNICATED.

DIED, at his residence in this county on the 23d ult., after a short but extremely painful illness, *Jas. M. Briscoe*, aged 56 years

He left a numerous and respectable family, and a largecircle of acquaintances to lament his death. As a husband and father, he was beloved, and as a friend and neighbor he was respected.

His christian race was short but glorious; for he had but a few weeks previous to his death submitted to the requirements of the gospel, by being baptised into the name of the Lord Jesus Christ. After which he lived and rejoiced as a christian, and the hope of a blessed immortality was the sheet anchor of his soul during his illness, which he bore with a resignation becoming a follower of the meek and lowly Jesus. He died in the triumphs of faith, looking to and desiring to be with Jesus the captain of our salvation.

COMMUNICATED.

DIED, at his residence in Maury county, Tennessee, on Thursdy morning, May 17th between the hours of 12 and 1 o'clock, after an illness of 10 days, James Cathey, aged 49 years 6 mon ths, and 17days.

In the character of the deceased there was a happy combination of those qualities that render man useful. As a citizen he was respected—as a neighbor esteemed—as a friend venerated and beloved. The breath of calumny never fixed a stain upon his moral character. This he carried through nearly half a century unimpeachable. As a husband the increasing affection of his amiable widow must speak his praise. She alone knew his worth. Her loss is irreparable. In the other relative duties of parent and master, he guided his family with a study hand—yet so gentle as to bind them to his heart. The bursting of this tie only appeared to give pain in the hour of dissolution.

Being a member of the Christian Church here, he was active in bringing about a union between those who claimed no other creed but the word of God. He attained the name of a man in Christ. His life was examplary, and by his daily deportment evinced that he was a pilgrim waiting the promised inheritance.

Though he did nof profess to be a teacher, yet his love to God and man, enabled him frequently to rise above his natural timidity, and point the listening congregation to Jesus as the sinner's hope. His views were clear in point of faith and obedience. He lived the christian, as well as spoke of christianity Religion was generally the topic of his conversation. Company of which he was a party, was generally benefitted by his conversation. The bereavement is sensibly felt. A beloved wife and children—a large connexion of relations and acquaintances, and the Church here will long feel, sensibly feel their loss.

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.

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FOR THE CHRISTIAN MESSENGER.

NO. I.

How may a sinner obtain the remission of his sins, and assure himself of that great blessing?

This is a question of unspeakable importance. It is not, how may we obtain the pleasures, the honors, the riches of this world? Or how may we gain the reputation of poets, philosophers, sages or Heroes? All these questions, important as they are in the estimation of the world, dwindle into perfect insignificance, in comparison with the great question, How may I obtain the remission of my sins? How may I be saved? How may I be inducted into the kingdom of God on earth, and have a right to all its immunities and privileges? Ah! this is the question,—a question with which stand connected our highest interests. To this all important question then, I invite the serious and undivided attention to these numbers. Come, my friends, while the vain, and thoughtless world, are devising and executing their schemes, for securing the pleasures, the riches, and honors of this passing world;—while they are in chase of shadows and phantoms,—seizing on bubbles, which break in the grasp—all running in a race, in which *no one* obtains a prize—let us, O let us, turn aside from this *heartless*, *hopeless* course, where "all is vanity and vexation of spirit,"—turn our thoughts inwardly upon ourselves, and our eyes upward to the hills whence salvation comes, and enquire, how may we be saved? How may we obtain the favor of him, whose smile is life, and avoid His displeasure, whose frown is death?

Ah, my friends! who is the wise man in this world? Is it *he*, who gives his youthful days to dissipation and folly; who never inquires how the course he is taking, is to operate upon his health,