

THE

APOSTOLIC ADVOCATE;

EDITED BY

JOHN THOMAS, M.D.

FIRST PURE AND THEN PEACEABLE.—James iii. 17.

We (the Apostles) are of God; he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—*John iv. 16.*

Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour.

2 Pet. iii. 21.

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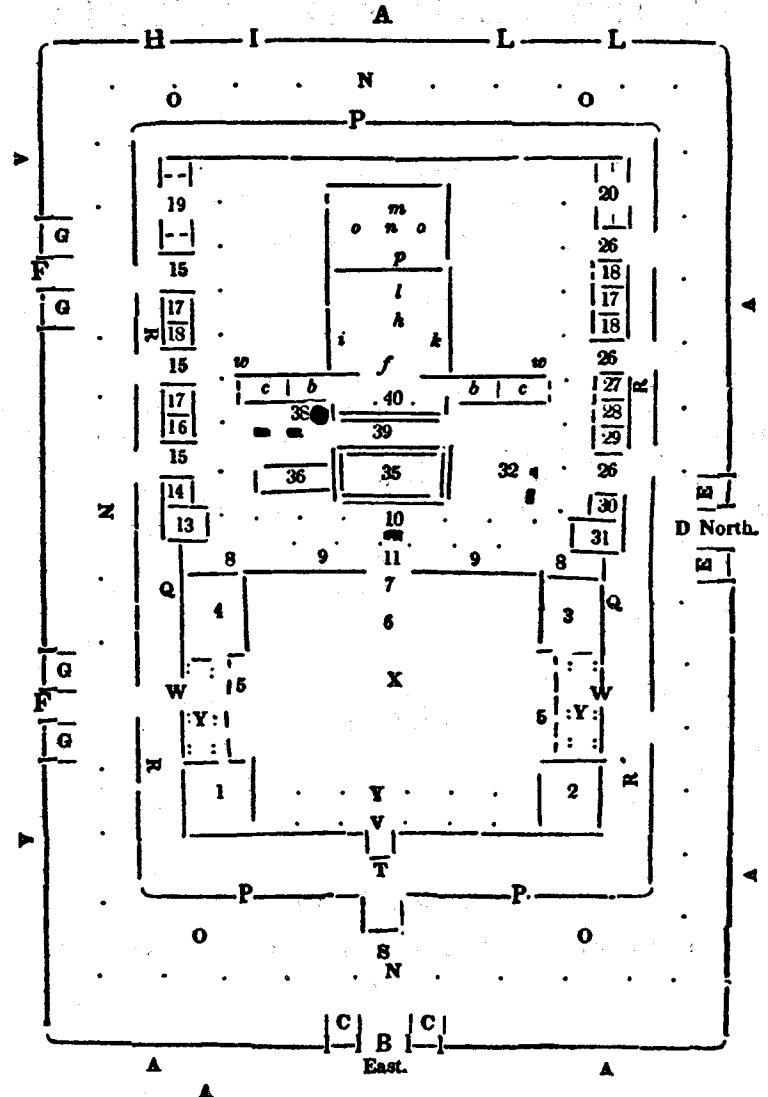
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THE
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EDITED BY JOHN THOMAS, M.D.

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**SYMBOL OF TIME DISTRIBUTED INTO PERIODS,
Or, A Plan of the Temple of Jerusalem.**



EXPLANATION.

AAAA. The outer wall of the Temple, which was a square of 500 cubits, or 750 feet on every side, that is 2000 cubits, or 3000 feet in the whole circuit. It was 25 cubits, or 27 1-2 feet high measuring on the inside, which was the altitude of all the other walls of the temple, as well in the inner part as the outer, excepting only the middle wall of partition which was 3 cubits, or 4 1-2 feet high. On the outer side this external wall was in some places 400 cubits, or 600 feet high, and built of hard white stone of prodigious magnitude.

B. The east gate or gate of *Susham*, which looked towards the Mount of Olives, on which Jesus sat when he predicted the destruction of the temple.

CC. The north gate called *T'edi*. EE. The porter's lodges and chambers over on either side. Between this gate and the western corner upon a jetting out of the mountain stood the castle Antonia, formerly called *Baris*, where the Romans kept a garrison to overawe the temple, from whence the captain of it was called the captain of the temple. Luke xxii. 52, Matt. xxvii. 65, Acts iv. 1. This was the castle into which Paul was carried. It was a square pile two furlongs in compass, standing a little distance from the temple walls, and from which there was a passage by stairs down into the cloisters at the north-west corner, through which the soldiers ran to appease the tumult risen about Paul. Acts xxi. 32. And from which Paul spoke to the people, v. 40.

FF. Two gates on the south side called the gates of *Huldah*. GG. The porter's lodges, and chambers on either side.

H. The gate *Shallacheth*, or *Coponius* on the west side. I. The gate *Parbor*. LL. The two gates of *Asuppin*. The pile of each gate was 15 cubits, or 22 1-2 feet broad, and 30 cubits, or 45 feet high, and the entrance 10 cubits, or 15 feet broad, and 20 cubits, or 30 feet high. And all the gates, as well in the inner parts of the temple as the outer, were every one of them the same size.

N. The portico or cloisters round the temple. That on the south side was called the Royal Cloisters because of its largeness. The increased dimensions of this part of the court I have been unable to represent, because of the narrowness of the page. The breadth ought to be carried out as far as the length of the diagram, which would then give the court its due proportion. This defect the reader must supply by his imagination. The other lines of the plan are correct. The portico or cloisters on the east side was called *Solomon's Porch*, because it stood on that vast terrace which Solomon built up from the valley beneath, of 400 cubits, or 600 feet, height, which was the only work of Solomon's temple that remained in our Saviour's time, and therefore, it was called Solomon's porch or cloister. John x. 23, Acts iii. 11.

O. The outer court of the temple called the COURT OF THE GENTILES, because they were not permitted to advance any further.

P. The outer enclosure of the inner courts, called the *Middle Wall of Partition*. (Ephesians ii. 14.) It was a wall of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien could enter into the holy place. None polluted with the dead could enter within it.

Q. The wall enclosing the inner court of the temple.

R. The space between the said wall and the middle wall of partition, 10 cubits, or 15 feet broad called the *chel*.

S. Fourteen steps at the east end leading from the court of the Gentiles into the *chel*; each step 9 inches high, or 10 1-2 feet altogether.

T. The steps from the *chel* into the court of the women, consisting of 5 steps, each 9 inches high, or 3 feet 9 inches altogether.

V. The gate entering into the court of the women on the east, called the beautiful gate of the temple. Acts iii. 2. This was more splendid and costly than all the rest of the nine gates: it was composed of Corinthian brass, the most precious metal in ancient times.

W. Other two gates entering into the court of the women, one on the south, the other on the north.

X. That part of the court of the Israelites, styled the *court of the women*, because thus far the Jewish women might enter to worship, but not further; it was 135 cubits, or 203 1-2 feet square.

Y. Cloisters on three sides of the court of the women, over which were galleries for the women.

1, 2, 3, 4. Four smaller courts in the four corners of the court of the women, each 40 cubits, or 60 feet long, and 30 or 45 feet broad. 1. Where the Nazaries performed what the law required. 2. Where the wood for the altar was wormed by the blemished priests before it was used. 3. Where the leper was cleansed. 4. Where the wine and oil was laid up for the use of the altar in cellars built round it on the inside.

5. The treasury chests, where our Saviour saw the widow cast in her two mites, he then sitting on the bench in the cloisters. For all the cloisters of the temple had benches next the inner wall for the people to sell in this court as well as in the outer. And of some place nigh these chests it is to be understood where our Saviour is said to preach in the treasury. John viii. 20.

6. A semicircular flight, consisting of 15 steps leading up from the court of the women to the great brazen gate.

7. The great brazen gate, or the gate *Nicanor*, leading into the inner court, in which the temple and altar stood, which court represented the tabernacle, and contained that part which was properly called the sanctuary; it was 135 cubits, or 203 1-2 feet in breadth, and 187 or 231 1-2 feet in length.

8. The wall parting the sanctuary from the court of the women.

9. The place within the sanctuary properly called the court of Israel: for here stood the stationary men, who represented the whole people of Israel at all times of public worship, and hither came up all other Israelites when they had any sacrifice to be offered, (the ordinary place where all the rest worshipped was in the court of the women, the men on the floor, and the women in the galleries.) It contained the first aisle of the double cloisters on the east end, and both the single cloisters on the north and south side.

10. The place properly called the court of the priests, it contained the second aisle of the double cloisters at the east end of the sanctuary; the first 2 cubits, or 3 feet of its breadth next the court of Israel were taken up by the desks of the singers and musicians, the other part was the place where the priests did worship who were out of attendance.

11. The king's seat near the pillar. 2 Chron. vi. 13, and chap. xxviii. 13.

13. The room *Gazeth*, where the *SANHEDRIM* sat, part was within the sanctuary and part without; the *Sanhedrim* sat in the part which was without.

14. The well rooin, where was a well from whence water was drawn for the use of the temple.

15. The gates leading into the sanctuary on the south side; the first near the draw well room was from thence called the well gate, over which was the room of *aslines*, where the incense was made; the second was the gate of *firstlings*, and the third, the gate of *kindling*.

16. The wood room; where the wood for the altar, after it had been wormed, was laid ready for use; over it was the chamber of the high priest, called *puradrin*, where he held the council of the temple.

17. Guard room for the Levites. 18. A treasury room. 19. The common fire room and chief guard room for the Levites. 20. Do. for the priests. In the middle of the room was a stone, under which the keys of the temple were laid every night. At either end of this room were two others. The one in the south-west corner contained the lamps for the daily sacrifice—that in the north-west a bath, where the priests bathed on their contracting uncleanness—the room in the south-east corner was the place where the show-bread was made—and that in the north-east is the one where the stones of the altar polluted by Antiochus were laid up by the Maccabees.

26. Three gates on the north side leading into the sanctuary. 27. The room where the salt was kept for the service of the altar. 28. The room where the skins of the sacrifices were laid up.

29. The room where the inwards of the sacrifices were washed.
30. Another guard room for the Levites, over which was a guard chamber for the priests.
31. The room where the priest was set apart seven days, who was to burn the red heifer.
32. The position of the rings to which the sacrifices were tied down to be slain. On the north of these were marble tables, marked thus ■, where the sacrifices were cut out in pieces.
35. The altar of burnt offerings, called also the BRAZEN ALTAR, 24 cubits, or 36 feet square at the top, and 32, or 48 feet at the bottom. It was 10 cubits, or 15 feet high.
36. The ascent to the altar, being 32 cubits long. ■ ■ These signs west of the ascent indicate the marble tables where the pieces of the sacrifices were laid that were ready for the altar.
38. The molten laver or BRAZEN SEA.
39. A flight of 12 steps up to the porch. This makes the floor of the porch of the temple 46 steps, or 34 feet 6 inches, above the level of the court of the Gentiles.
40. The entrance into the porch, 20 cubits, or 30 feet broad, and 40 cubits, or 60 feet high. On either side (40) two pillars, *jachin* and *boaz* standing in the entrance. 2 Chron. iii. 15, 17.
- b. b. The porch, 11 cubits, or 16 1-2 feet broad, and 60 cubits, or 90 feet long. In this portico were suspended the splendid votive offerings, made by the piety of various individuals, which are alluded to in Luke xxi. 5.
- c. c. The rooms where the instruments of sacrifice were laid up.
- f. The gate from the portico into the holy place. On the right in the corner was a wicket through which the priests went to unbar the gate on the inside for the opening of it in the morning, and come out after having barred it in the evening.
- h. THE HOLY PLACE, 20 cubits, or 30 feet broad, and 40 cubits, or 60 feet long, in which were the golden seven-branched lamp placed at (i)—the golden table of show bread placed at (k)—and the golden altar of incense placed at (l).
- m. THE MOST HOLY PLACE or holiest of all, called also the oracle, because God gave answers to the high priest in this place. It was 20 cubits, or 30 feet square. It contained the golden ark of the institution or covenant. In the tabernacle this contained the two tables of the law, the pot of manna, and Aaron's rod which budded. When placed in the temple of Solomon, it contained only the two tables. It is called ark or chest of the covenant or institution, because of these tables of the law which were laid up in it. (n) Marks its position. (oo) On either side the situation of the two golden cherubim, 10 cubits, or 15 feet high, with their faces inwards, and their wings extended to each other over the ark and to the walls on either side.
- p. The veil of the temple separating between the holy and most holy places. It was made of blue, purple, crimson, and fine linen, and embroidered with cherubim. It was this, that was rent in two at the death of Jesus; thus pointing out, as with the finger of God, the relation which the veil bore to the Messiah, and that that Messiah was Jesus.
- w. w. The pterugia, or wings of the temple stretching out on either side. The length of the temple from out to out was 100 cubits, or 150 feet. The breadth of the pterugia from out to out 100 cubits. The length of the temple 100 cubits, to which add 34 1-2 feet the height of the porch above the court of the Gentiles, which will increase it to 134 1-2 above that area. The height of the pterugia 120 cubits, or 180 feet, or 214 1-2 feet above the court of the Gentiles; from this pinnacle of the temple Satan tempted Jesus to cast himself down headlong. Mat. iv. 5.

The diagram and explanation now before the reader is to be considered merely as the premises of future developments in relation to the Christian, Millennial, and New Jerusalem or eternal states or worlds; to the illustration of which we shall return at a subsequent period. We trust our labor will not be expended in vain, but that the disciples and others, will make themselves acquainted with these data, as the preliminaries of a rational and scriptural understanding of the transcendently glorious "HOPE OF THE GOSPEL."

EDITOR.

SOPHISMS OF THE FATHER OF LIES EXPOSED.

In the Southern Religious Telegraph of the 20th of March,—the organ of the Presbyterian church in this city—is an article, in the form of a dialogue, intitled *The Bible Baptist*. It is written by a "successor of the apostles," and adopted by another named A. Converse. The dialogue professes to be held between "a Sprinkler" and "an Immerser." The design of this nomenclature is apparent to the least discerning. It is intended to make the reader believe, that the only difference between Presbyterians and "Baptists," on the subject of baptism, consists in dipping and sprinkling—or, in using much or little water. Although, in relation to the Baptists of this century, this is not very wide of the truth, yet in relation to that ordinance of the New Testament, called the "ONE BAPTISM," it is absolutely false. The Presbyterians consider baptism as "a rite or ceremony," and the Baptists regard it as a mere "outward bodily act"—the former adopting the phraseology of the Romanists, the latter, that of Voltaire! This, we presume, is what they understand Paul to mean, when he exhorts Timothy 'to hold fast the form of wholesome words which he had heard of him!' But this aside, and we fearlessly affirm, that there is no such phraseology in the whole N. Testament; and that, therefore, there is not a single "ceremony," nor mere "outward bodily act," in the whole christian religion. But Presbyterians and Baptists have ceremonies and mere outward bodily acts in their religions; therefore, whatever they are, their baptism inclusive, they are anti-scriptural and anti-christian.

Our remarks which follow, are to be regarded as applying to the differences existing between CHRISTIAN immersion and PRESBYTERIAN sprinkling. Our observations at present will be as brief as may be, as it was not to discuss this subject, we took up our pen. Be it observed, then, courteous reader, that the dissimilitude between these two institutions—the one DIVINE, the other merely human—is immense.—Christian immersion or baptism is the purifying ordinance of the religion of Jesus Christ. Destroy it, and there no longer exists on earth a means of purification from sin; blot it out, and you will have destroyed the efficacy of the christian institution. The blood of Jesus may have been shed, but without christian immersion, how will you get at it? He is not now upon earth, where, then, has he placed his name? Reader! mark,—HE HAS PLACED HIS NAME IN HIS INSTITUTIONS. Do you ask, what is this important ordinance called christian immersion? I reply, that it is the BURIAL OF A BELIEVER WITH CHRIST IN IMMERSION. Do you ask, in what medium is he buried? In water, is the reply; for water is constituted one of the three witnesses upon earth: for "there are three who bear testimony; the Spirit, and the water, and the blood; and these three AGREE IN ONE." 1 John v. 8. What the blood testifies, the water swears to, and what the water affirms, the Spirit and the blood sustain. Hence, three principles are necessary to constitute the christian ordinance of purification, namely, the Spirit, the water, and the blood. And what does the Spirit do in this connexion? It prepares the subject, by making him a believer in the efficacy of the blood of Christ to cleanse from all sin? Does he convince the subject of sin in some mysterious or inexplicable way? No, the testimony of the Spirit concerning the efficacy of the blood of Jesus, is all contained in the scriptures; by reading or hearing these read, belief comes, and the subject is led to inquire 'what he shall do?'—BY THE WORD *the Spirit*

convincing of sin, of righteousness, and of judgment. Faith is the belief of testimony. He that believes the testimony of the Spirit, that the blood of Christ cleanses from all sin, has had his "heart sprinkled from an evil conscience"—that is, he is now convinced, that unless the blood of Christ be applied to him, he will die an unpardoned transgressor. This is a good conscience, judgment, or conclusion, because it is true. But he did not always think so. Before he examined and believed the scriptures, he supposed he would gain heaven by his own acts and in his own way, as all sectarians do. This was a great error of judgment, and therefore, an "evil conscience"—for conscience is the decision of judgment. The subject is now "begotten" of the Father, who is spirit,—let him take good care that he do not become blighted during the period of gestation, and, like the worldly sectarians of our age, be cast off as a spiritual abortion. It is one thing to be begotten, and quite another thing to be born, as every naturalist well knows.—And this prompts the inquiry, in what relation does the water stand to the believing sinner? That depends upon the figure with which it is connected. If the figure be a burial, then the water becomes the sinner's tomb or grave, in which he is planted in the likeness or similitude of Christ's death; for "as many as have been immersed into Jesus Christ, have been immersed into his death." And so "we (believers) have been buried together with him by immersion into death." Rom. vi. When the believer is raised from the grave of water, the emergence is expressed by the apostle as "the likeness of his resurrection." But, if the figure be a birth, then the water becomes a womb, and the subject is said to be "born of water" when he arises from its depth. The water of christian immersion is the mother-water of the babe in Christ; and as no child is said to be born of his father until it is born of its mother, so no one is born of God until he is "born of water." This is physiologically and spiritually true. We can now appreciate the force and perspicuity of our Lord's most positive and emphatic declaration, 'Most assuredly I say to you, unless a man be born of water and spirit, he cannot enter the kingdom of God.'

But why is the immersion of a believer in water styled christian immersion? Because the blood of Jesus Christ consecrates the water. And how is this consecration effected? By connecting the water and the blood by means of a belief of the testimony of the Spirit concerning both. And who is to connect them, the administrator or the subject? The subject unquestionably. But, will that administration of christian immersion be valid, if performed by an unordained person or layman? Most assuredly, for it is the blood of Jesus consecrates the water, and not man, however really and truly holy he may be.—Mr. Converse! refute this if you can.

The blood of Christ, then, is the ingredient in christian immersion which constitutes this ordinance a purifying institution. Hence, if this be changed or destroyed, there remains on earth no means of purification. To prevent misapprehension, and to disarm gainsayers, I would observe, that there are two ordinances by which men obtain forgiveness of sins—the first is, by belief and christian immersion—for, says Jesus, "he that believes AND is immersed shall be saved," that is from the punishment due to his past sins:—and the second, by confession, reformation and supplication for pardon through the merits of Jesus. Mark, the first ordinance is for unreconciled persons; the second, for the adopted children of God. Prayer for pardon will do un-

reconciled sinners no good, and if a person have been truly baptised once a repetition of christian immersion for pardon, will not only do them no good, but would be sinful. Christian immersion is the most valuable and sacred ordinance among men. None but a believer can enjoy the benefits annexed to it by Jesus who appointed it; for immersion is not christian immersion unless a believer be the subject of it. No one can enjoy it by proxy, unless indeed a person can sin by proxy or be saved by proxy. It is an institution for remission of sins, consequently the subject must not only be a believer, but an actual transgressor. It is the means by which a sinner is "purged from his old sins"—plural sins, not singular or original sin.

These things premised it will be obvious to the candid reader, that the subject of christian immersion is a believer—the mode, a burial—the medium, water, and the benefits conferred, an assurance of the pardon of all past sins, and an introduction into the kingdom of God.—These things belong, I say, to christian immersion, but not to Baptist immersion, nor to Presbyterian sprinkling. The subject of Baptist immersion is commonly (there are exceptions) an adult who affirms falsely, that he has seen some marvellous sight, or heard a sound, and relates to a "committee" some delusive feelings, which he calls an "experience—the act immersion—the medium water—the signification doubtful. The subject (999 out of a 1000) of Presbyterian sprinkling, a squalling infant(!)—the act, a distillation of water from the fingers of a priest, to which the sign of the cross is added by Episcopalians and Romanists—the meaning, a mere rite or ceremony, some say a sign of ingrafting into the visible body of Christ! Query—Who makes water of the most importance—the baby-sprinkler who converts an infant into a "Christian" without faith, repentance, or confession, by a few drops—or the scriptures, which require a belief in the death, burial, resurrection, and efficacy of the blood of Jesus, reformation, and confession with the mouth to salvation before the candidate can be admitted to immersion in water for a valid baptism?—Answer this, Mr. Converse, or for ever after hold your peace.

"Sin," says the Apostle, "is the transgression of law." "Where there is no law there is no sin." "Every sin which a man committeth is without the body." Now from these data it is manifest, that infants cannot be sinners. They are physically unable to transgress a single law either of the old or new institutions. Now, "baptism," we are told by Paidobaptists, "exhibits to us the blessings of pardon" But we have seen that infants have no sins to be pardoned—"baptism," therefore, either by immersion, pouring, or sprinkling can be of no use at all to them. They have no sins to be saved from, and we never yet read in the Scriptures that baptism, either to an infant or adult would insure them a part in the resurrection of the just, for this can only be attained by "perseverance in well-doing." It cannot be said that baby-sprinkling averts the consequences of "original sin;" for infants are the subjects of disease and death. What then is the use of Presbyterian sprinkling? None at all. It is a solemn mockery, an abomination in the sight of God.

In the dialogue before me the "sprinkler" may be called a sophist, and the "immerser" a simpleton. A "Presbyterian Bishop" is the author of both the colloquists, whose vaporings are no doubt a fair exhibition of the simplicity and Jesuistry of his own understanding. Mr. Converse, in commenting upon the dialogue, considers its "argu-

ments as unanswerable"—"they prove with great clearness" says he "that the language used by inspired writers does not teach that immersion is the only mode of baptism instituted by the great head of the Church, and that pouring and sprinkling have far superior claims to the divine institution." We doubt not but the Great Head of the Presbyterian church did institute infant sprinkling in order to supersede christian immersion; for that blasphemous personage is everlastingly setting himself in opposition to the God who dwells in light inaccessible, and who delights in truth and righteousness. But we trust the God and Father of our Lord Jesus Christ will bruise this Satan under our feet soon. But let us attend to one of these unanswerable Presbyterian arguments.

The "immersion" is made to affirm a truth which he does not know how to sustain. "Baptize" says he "always means, to immerse and never to pour, or to sprinkle." The "sprinkler" admits that it may sometimes mean immersion, and asserts that it sometimes means to pour or to sprinkle. Now these two redoubtables are at issue, how does "Sprinkler" attempt to make good his assertion. First, he declares that 'God attaches no value to modes or forms,' although Paul exhorts Timothy to "hold fast the form of sound words"—and he thanks God, that although the Roman Disciples had been the servants of sin; yet they had heartily obeyed that *mode or form of doctrine* to which they had been given up. If, then, the Apostles taught by divine authority; God does attach importance to modes, models, or forms. Reader, you see how much this sectarian principle is worth when paralleled with the principles of God's word. Destroy the form of things, and you destroy the things themselves. Form or mode is absolutely essential to individuality or identity. Destroy the form of a circle and the circle itself is destroyed; alter the form of a horse into that of a cow, and you have no longer the image of a horse on your paper but that of a cow; and destroy the form of sound words, or the model of doctrine, and you destroy the soundness of the words and the doctrine themselves. The assertion of the "Sprinkler" is false, contrary to the word of God, and, therefore, an insult on the God of truth. Let Mr. Converse see to this.

As to "the manner" of performing immersion, we agree, that this is no where prescribed in the Bible. Whether the believing subject is to be buried in water backwards, forwards, or sideways is not determined; and "the manner of doing it"—immersion—forms no part of the immersion itself. The reader will observe that the *manner of using a thing* constitutes no part of the thing itself—if I choose to stand upon my head instead of my feet, I do not, therefore, change my head into my feet, although I use them in a very absurd manner. Why, therefore, all this paidorhantist t waddle about *manner* of immersion, or baptism, as if manner and form were identical? Because the cause of *baby-face-sprinkling* is a bad one, and in the absence of sound reason and scripture, satan suggests to his votaries cunning for knowledge, sophistry for wisdom, and jesuistry for candor.

These props struck from under the Sprinkler, and how does he get along? Attend! Because Jesus said John *baptized with water*, but that he would *baptize with the Holy Ghost*—and because the Holy Spirit was *poured out* on the Day of Pentecost, therefore, says "Sprinkler," to baptize is to pour, and to pour is to baptize, that is, the one is the interpretation of the other. This he attempts to sustain by quot-

ing the prophets, and among these Joel, who records the testimony of God, that he would *pour out* his Spirit upon all flesh; which he did on Pentecost, and at the house of Cornelius, where the 'Holy Spirit fell upon all who were hearing the word.'

The great oversight of "Baptists" in arguing with Rhantists, is, that they regard baptism as mere immersion in obedience to a command; that is, a mere "outward bodily act." By this error, they are almost disarmed, and the superior cunning of the Sprinklers concentrates the whole argument upon the *manner of baptizing*. A clear conception of the terms *bapto* and *baptizo*, however, will soon remove all difficulty in relation to Acts i. 5.—*Query*, Why do *bapto* and *baptizo* necessarily signify to dip, plunge, immerse, or bury in water? Because the *chief idea* which these words represent is to DYE, or to imbrue, saturate or stain any thing with some dye stuff held in solution; a process, which every one knows, cannot be conducted without dipping, immersing, plunging, covering, or burying the texture to be colored in the water, holding the dye in solution. This is chemically as well as etymologically true. The ideas, therefore, of dipping, immersion, &c. are the *secondary* meanings of *bapto* and *baptizo*—to dye, being their *primary*. We dip or immerse a texture that we may dye it; but we do not dye it that we may dip it. So, a believer is dipped or immersed, that he may be dyed with the dying of God,, which is the *blood of Jesus*, and not dyed with his blood, that he may be dipped or immersed; that is, he does not go to the blood of Jesus that he may get at the water, but he goes to the water that he may get at the blood, as we have already shown. But Baptists and Rhantists do not understand the nature and genius of christian immersion; which, in some measure accounts for their vain babbling upon the subject. They all imagine, that the blood of Jesus cleanses the subject from all sin, actual or original, *before* he is baptized; but the scriptures teach, that he must be baptized that he may be pardoned; which actually takes place when he dies to sin and is buried with Christ in immersion.

These things premised, then, how does this passage read? Let it be remembered, that as the word used in the original Greek is the verb *baptizo*, we are at liberty to translate it by any of the meanings of the words. Well then the passage reads thus, in Greek and English—*hōti for Joanees John men indeed ebaptisen immersed en in hudati water, de but hūmeis you baptistheesesthe shall be imbued en in or with hagioo the holy Pneumati Spirit.*—Now the question just resolves itself into this—how, or in what manner, were the Apostles, to whom Jesus was speaking, imbued or saturated with the Holy Spirit? Now, mark, if the manner is part of the baptism, the word translated *pour out* ought to be some part of *bapto* or *baptizo*, at all events some relation to them. But this we shall find is not the case. Let us see, Acts ii. 17, Joel is cited by Peter as saying—*kai and estai it shall be en in tais eskatais the last heemeris days, legeis says ho Theos God, εκχεεο I will pour out apo of tou Pneumatos mou my Spirit epi upon or into pasan sarka all flesh*—Here, then, the word is *ekcheoo* which is used to show the *manner of impletion*, or *how* God imbued or baptized them with the Holy Spirit, but this *manner* of imbruing forms no part of the imbruing, any more than immersing forwards changes immersion into pouring, because the subject was not immersed backwards. To immerse, or to baptize, does not express the *how* or the *manner*;—for, if A informs me that he fell among thieves, who, after they had

robbed him, immersed him in the river, he communicates to me no information whether they tumbled him in head or feet first; as to the manner of his immersion, I am left entirely ignorant. I should, therefore, inquire, *how* did they immerse you? He might reply, head foremost. Again, B says to C, baptize or saturate that punchon with water—C inquires *how* am I to do it, by plunging the vessel into the water? No, says B, that would be inconvenient, and you could not do it without more help—place it under the cistern and *pour* or let water run into it until it be *filled*. Query—If C had baled the water in, instead of letting it run by a tap into the vessel, would it, therefore, have been less or more full because of the manner? Certainly not. It would have been as much saturated, filled, imbued, or baptized with water, whether the water had been poured in or baled in, &c. Hence the impletion of the Apostles with the Holy Spirit was the baptism, and not the impleting or pouring out, which was merely the manner arising from *position*. The spirit came from above to below, and, therefore, the apostolic vessels could not have been imbued or filled by dipping, unless they had been carried up from earth to heaven, where the reservoir or cistern of living waters is kept; position, therefore, rendered the *pouring out* of the Holy Spirit necessary.

But the quibbler may object to the *pouring out* being a *filling* of the Apostles with the Holy Spirit.—John, indeed, immersed with water, but ye, my Apostles, shall be baptized, imbued, or filled with the Holy Spirit.—Now all sectarists agree that the Holy Spirit is a great “*treasure*.” Now, Paul says, “we,” the Apostles, “have this treasure in earthen vessels.” Who are these “*earthen vessels*” which contain this treasure? The Apostles; the treasure was *in* them. What does Paul call this precious gift or treasure? “The light of the knowledge of the glory of God.” And *how* does he say it was put into them?—By “God shining into their hearts?” *When?* When he poured out his *luminous* spirit upon them or into their hearts on the day of Pentecost. *Where?* At Jerusalem. Was not this an impletion, were not the Apostles imbued, thoroughly filled and saturated with the Holy Spirit? Yes, so abundantly did they possess the spirit, that they could communicate it to whomsoever they laid their hands upon. And, reader, mark how the apostle addresses those who had received the spirit in this way. In his letter to the Ephesians, Paul says, that God has appointed Christ, ‘head over all things to the congregation, which is his body.’ This body, or the assemblage of the faithful in the Apostle’s day, is called “the *fulness* of Him, who *fills* all in all,” that is, who imparts the Holy Spirit’s gifts to all believers. “Even you,” Ephesian disciples, continues the Apostles, “he has filled, who were dead in trespasses and sins.” “What have you,” says he to the Corinthian believers, “which you did not receive? And now if you did receive it, why do you boast as not receiving it?”—the gift of the spirit? “Now you are *filled!* Now you are become rich,” &c. See also Acts iv. 31, xiii. 52. Hence the impartation of the spirit is compared to a filling—and we would ask, if a person is filled with wisdom and knowledge, whether he is not also imbued or baptized with it? In common speech we say a person is *tinged* with such and such sentiments, that he is steeped in crime, that he is imbued or dyed with evil—now to be steeped, tinged, imbued, or dyed with evil, is to be baptized with an unholy spirit—such a man is filled with every thing that is bad, he is literally the fulness of satan, who fills all wickedness into all his people.

T&U

Hence, the *pouring out* of the Holy Spirit is no more a baptism of the Spirit, than the pouring out of water is a being already filled with water. The spirit might have been poured out for ever, but the apostles would never have been baptized with it had they not been filled with it. The pouring out, therefore, has nothing at all to do with the baptism; so that the “Sprinkler” and his Presbyterian fraternity, must endeavor to find out an argument more “unanswerable” than that he has yet produced. One principle we would lay down in conclusion which we defy all the sectaries in the world to confute, *namely*, that all the acts and precepts of the apostles must have been conformable to the charge they received, that “he that believes and is baptized shall be saved.” Belief, baptism, and salvation. No belief, no baptism, and no baptism no salvation. Hence, granting that the apostles baptized households, and that those contained children, it follows inevitably, if our principle be true, that the subjects to whom they administered baptism must have been *believers*, for salvation from their sins is announced to believers alone. This principle sweeps away, as with a besom of destruction, a vast deal of paidorhantist rubbish.

This dialogue contains about three newspaper columns of small talk, called “unanswerable arguments,” by Mr. Converse. The converse, however, of their unanswerability I have sufficiently shown for this *pouring* argument is the strongest of the whole—and weak enough the strongest is, a babe in Christ can tell. Mr. Converse says he does not publish these “unanswerable arguments” to invite controversy. O no,—for “controversy is dangerous to religion.” Yes, indeed, it has proved so to all sorts of *false* religion since the world began, and is, at the present time, breaking up the orthodoxy of “Presbyterian True Blue.” But truth fears no controversy, and dares all her opponents to the strife. Like a piece of burnished gold, the more she is rubbed, the more she is searched into, the brighter she shines. She is bold and fears no enemy; and error flees before her like darkness before the sun. Truth shines brighter and brighter to the perfect day, but error grows darker and darker until the perfect night. Yes, Mr. Converse would shun the converse of a proposition; he only desires, considerate man, to “benefit those persons in Presbyterian congregations, who need information on the subject”—as if any benefit could be derived by hearing only one side of a question! Well, well, Mr. Converse, desires to benefit the Presbyterians and so do we. Will you, Mr. C. insert this refutation of your unanswerables in your journal, that “those who need information on the subject” may hear both sides, and so have an opportunity of judging for themselves? And should you comply with this request will you then give me an opportunity of discussing the subject of christian immersion in your paper? We wait for a reply.

EDITOR.

DIVINE WORSHIP.

The following sentiment appeared in an Editorial Article of the Religious Herald, April 3. 1835.—“Dr. Owen, a paidobaptist, *justly* says, ‘a worship not *ordained* of God, is not *accepted* of God.’”—This proposition is most true. It ought to be inscribed on the pillars, doors, and walls of every “Church” or house of religious assembly, in letters of gold. It is a truth to which we give our fullest, our heartiest assent; and

we would that every man, woman, priest and child would bind it as a frontlet about their brows.

But what is most remarkable—this sentiment is approved as a *just one* by the Religious Herald—the organ of Baptists in Virginia! Surely the Editor, or he that wrote the article for him, has become “a Campbellite,” for this position of Dr. Owen is one of the grand truths for which that much slandered people, thus misnamed, contend. Indeed, we suspect that the Editor of the R. H. is turning his coat, for of late he has published pieces from correspondents, especially those signed “Pax”, and *F*, to nearly all of which we can say amen. We should have supposed them to have been *brethren*, had not Pax proscribed us by the odious name of “Campbellite,” showing that some of the most *intelligent* Baptists eschew us for a name imposed upon us by evil-minded men, and not for our faith and practice, seeing that they profess the very things for which we more ardently and fearlessly contend than they. But to return to Dr. Owen’s sentiment.

Will Editor Sands condescend to dispel our darkness by rationally and scripturally replying to the following query? Is the public worship of the Baptist denomination ordained of God? Presuming Editor Sands will answer in the affirmative, then, we humbly inquire—where in all the New Testament is it to be found “*ordained of God*” either in the form of precept or example? If it is no where to be found, then we say with Dr. Owen, that the Baptist worship “*is not accepted of God.*”

Lest our orthodox Editor mistake the meaning of the phrase *worship*, as understood by us, we say that *worship* is *homage*; and that *divine* worship consists in the observance of the things appointed or ordained by the Apostles of the Lord and Saviour Jesus Christ, by which a congregation of christians, manifest its fealty to the father of lights. The stand we take is this; *they that worship him acceptably must worship him in spirit and in truth*, and that we can only worship him in spirit in so far as we worship him in truth, and we can only worship him in truth in so far as we worship him according to the appointments of the New Testament, which are to be learned from Apostolic precepts and examples therein detailed. This discovered, and we shall have the divinely appointed worship, homage, or fealty in which Jehovah the God of Hosts delights, and which is accepted by him.

WILL WORSHIP is the opposite to divine worship. It is the worship appointed by man, and includes Popery, modern Judaism, Mohammedanism, Paganism, and Sectarianism. Divine worship, or that appointed by God for christians, is to be found in the New Testament. WILL WORSHIP may be found in the Mass Book, common Prayer Book, Roran, Institute of Men, confessions of Faith, and every where, and any where else but in

the sacred writings. Upon all will-worship appointments is inscribed *in vain do ye worship me teaching for doctrines the commandments of men or institutions merely human.*

Of the public worship of the Baptist denomination the following is the definition in fact. A crowd of people meet together composed of professors and nonprofessors. They meet on the first day of the week, which *they* call the Sabbath. A man gets up into a pulpit, makes all sorts of a long prayer, full of vain repetitions, and repeats all sorts of a sermon, full of human tradition, story telling, and old wives fables, all woven from a sentence or perchance a word, called a text. The congregation does nothing except at the bidding of the man in black. This bidding extends no further than a command to sing. “Saints” and sinners all join in. They do not sing to the praise and glory of God, no, they sing the dogmas of the sect. Take away the man in black, and all their worship and devotion is gone; and they remain a congregation of dumb professors, until they can raise 1000 or 1200 dollars with which to tempt another to fill their empty desk, when affairs go on in their usual way, until their priest strikes for higher wages, as has lately happened in this priestridden city. These facts might be amplified, but we forbear. Where then, to revert to the query, in all the New Testament have the Apostles ordained that the churches of Christ are to worship God by proxy while they sit and partake in no part of the exercise, singing a few verses only excepted? What we inquire of the Baptists, we ask of all the sectaries.

Lastly, if Editor Sands will give us a place in his Herald, we will discuss this matter with any champion of renown (*not anonymous*) however he may obtain; pledging ourselves to raze the Baptist Temple to its foundation. We most respectfully, humbly, and earnestly invite discussion *veritatis exempla non victoria*—for the sake of truth not for victory—upon this point:—“*Is the religion of the Baptist denomination in Richmond the religion of Jesus Christ?* This is affirmed, but we deny.—We wait for a reply.

April 7, 1835.

EDITOR.

For the Apostolic Advocate.

King and Queen, 23d March, 1835.

TO THE “REV.” ELI BALL.

Dear Sir,—I took the liberty a few weeks ago, to address to you an *invitation* to discuss publicly, at the Cattail church in King William, or at Breuington King and Queen, all the important points of difference, existing between the regular Baptists and the Disciples or Reformers, as they are commonly designated. A few days after the transmission of said invitation, you were pleased to return it to Breuington Post Office under a *blank* envelope, I am left to conjecture in part, why you should have pursued such a course. There is

no difficulty at all, in arriving at the conclusion that you *will not undertake a debate before the public*. This is clear enough. But why you should have attempted to arrest what I most honestly designed to be a plain, *gentlemanly* and *christian* correspondence, by what is universally considered among gentlemen, one of the most *gross insults*, I am left to conjecture. If there is any thing insulting in my invitation it is more than I know, and far from my design. But for its length, I should be very happy to lay the whole of it before the public, that it might speak for itself. Believing upon the most credible testimony that you had been a public *detractor* of the Reformers, I invoked you to make good your course, or never again to "raise your voice as a man of God in detraction of a people, and sentiments, which you are *unable* or *unwilling* to attempt to refute openly in fair debate, by the standard of truth." I think this at least as offensive language, as any presented in the invitation. And what does it amount to? Surely not to an insult. For if, what I consider to be *detraction* and *slander* should prove upon a fair debate to be tenable and *clear truth*, then it cannot be *detraction* and I will confess it. I have been credibly informed, that among other things, you have publicly asserted that the sentiments of Alexander Campbell upon the subject of the christian religion, are as foreign to the New Testament, as Mahomedanism itself," or other words to this effect. Now upon this point, so far from being able to believe your *testimony* concerning this man and his religious sentiments, I am unable to look upon the fact charged, in any other light, than as a *slander* or *detruction*. And now my duty to you, consists in telling you my impression, that you may make good the assertion, and relieve me from an opinion so exceedingly unfavorable to your gentlemanly and christian standing. And so of all other matters of difference between us. You will recollect, if your tender sensibility permitted you to look through the contents of my invitation, (I dislike the term challenge) that, in reference to *affirmations* on either side. "I shall feel perfectly willing to affirm among other things, that the Baptist denomination, possesses above the mass of sects in general, but *one redeeming feature*, and that is *christian immersion*." This surely must be considered a *gross detraction* and *slander* of this numerous respectable, and influential people *unless, peradventure the proposition be true*. But you must not call it a slander, unless you allow me an opportunity first, to make it good; or considering it is, hasten as soon as practicable, to permit me to do so, or not, as I may be able.

Now Sir, I am willing to confess, that I did not think you competent to make a fair and full defence on your side of the controversy, hence, I extended to you the favor of calling to aid, as many of your "ministering" brethren as you might need; reserving to myself, the privilege of calling *one only*.

I was equally confident, that not *one intelligent* member of Breuington church, would agree for you to undertake the debate.

But I thought that I might at least calculate reasonably on accomplishing one, or another of two objects, to wit: either, with the aid that was extended to you, that I should succeed in getting *the truth* for which the Reformers are contending, with the *fallacy* and *delusion* of the opposition, fairly before the public, or, make you at least *ashamed* to say before the public, but behind men who you would injure, what you were evidently afraid to charge and to defend to their face. And must I not succeed in the attainment of one of these ends? Can you venture to add insult to injury, under such circumstances?

There is no hiding place for the unrighteous within all the realm of our King. Tell not the people, that the spirit of christianity forbids christian debate. You know better, and they will not, if duly instructed, believe you. The whole history of christianity, exhibits a continued state of warfare and debate. On one occasion, Paul is represented to have been in repeated and frequent debate for the space of two years. Is his course unworthy of your emulation? From the time that Jesus announced his pretensions, to the period of the consummation of his mission, he was the perpetual and unchanging advocate of truth, and the open opponent of error. All examples and precepts are against you. All that we have to do in these matters, is to do *right things, in the right way and spirit*.

I now take leave of you. It is my wish that the number of the Apostolic Advocate, in which you will find this epistle shall be sent to you. It is highly probable, that you will not read it. In inviting you to this controversy, I expected, and hoped to do good by it. I still trust, that good will result from what has transpired. I have been informed, that since you received the invitation, your course has improved a little. Let me be distinctly understood: I ask no quarters, and am determined under Christ, never to compromise truth, myself, if I know it. On the one hand, to maintain the truth, and on the other to oppose and pull down *error, superstition* and *delusion*, is our daily business. If the spirit of the Lord set it, may it be done! We wish to do good to man, while we glorify God. Do you, likewise, and I will never find fault with you. If you are persuaded that we are in error, and deceiving mankind, no matter how sincerely, humbly and zealously, "cry aloud and spare not." Our feelings, desires, or exertions, can never change the nature or benefits of truth. Truth, in its purity, is what this apostate age requires. It is sick, the head, the heart; it is diseased and corrupt, from the crown of the head to the sole of the foot.

Yours truly,

J. DU VAL

Lunenburg Co. Va. March 11. 1835.

BROTHER THOMAS,—I forward you a few lines, which you will please give a place in the Advocate. The association with which I stand connected is composed of eleven churches, eighteen houses erected for public worship, and six ordained preachers, two of whom are more than eighty years old. The surrounding associations have withdrawn their correspondence from us, representing us to be Campbellites.

We deny maintaining the sentiments, which they call Campbellism. Such as the hearts being changed merely by immersing the body in water, and that faith is simply an assent of the mind, a denial of the Holy Spirit &c.

We maintain that the heart is changed by the efficacy of Christ's blood, through the sanctification of the Spirit and the belief of the truth. We stand constituted on God's word, taking that alone for our rule of faith and practice. We reject those societies called benevolent not found in God's word. And as union is necessary for the comfort of the people of God, and for the extension of the Redeemer's Kingdom on earth, we sincerely re-

quest Bro. Thoma sand all the brethren (called Reformers) who are engaged in proclaiming the Gospel to visit us, *that we may ascertain whether a union can exist between us.* A union meeting is appointed to be held at Meherrin church in the upper end of this county, on first Lord's day and day before in May next, also our annual meeting is to be held at Flat Rock in the lower part of this county, on Saturday before the first Lord's day in August next, at which places and times we hope the brethren will not fail to attend. Your compliance will oblige and gratify many brethren in this section of country.

Yours in hope of eternal life.

SILAS SHELBURNE.

REPLY.

BRO. SHELBURNE.—The *design* of your letter seems to be to ascertain whether a union can exist between the eleven churches composing the Meherrin association and all the brethren called Reformers. I presume you are aware that we have no heads of party or leaders among us. We have "only one leader—the Messiah;" and he that would be greatest among us must be our servant. The opinion or act, therefore, of any one brother, be he public speaker, elder, editor or private brother, is a mere isolation, and binding upon none but himself. In giving my judgment, then, upon your case, you must regard it simply as my own.

These things premised, I would observe that I read of no such assemblies in the New Testament as the orthodox associations; consequently, with the Meherin *association*, as such.* I can have no fellowship. Never was such a body known in the days of the apostles as an association of delegates from the churches of the saints, clothed with authority to excommunicate a church or churches of Christ on account of a difference of opinion or any thing else. No model exists in the New Testament writings of a representative church. An ecclesiastical body clothed with such powers as an usurper of the sceptre and throne of Jesus. The "eleven churches" you refer to have felt the odious proscription and galling tyranny of such self constituted assemblies — They have branded you with the name of Campbellites, because your minds having been at length enlightened by the light of truth, you have refused to accord your support to the traditions and human institutions they in their foolish wisdom (the wisdom of the world) had been pleased to patronize. We christians, called Reformers, have none of these inventions of priests among us; at least I know of none. Our

* What I understand by the co-operation of churches for the spread of the gospel is this—the mutual agreement of two or more congregations to sustain, by contribution, one or more evangelists in their own districts, the management of which is entrusted to *one of the churches* so combining. If one church can of itself sustain one or more such, it need not coalesce with others. Co-operation of churches is only necessary to remedy the difficulty arising from poverty. The true principle of co-operation is to be found in the evangelists all announcing the same thing for the obedience of faith. This arrangement in my humble opinion, would supersede all associations, however specious, missionary committees, &c. &c. &c. It is the church in its congregational capacity which is the *pillar and support of the truth.*

EDISON.

congregations are all independent and subject to the control of no authority but that of the laws of Christ, which may be found in his last will and testament. We can comfort one another, fellowship one another, and co-operate together for the extension of the Messiah's reign, as the apostolic churches did, and as efficiently, provided we love the truth as ardently, without the interposition of unscriptural and therefore antichristian associations.

As a christian, I can fellowship the eleven churches in Lunenburg, provided they will submit unreservedly to the government of the Lord Jesus Christ. If asked what this submission consists in, I reply, in obedience, *entire obedience*, to all that is enjoined in the New Testament, either by the precepts or examples of our Lord and his apostles. I do not mean obedience in *theory*, but obedience in *practice*. A good *theory* will save no man. A bad theory and good practice is far better than a good theory but bad practice. We ought, however, to endeavor to attain to a good theory and practice, which is highly commendable and better than all. Had the churches in the days of the apostles a plurality of elders? Then let each of the eleven churches have the same. This will destroy the one man system, and serve to root out that unchristian body of men called *clergy*, root and branch; and thus deliver the brethren from the bondage of the lords over God's heritage. Did the apostolic congregations meet together on the first day of the week to break bread? Let the eleven churches do the same. Did they contribute every first day, according as God had prospered them during the week, for the necessities of the *poor saints*, among whom were the apostles and evangelists who announced the glad tidings to the nations? Let the eleven churches do the same. Did all the brethren in apostolic times, according to their several ability, in their public assemblies, exhort one another to love and to do good works? Let the eleven churches do the same. These were things practised by the first churches of Christ, and, therefore, they must have been enjoined by the apostles who were their teachers.

As a citizen of the kingdom of Messiah I can fellowship every one, who is called a brother, provided he *walks in the light as He* (the Lord) *is in the light*; that is, I can fellowship any man as a brother, whose allegiance is not divided between God and mammon. In short, the only bond of union set forth in the New Testament is LOVE TO JESUS CHRIST, which is manifested, not in words only, but by *keeping his commandments*. "If ye love me keep my commandments"—"who-soever DOETH THE WILL of my Father in heaven, is my brother, and sister, and mother," said Jesus. I can fellowship, therefore, or unite with all those churches and individuals, however vile they may be in the estimation of the orthodox and their associations, *who keep the commandments of Jesus and do the will of his Father who is in heaven.*

As an advocate for the ancient gospel, I can speak to Popish, Mohammedan, Jewish, Pagan, and Sectarian churches, provided only, they will give me a hearing. The design of publishing glad tidings is to "announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance with the Lord." Wherever, therefore, a collection of captives of Satan, afflicted with mental blindness and oppression by that arch enemy is to be found, there is the place for the proclamation to be made. I have addressed Quakers in a Quaker meeting house, Modern Baptists in their own temple, and Atheists in the open air, and I am yet ready,

time and opportunity fitting, to persuade Methodists, Presbyterians, Episcopalians, and Papists to "renounce the devil and all his works," and to become christians in deed and in truth. What a comment upon the priestcraft of our age is the fact, that instead of laboring for our conversion from the error of our way they proscribe us and leave us to perish! while they spend their millions of dollars and even lose their lives in the conversion of untutored savages to their creeds and confessions of faith! The apostles began the proclamation of the gospel among their friends, neighbors, and countrymen, but their pretended successors leave us to the "damnation of hell." Surely *charity or true love begins at home*, but wherein do the clergy show a love for our souls—are we to go to perdition, and not a single priest be sent to our rescue? Do their benevolent institutions teach them this? Benevolence!—'Tis impious!

Farewell, in the hope of eternal life.

EDITOR.

A MOHAMMEDAN REVIVAL OF RELIGION.

At Scutari, near the great cemetery, where repose the ashes of half the generations of Constantinople, Mr. Slade, the celebrated traveller, witnessed the following singular exhibition. When we read it, we were struck with the coincidence between this riot among the "howling Dervishes," under the direction of their superior, and the camp meeting, revival, and other superstitious excitements so common in the American christendom. We presume, the Imaums consider it arises as much from the spirit of Allah, shed abroad in the hearts of the Dervishes, and constituting what the Reverend Doctor Mohammed calls the true Divine baptism of faith and grace—as the Reverend clergy of our country that the fanatical exhibitions of the "altar," "pen," "anxious," and "mourning benches" are the outpourings of the Holy Spirit, from the presence of the Lord. And if their theory be true, that the Holy Spirit is given to the world, whether Pagan, Mohammedan, Greek, Protestant, Jew, or Papal—that it regenerates men, independent of the word, and that they may possibly be saved, though they have never heard the gospel; then, indeed, we have no difficulty in believing that the case before us is a fair illustration of that position. But, if it should happen, that the *world cannot receive the Holy Spirit*, judging from the similarity of results in both Christianized and Mohammedan revivals, according to the rule "by their fruits shall ye know them"—then we are left without doubt as to the truth that the extasies of the howling dervishes and the frantic ravings of sectarian fanaticism are the fruits of one and the same demoniacal possession. Our readers will recognise a striking similitude between the relation which follows, and scenes which their own eyes have witnessed, as well as ours.

EDITOR.

"We found the howling dervishes," says Mr. Slade, "in full cry. They were extremely civil; were flattered at our curiosity, and gave us prominent seats. The apartment was octangular, surrounded by a low railing to keep off the spectators. The (Reverend) superior gave the time with his hand and head, while about twenty brethren *moaned*, half sung, a kind of hymn, in which the names of Allah (God,) Mohammed, Mustapha, a saint, continually recurred. At intervals, some howled suddenly, *others danced round as mad*, and all by turns approached and kissed the hand of the superior, who sat aside on a carpet. During the performance sick people were carried in and laid at the superior's feet to be cured. He whispered in their ears, stroked their breasts, and then bid them rise. They obeyed; some tottered off; others, *faith lighting up their sunken eyes*, joined the holy troop, *and sung and danced with equal fervor*. Presently the scene changed to one of a more lively description. To the notes ya-la-ye-ip, sung to a merry tune, *the fanatics twisted their bodies in rapid contortions, jerked themselves violently forward and backwards, to either side, their heads turning and their eyes rolling in a frightful manner*, making the spectators giddy, and expecting every moment that some would fall into fits. Occasionally, seized by a sudden impulse, they howled in concert. For upwards of thirty minutes this *bedlamite game* had lasted, and we began to think that the actors were endowed with perpetual motion, when His Reverence, the Superior, extending his hand, pronounced the word "Allah" (God.) Immediately, as if they felt the hand of the Almighty, as well as heard his name, they stood each still as a statue, eyes fixed, head firm. This was the grand *coup de theatre*, and exceedingly well done it was—quite sublime. The sport recommenced with greater ardor. In a state, apparently of *extreme hurry*, they seized each others' hands, and they danced, and they sung, and they leaped in concert (quite a camp-meeting!) Then dividing into two lines, they rushed from one side to another, and they charged, head down like goats, only separating to meet again with greater impetus, all the while making the dome resound with discordant howls. Finally, closing in a heap, confusedly embraced, *with disordered garments and swollen veins, they stamped and rolled round the hall, till three, overcome with the violence of the exercise, foamed and fell into convulsions*. This was the triumph of devotion; and thus terminated, after two hours continuance, a singular scene of folly grafted on superstition as one could wish to see. It is worth seeing once, and only once." So say we.

THE CHURCH BANKRUPT.

There are many symptoms of the approaching downfall of the Roman Babylon: and the evidences are unequivocal in the present situation of the Ecclesiastical States of Italy, that that event is even at the door. The government, says a writer from Italy, is bankrupt; it has only been carried on for some time, by means of loans, of which it is not even able to pay the interest. For the last loan of 3,500,000, duke Torlonia and prince Piombino, two of the richest citizens, became sureties to baron Rothschild, and it is understood that the contents of the Vatican are made over to them as security. Meanwhile, the income from taxes is small; the resources of the country are diminishing, the expense of the government is *enormous*, 10,000 foreign troops are in the pay of their Pope, the daily expense of which is one dollar a man, or \$3,650,000 per annum. Add to this the large salaries of the pope and cardinals, the immense sums paid to the priests and squandered in ceremonies, exhibitions, illuminations, &c.—and then consider how little revenue can be derived from a country thinly populated, a large extent of which is entirely uncultivated, with very little foreign commerce, and without any excitement to industry or hope of future improvement, a large portion of whose population is entirely unproductive—and you may form some idea of the desperate condition of the government (the church.) Great excitement has recently been produced among the people by new expedients to raise money. The church or government, for in Italy the terms are synonymous, has laid an additional tax of one cent per pound upon salt, doubled the postage of letters, required new duties from various professions and employments, &c. At the same time they have increased the number of cardinals, and added to their income. Many families, in Rome, of great respectability, have become so poor that they go out by night to beg in the streets, in order to get provisions. There is also a monstrous perversion of justice. Arrests on suspicions are very frequent, and the arrested are often kept in prison without trial a year or two; unless their friends can bribe the magistrates to give them a hearing. Petitions for a redress of grievances are answered by imprisonment; and any expression of discontent or liberal sentiments, is punished with exile. Where such is the internal state of things, the government is entirely dependent on foreign powers. All its movements are watched and controlled by Austria; France, too, has a body of troops at Ancona, ready to interfere in case of need. There is great uneasiness among the people. Indeed, it would seem that the Roman State, like a fortress already undermined, only waits to be overthrown by the removal of its supports, or to be blown up by the explosion of the combustibles within it.

CREEDS THE SOURCE OF INTOLERANCE.

To the passion for established Confessions may be attributed the propensity, so common among "christians," of calling harsh names, applying reproachful epithets, and charging their brethren with heresy and unbelief. It is observable, that they who are the most rigidly wedded to forms of faith, have usually been the first to commence the out cry of heresy, and the most relentless in pursuing the unfortunate delinquent. The reason is obvious;—While they are guided by human forms, why should they not condemn all persons as infidels, who persist in acknowledging assent to the Bible only? Was any man ever denounced as a heretic for not believing in the Bible?—Not one. Martyrs have been tried by creeds, and condemned for denying creeds. They have suffered for the constancy of their faith in the Scriptures. Does not every church employ the term heretic to denote one, who rejects its assumed articles? Does not that, which makes a heretic in one church, make a saint in another? Judge every man by the Bible alone, and you will have no further occasion to torture his conscience and blacken his character with the hideous terrors of excommunications, anathemas, and cruel aspersions on the charge of heresy.

I speak not of the original meaning of the word, but of its popular use, or rather abuse. Every person, charged with heresy, professes a firm and sincere belief in the Gospel.—Otherwise he would not be a heretic but an infidel. His accusers call him a heretic, not because he does not believe in the Bible, but because he cannot believe it as they do. He is a heretic in the eyes of Calvinists, because, perhaps he does not believe one of the five points; of Arminians, because he believes them all; of Baptists, because he sprinkles infants; of Congregationalists, because he does not sprinkle them; of Presbyterians, because he believes in bishops; of Churchmen, because he does not believe in them. And so we are all heretics to one another, and yet the faith and hopes of all professedly centre in the Gospel of Jesus Christ.

It is said, that in accusations of heresy, the accuser always understands the term to indicate a deficiency of faith in the Scriptures:—Let this be granted, and the case is not altered. The accused tells you that he *does* believe the Scriptures, and what better authority can be had than his own declaration? May we not justly consider the enforcement of a charge, under such circumstances, as the wickedest persecution? Why is he to be branded with an odious epithet for valuing his faith as dearly as another, who may rashly accuse him of being a heretic, for maintaining his independence and a clear conscience? Abolish creeds, obey the Scriptures, respect conscience, and no room will be left for churches, or individuals, to denounce their brethren as heretics, or to kindle discord by recrimination and offence.—*Sparks' Inquiry.*

ANECDOTE.

We submit the following *petit morceau* to our readers as a practical illustration of the orthodox theories of conversion. "The sinner" is said to be as "dead as a stone, and totally unable to believe;" while "*the word*," which was to be preached to every creature, is pronounced "*a dead letter*." QUERY, if sinners are unable to believe, and the word, instead of being "living and powerful," is only a dead letter, and seeing that the clergy are ardently desirous that sinners should believe, since it would greatly increase their flocks and consequently their salaries—these things, we say, being premised—whose fault is it, that they do not believe, and, therefore, are condemned?—Reason answers, and orthodoxy is compelled to assent, that *it is the fault of God*; for say the gods of the people, "the Lord works his ain wark," and nobody can believe, unless God, by a special operation of the "Holy Ghost," give the sinner faith!!! Mess John's punch-bibbing is a fair type of the sacerdotal blasphemies, uttered by the blind guides of christendom against the Most Just and Holy One, from week to week. EDITOR.

"A former pastor of the parish of Logie, distinguished for his simplicity of manners, happened, when assistant to the celebrated Dr. Henry, to meet the Doctor on the Castle Hill of Edinburgh during the French war, when the following dialogue took place: "What ha'e been doing in the Castle, Mess John?" "I've been about my Master's wark, converting the poor deluded bodies, the French prisoners." "A most orthodox employment—of course you understand the language?" "Na, ne'er a word o' French can I speak." "Astonishing! how did you get on?" "To tell the truth, Doctor it was no easy matter; for the first time, when I tried to be serious with them, they jeer'd and made a fule o' me; but I fell on a better plan the next day; I ordered a great bowl o' punch, and we set a'round it, and drank to ane anither; they leugh and I leugh!—and ye ken, Doctor, the Lord works his ain wark." Old Countryman.

ANECDOTES OF MARTIN LUTHER.

When Luther was censured for his bold manner of expressing himself, he replied; "Almost all men condemn my tartness of expression; but, I am of opinion, that God will have the deceits of men thus powerfully exposed: for I plainly perceive, that those things, that are *softly* dealt with in our corrupt age give people but *slight concern*, and are presently forgotten. If I have exceeded the bounds of moderation, the monstrous turpitude of the times has transported me. Nor do I transcend the example of Christ, who, having to do with

people of like manner, called them sharply by their *own proper names*, such as *an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!*"* When Luther was reminded of the opposition he met with, he replied, "I esteem it a good sign when kings, princes, and people rage against Christ, the Lord's Anointed, and a much better one than if they flattered, for it follows upon this, that he who dwelleth in the heavens laughs them to scorn; and if our Head laugh, I see no reason why we should weep before the faces of such beings.

MR. ADVOCATE,—Be pleased to notify the public that there is a *false brother* in circulation among the citizens of Baltimore, New York and other cities, who presents himself under the *assumed* character of my brother. He is a young man of about 23 years old, five feet ten of stature and slender. He has dark eye brows, minus one of his front teeth, and of very specious address. Pretends to be intimately acquainted with the churches of the reformation, and at the close of his interviews, never fails to borrow money under some false pretence. This he has done twice upon my credit, once at Baltimore, and very recently at New York. He is no relative, nor has he any credit with me; let the public therefore be on their guard against him. Brothers Campbell, Scott, Johnson, and Stone will be so kind as to give these facts publicity in their periodicals, and in so doing they will oblige WILLIAM BOOTWRIGHT.

Richmond Va. April, 1835

CORRESPONDENCE.

Our beloved brother Sweeny of Baltimore, writes thus: "You will be pleased to hear that Richard Lemmon and his wife, who were immersed by Mr. W. F. Broaddus when in this city about a year since, have recently joined us. Brother Lemmon is a man of talent, and is to preach for us next Lord's day evening. The church continues to enjoy uninterrupted prosperity; we are steadily increasing in number, being now over one hundred and sixty. Four of the brethren now proclaim the gospel; ten of the brethren, besides the officers, take part in the public exercises of the church; *the members generally, male and female, are much alive to the spread of the gospel, and lose no opportunity in their private intercourse, to present the truth to those they fall in with.* The exhortations in the church are uniformly directed to the promotion of love and good works, and the elders are parti-

* Luther used to call the priests, who sold indulgences for sin, *PURSE-TREASHERS*; a good title for the clergy of the 19th century too.

cularly careful to see that no root of bitterness spring up in the congregation. The influence of the church begins to be felt in the city generally, as all sorts of slanderous things are said of our views and practice. Repeated allusions are now made to baptism in the various pulpits of the city. A Methodist preacher delivered a sermon on this subject; an Episcopal minister four, and a Presbyterian is giving a course of lectures on the Acts of the Apostles, in which he never fails, whenever he comes to the subject of baptism, to inform his hearers that it is entirely a doubtful matter in what way the ordinance was administered. When upon the baptism of the Eunuch, he said that travellers who had visited that country, declared that there was no water there. He said there might have been a rivulet where Philip baptized him—but to suppose there was water enough to immerse him, was absurd."

MEMENTO.

If I shall have *inadvertently* forwarded the Advocate to any subscriber who has notified his intention to discontinue, he is respectfully requested to send it back, which will be a sufficient indication of my error.

I sometimes receive letters containing an order for a single copy of the Advocate, each of which costs 25 cents. This is unjust, and ought not to be.

If my subscribers will supply me with funds for the current year, on receiving the first number I shall esteem it a favor. EDITOR.

AGENTS.

Rochester, N. Y.—E. Ferguson vice W. S. Gardner.
Batavia, Genesee, N. Y.—Porter Thomas.
Massilon, Ohio.—Hammond Marshall.
Wheeling, Va.—Charles Ensell.
Nashville, Tennessee.—W. T. Berry vice A. Adams, removed.
Berlin, Maury, Tennessee.—J. H. Speer.
Beaver Dam, Goochland.—A. Mitchell.

The meeting at Paineville, Aa. begins on *Friday* before 2d Lord's day in May.

RECEIPTS FOR VOL. I.

Hagerstown, Md., L. Bell \$5; Cicero, N. Y., J. Noble. Bagdad, Tennessee, D. Huddleston, Bowling Green, W. Maury \$2.—FOR VOL. II.—Louisa, Va. Dr. Johnson, Bro. Hunter \$10. Bellona, Va. R. K. Bowles. Franklin, Tenn., W. P. Campbell \$5. Richmond, D. W. Carter, J. Ratcliff. Hanover, W. B. Clarke. New Kent Court House, W. Ratcliff. Beaver Dam, Va., A. Mitchell, for self and others \$6. Mechanicsville, Va., J. Quarles.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M.D.

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VISIT TO A ROMAN TEMPLE.

EXTRACT FROM MY NOTE BOOK.

December 25th, 1834.—CHRISTMAS DAY.—The Romanists, beginning to rear their heads in this city, and to attract public attention, induced some of the brethren to accompany me to their Temple, in order to witness their devotions on this annual festival of *their* Religion. They have a very handsome Fane, capped with a cupola, which sustains a gilded cross, the UNIVERSAL MARK of their architectural and spiritual establishments, in every part of the world. Is one to be ordained a priest, the palm of his right hand must be signed with the sign of the cross: has he to read a homily, it must be prefaced with the sign of the cross, and "in the name of God, &c. Amen;" must a babe be rhanitized at the rhanthismal font, his face must be sprinkled with "*holy water*," and his "*forehead*" signed with the sign of the cross—faithfully illustrating that passage in the Apocalypse (ch. xiii. 16) where it says, that the "TWO HORNED BEAST" "causes all, both small and great, to receive THE MARK on their RIGHT HAND, or on their FOREHEADS; and that *no one* (priest) *should be able to buy or sell* (teach religion or officiate in religious matters for money) *but one who has the mark.*" We were forcibly reminded of this remarkable prediction by the exhibitions we witnessed within this "consecrated house of God;" or as we should term it, TEMPLE OF ANTICHRIST. From the furniture of the "altar" we imagined ourselves in a lady's dressing room, decked out with artificial flowers, vases, and wax candles; in which our conceptions were much heightened by the lady-like appearance of "his holiness" the priest. On entering the Temple, the first thing that attracts you is "the altar," enclosed by semicircular rails, lined with "scarlet"—THE COLOR OF THE BEAST. This enclosure* constitutes "the most holy place," to which none have access, save the priest and his boys. The bench, called the altar, is painted and inscribed with the initials I. H. S. which signifies JESU HOMINUM SALVATOR, i. e. *Jesus the Saviour of men*. Through the middle of the H. there is a cross. The altar, unlike all altars of olden time, is neither of earth, stone, brass, nor

* This corresponds to the "adytum" or secret place in the heathen temples, where none but priests entered; it was universally revered. Cæs. B. c. iii. 105.

gold, but of wood—a fit emblem of the perishableness of the superstition that sanctifies it. It is elevated some two or three feet above the floor of the Temple, and ascended to by as many steps. It is covered with a cloth, and sustains six wax candles with their sticks, about eight feet high; a sort of sacellum or little wooden box, like a miniature temple, on the top of which is a crucifix with a gilded image* called a Jesus; four painted glass vases filled with artificial flowers† (so we judge, at least, for we saw some like them at “the feast of the assumption of the Blessed Virgin”)—a golden (silver gilded) cup, a wooden stand with a large printed book, &c. &c. Such are the paraphernalia, or “sacred things” of this “sacred” article; behind and above which, is a picture of a female, mourning over the body of a dead man. They do not worship this, they only regard it with reverence, and bow their heads and knees, and cross themselves when they think of them whom it represents! We happen, however, to know that the Pagans made the same excuse when charged with adoring the statues or images of Jupiter and others 1700 years ago. “Enlightened Romanists” may deny it; but the Scriptures teach us that adoration and worship consist in actions, their mental reservations to the contrary notwithstanding. On the left of the altar as you enter, is the rostrum, very much like a fluted tub with the bottom knocked out and turned upside down, commonly called a pulpit or “sacred desk,” within the *adytum templi* or most holy place, into which none but his reverence is permitted to enter. It stands on a columnar pedestal, and is entered by a door from the top of a stair case. When we arrived the choir was in full operation. The organ, the organist, a vocalist, and bellows blower were hard at it, toning, piping, and blasting the praises of the “infant Jesus.”‡ This is called a part of *divine worship*, but how far bellows blowing and organ tuning is divine worship I leave others to say. However much the quartette named praised God, not one of the assembly, which was large, can be said to have done so, for they were all as mute as the dumb. Certain anthems occupied much time—the “Hosanna in excelsis,” and the “Venite adoramus” would have elicited praise in a drawing room: but in this Roman temple we had Hosannas in excelsis usque ad tædium even to weariness. The most ludicrous part of the performance was the relation which his holiness or his reverence, sustained to the whole. But I must first describe his

* The Pagan like the Papal temples abounded in images, or representations of gods.

† The Pagan altars used to be adorned with flowers, and bound with woollen fillets. Ovid. Trist. iii. 13, 15; Prop. iv. 6, 6.

‡ Livy, a Roman historian and a Pagan, informs us, that various kinds of musicians, called *tibicines*, *tubicines*, *fidicines*, &c. were employed in the “divine worship” of Romanism in his day. Liv. ix. 30.

dress. While engaged about the altar, in genuflexing, crucializing, censuring, and offering the “unbloody sacrifice”—he wore next his *culottes et veste* a white* robe of lawn, with a deep flounce of figured lace, and ruffles at the wrist. Suspended from the back of his neck, and crossing over his breast, and then passing under a belt, was a long, narrow band; “the mystery” of which I know not. Over his left arm hung a *brachial* (I know not what other name to give it, for it is all “mystery”) to which was attached something of the same texture in the form of a lady’s reticule, with a cross painted thereon. Over all, was a large white satin scapulary (?) lined with yellow of the same, with a hole in the top for his head (not “his tail,” as Dr. Porson† would say)—for his head “to pass through;” so that the whole affair was suspended “fore and aft” upon a pair of broad *shoulders*; covering the chest and inferior members before, and back behind, as low down as the superior margin of the flounce. Upon this was painted a large cross, the stem of which corresponded to the *spinalis dorsi*, and the cross piece to the *apices humerorum* of his reverence. This broad mark was adorned with bunches of purple grapes, roses, leaves, and lilies.‡ Is not this cross to represent the fact of Jesus carrying his cross upon his shoulders to the place of execution? If so it is a miserable device; for he who bears the image cross in no one item resembles that divine personage; nor does his tawdry picture of the “ACCURSED TREE” (the Romanists call it “HOLY CROSS”) bear the least likeness to the original. Such was the dress of our “holy priest,” who, but for his head, like the capital of a column giving character to its order, would pass very well for a lady; and when he took the “GOLDEN CUP” in his hand, were

* In the Pagan sacrifices it was requisite that those who offered them should come to the altar chaste, and pure, and dressed in white robes, which was thought most acceptable to the god whom they worshipped. Those who sacrificed to the celestial gods were clothed in white and prayed with the palms of their hands raised to heaven; and those who prayed to the infernal deities were clothed in black and prayed with their palms turned downward. The body was also sprinkled with water. What a striking parallel between the Pagan, Papal, and Protestant clergy. A Pagan priest when he prays and offers sacrifice to heaven above must be clothed in white robes, so must the Papal, and Protestant Episcopal priests, when they read prayers, and offer the “unbloody sacrifice” at “communion;” but when the Pagan prays to the spirits beneath and officiates with the swinish multitude—“the laity”—he must be sprinkled with holy water, and be arrayed in black robes; so must the Protestant and Papal priests when they leave the altar, and ascend the “sacred desk,” be invested with a black robe or gown, or a black suit of clothes—the regimentals of the clergy of every name and denomination of Antichrist.

† In the “Devil’s walk through London.”

‡ The Pagan priests used to be decorated with such leaves and flowers as they supposed the god they worshipped would be pleased with; so grapes yielding wine, the rose of Sharon, and the lilies of the valley the Romanists conceive to be most acceptable to the god they adore!

forcibly reminded of the "WOMAN" in the Apocalypse "sitting upon the SCARLET beast" with a GOLDEN CUP in her hand. Rev. xvii. He was attended by certain serving boys* dressed in white, with SCARLET† tippets. During these anthems, then, his reverence took up his position on the east side of the altar where he kneeled with arms folded across his breast, under the pectoral of his scapulary. The boys, who "assisted in performing the sacred rites" were stationed on their knees opposite the altar, with their heads inclined towards the floor. To a mind enlightened by the Scriptures of truth, this mockery of divine things appeared pitiable and ridiculous. The warbling of the vocalists and the devoteism of the priest and his boys, had a *je ne sais quoi*—a something in it so infinitely absurd, that I could scarcely imagine them to be any thing more than *automata*, or mere machines under the influence of the grand adversary of mankind; who had set up these pantomimic exhibitions under the name of christianity, to render the pure, holy, and intellectual religion of Jesus contemptible in the eyes of mortals. Having knelt in one position for nearly thirty minutes, without moving head or arm, his reverence rose and proceeded to exhibit at the altar. Having manœuvred there a while, he ascended the rostrum with a book resting on his hands and inclined against his breast. This he deposited on the "sacred desk," and having crossed himself, he muttered something "in the name of God, Amen." He read a passage from Luke, about the nativity, and offered some remarks from the book before him on the same. We were informed that Gabriel told the Blessed Virgin, that she was chosen to be the co-operatrix in the world's redemption—the mother of her God! He quoted a saying of the "holy doctor," John Chrysostom; who speaking of this day (Christmas) said, a God from heaven had descended to earth, and man had been raised to heaven! He said that if Jesus were not the eternal God, then he was an impostor! He spoke of the stone cut out of the mountains, and of the ancient empires which had risen, dazzled like meteors, and decayed, but all ushered into being to prepare the way for the Messiah. He told us of the twelve illiterate fishermen he had chosen, and to whom he said "Go" —, we

* The Pagan priests who had children, employed them to assist in performing the sacred rites: but those who had none procured freeborn boys to serve them until the age of puberty. Dionys. ii. 24.

† Scarlet, purple, fine white linen, and black were the colors by which the Pagan priests were decorated according to their rank and the occasion. The robes of the augurs, or the priests who explained omens, according to Servius, were made of purple and scarlet (*ex purpura et cocco mixtum*;) so the Papal augurs, or Catholic priests, and their *camilli* or serving boys are decorated with scarlet. On Whit-Monday I visited the Cathedral at Baltimore, where the great augur, was covered with a scarlet robe from neck to flounce, like the garment abovementioned, with as large a cross, only inwrought with gold or something like it.

expected he was about to proclaim the Gospel, by announcing Messiah's message to the world, that he who believes and is baptized shall be saved; but no!—like his brother priests of the harlot sectarian churches, which have sprung from his own mother church—he avoided the declaration, and continued—"Go into all the world, heal the sick, and raise the dead. Behold! I send you forth as sheep amidst wolves, they will deliver you to councils and scourge you, for as they have persecuted me they will persecute you!" Having ended, he descended to the altar, and after reinstating his scapulary or sacred cloak, he proceeded to offer the "unbloody sacrifice" of the mass. There was a good deal of slight of hand in this performance—a sort of pious legerdemain well calculated to amuse the boys by whom he was attended. While the preparation of the chalice was in process, the people were entertained from the organ loft by a "magnificat," or something of the sort. This prevented their patience from being exhausted, which must have been the case, had they been obliged to sit like Quakers, while his reverence was concocting his religious confectionary for their adoration. *Poculo accepto* having taken the cup he approached one of the boys with a scarlet tippet, who presented him with two phials, out of which he poured something red, and colorless, into the golden chalice; he then returned to the altar, which he had previously fumigated with incense from a silver censor.* Having deposited the cup, he bowed his body and touched† the altar with his lips, and turning in a semicircle to the people, raised his hands, and said in a low tone "*oramus*!" or let us pray. There was a good deal of bowing and touching the altar, and muttering in Latin, so indistinctly that we could only occasionally catch a word or so. His reverence was very unpolite, for his back was turned upon us most of the time. This perhaps is expedient, for who, be he priest or layman, having regard to his understanding, would like to perform such mountebankism in the face of an "enlightened 19th century?" The cross was signed over the chalice, and the "words of consecration"—*Hic est sanguis meus novi fœderis, qui pro multis effunditur in remissionem peccatorum*—this is my blood of the new institution, which is shed for many for the remission of sins,—pronounced; so that under the form of the mixture, whatever it was, "Jesus Christ became really present upon the altar!" (Def: Cath: Princ: p. 63.) The priest having thus by a few words, made his god, elevated him in a cup above his head, of which notice was given by the tingling of a bell by one of the scarlet liveried serving boys,—that the

* The Pagan priests used an instrument in their worship called a *thuribulum* or censor, for burning incense; also *simpulum* a cup used in libations.

† Those among the Pagans who prayed frequently touched the altars or the knees of the images of the gods. Liv. v. 21.

people might adore him; this he did twice, and then swallowed him in the presence of his worshippers!!! Having drained the cup to the dregs, he rinsed it with more composition, which he drank, and then wiped out the chalice dry with a napkin. The sacrifice being finished, and his reverence having purified his fingers and placed the cup under the corporal, uttered certain prayers, and then dismissed the people.*

Such was the Christianized Paganism exhibited before the community on Christmas Day. I have nothing extenuated, nor have I set down aught in malice, but simply chronicled the affair in the spirit of truth and of impartial observation. Other witnesses can corroborate the facts, which I have recorded to the best of my recollection. If the Rev. Tim. O'Brien thinks the truth has not been told, let him send me his discourse, and his own account, and I will publish them both in the Advocate. I am open to correction; at the same time, let him not think to smuggle Romanism into the metropolis of Virginia, unobserved; for so long as I have a pen to write and a paper to publish, I will not fail to expose to public view the abominations of his religion. We doubt not his superstition will gain many followers; for the ignorance of the Protestant community renders them an easy prey to any delusion. But it shall not be wanting on our part, to endeavor, at least, to open their eyes to the absurdities of Romanism, as well as of their own more modern faiths. The sects have at length become so very charitable to each other, conscious as they must be of their own fallibility, that there remains among them not one to testify against the corruptions of Antichrist. What, therefore, would be the state of Richmond, if there were not some valiant enough to lay hold on their beards and smite them to their face? Which of the sects, we ask, dares to stand up in the presence of the rest, and contend for the New Testament, and Apostolic doctrine *alone*? Where now are the Anabaptists who formerly bearded the whole antichristian world? A voice answers their testimony lives, but the Baptists are dead and their "bodies lie unburied in the platea of the great city." Yes, their testimony still lives, but it lives not with them: they are fast amalgamating with Antichrist, and *WE have taken up the witness*. Faithful, therefore, to our trust, we fear neither man nor demons, and with the Sacred Writings inscribed on our hearts and understandings, we denounce every sect, as a limb of Antichrist, that is not founded on the belief of the **ONE FACT, that JESUS OF NAZARETH IS THE CHRIST THE SON OF THE LIVING GOD**—that does not acknowledge the **ONE INSTITUTION**,—"IMMERSION IN THE NAME OF JESUS CHRIST

* When the Pagan sacrifices were finished, the priest having washed his hands, and uttered certain prayers, again made a libation, and then the people were dismissed in a set form: *LICET* or *ire licet*—you may depart. Rom. Antiq. p. 313.

FOR THE REMISSION OF SINS"—and that does not *observe all the ordinances and commandments of the Lord, or receives bye-laws, statutes, or decrees from any others than the Apostles of the Lord and Saviour*. We ask quarter from none; yet we offer the right hand of fellowship and fraternal affection to every son and daughter of Adam, who, renouncing the mysteries of Antichrist, will submit to the benign government of Jesus alone. If we are heretics and profess "damnable errors" why do not our opponents, who pretend such an ardent "love for souls"—who are draining the people's pockets to raise money for "perishing sinners," both at home and abroad—why, we ask, do they not try to rescue us from that pit of destruction into which *they say* we are hastening? Are we not of equal value with the Hottentot or Burman, or are we below the scale of intelligence, and therefore, beyond redemption? Ah! methinks, there is "more cry than wool"—there is no novelty or romance in trying to convert us, and that the love of money outweighs the love of souls! It must be so, the Gentiles have become a sapless branch, and from The Scarlet Mother herself down to her remotest offspring, the way of truth is evil spoken of through the hypocrisy and deceitfulness of liars! Thanks be to God, who has given us the victory over our own prejudices! We know the truth, we love the truth, we glory in the truth, and dare—aye! and we will maintain it.

EDITOR.

ONE OF THE DEVIL'S DEVICES.

How often do we hear of "Christians," of high standing for piety among their own sect, in relating their own "experience" or telling their clergyman "what God has done for their souls,"—having recourse to the following *heathen* expedient to obtain comfort or consolation:—"Ah! sir," says deponent to the "Pastor," "I am often afflicted with doubts and fears, so that, if it was not I had 'felt so good' once, I should despair of heaven or of ever having my sins forgiven." "Well, well," *replies the holy priest*, "don't despond, for your very doubts and fears are evidential of your being a christian—I have no faith in that man's christianity who never doubts!" "Oh! yes, so I have often been told, that if I would get to Mount Zion I must go through 'Doubting Castle;' and Bro. B. says, that the best way of finding out my true state, is to take the Bible, and let it fall open, and that the first text my eye fixes on will be the mind of God concerning me; for he knows many people who have 'got religion' in that way. Upon one occasion I tried this, and the Bible fell open at Matt. ix.—and the first words I saw, were, 'Son, be of good cheer, thy sins are forgiven,' which, as you may suppose, gave me strong consolation." Our readers, perhaps, are little aware that this superstitious practice was very common among the Pagan Romans. The persons who practised it were called

Sortilegi or **SORCERERS**. It is Isidorus who applies this name to those, who, upon opening any book at random, formed conjectures from the meaning of the first line or passage which happened to cast up viii. 9. Thus Pagans and sectarians prove themselves in bondage to one and the same Master, who, as willing slaves, are led captive at the Devil's will.

EDITOR.

DOCTOR COX.

Richmond, Va., April 30th, 1833.

DEAR SIR,—Yesterday, I called at Mr. Wortham's for the purpose of seeing you, but was unfortunately disappointed. It is true, that our acquaintance while co-residents in Hackney, was a slight one; nevertheless, inasmuch as you number in your flock one of my friends, I was desirous of an interview, that I might learn some particulars concerning him. But, sir, this was not my only purpose. Utterior views were the object of my solicitude. An interchange of sentiments on the subject of the religion of Jesus Christ, as existing in the British dominions and in these United States, constitute my *general* design; which might have been narrowed down more *particularly* to the consideration of its suffering condition in this country. Upon this subject, I have no reason to doubt you would have felt pleasure in conversing; experience, however, will not permit one to say this of many who call themselves "ministers of Jesus Christ." I anticipate your inquiry as to the reason prompting me to this purpose. It is as follows: Before you landed at New York, I received a letter from England, from which I give you the following extract, premising that the writer *was* a preacher of *open communion Baptist* principles. "Before I left England for America, I was informed that the Baptist churches are all liberal in the United States; judge, then, my *dismay* when I found that the contrary is the fact. This is the exact predicament in which Dr. Cox will find himself amongst his Atlantic brethren. The Doctor took leave of his congregation last Lord's day evening. The declared object of his visit to America is 'to ascertain whether there is that REVIVAL OF RELIGION in America which has been represented; or whether it has been exaggerated or unduly depreciated: and our voyage,' said the Doctor, (as reported to me,) 'will be repaid, if we can but bring a burning coal from off the American altar to enliven the altars of Great Britain.' Most devoutly do I pray," adds the writer, "that the religious intercourse between the two countries, may prove a mutual and lasting benefit on both sides of the Atlantic; and far be it from me to impugn the discretionary measures of great public bodies; but I cannot but be struck with the melancholy exhibition

here given of the internal operations of sectarianism. Within only four months, the congregational deputies have returned from the States to this metropolis. Their report is, I presume, by this time before the public; and yet Dr. Cox professes himself ignorant of the state of revivals in America! If so, how wide must be the line of demarcation between the Congregational and Baptist denominations? If otherwise, how little dependance is placed on the accuracy of previous observations. The truth is, that sectarian enterprises are *sometimes*, projects of party aggrandizement; not *always*, as the names of Vanderkemp, Carey and Morrison attest. It was ——— who heard Dr. Cox. His text was 'in the midst of the seven candlesticks was one like unto the Son of Man.' He applied it to all the existing, denominational churches as one in Christ. He said that he was going to Virginia; that there was to be a meeting there of deputies from 4000 Baptist churches; that he hoped to be instrumental in accelerating the progress of emancipation from slavery. I saw a piece of poetry in the Evangelical Magazine to-day, on the return of the former deputation, which represents them as *hailed* by the hearts of thousands! The puffing strain of periodicals is really childish."

Thus, sir, I have laid before you, without curtailment, information which anticipated your arrival a few days. I do not design to expatiate upon the subject briefly touched upon, but the rather to confine my attention to a few particulars. The most important item relates to the so called "*revivals of religion*." And here permit me to say, that if the embers of the "British altars" are dying, the ashes on the American are in a state of wild fire combustion. Having been educated in the principles of the politico religious sectarianism of England, I can well appreciate your anxiety to translate some burning coals from some furnace to enliven the altars of Britain; but assuredly, if England be sunk in formality, and now struggling in articulo mortis religiosæ—the article of religious death—America is fermenting in the carbonaceous fumes of mad fanaticism. The cause, sir, is obvious in both instances. It is this—the minds of the people are diverted from the testimony which God has given of his Son, and fixed upon the romantic projects of the age. The ignorance in both countries of the contents of the sacred writings, but especially in this, among "the orthodox," as they are termed, is lamentable; the consequence is, that the multitude has fallen a prey to fanaticism and infidelity. When I first landed in America, and attended their camp meetings and revivals, I thought I had landed on a new world indeed, whose inhabitants professed a religion entirely different from any thing with which I was acquainted. At some of their *nocturnal orgies* in the

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woods, I could only figure to myself Bedlam broke loose; so frantic were the cries and agonizings of the poor deluded creatures. And mark, sir, for every effect there must be an adequate cause; but, on these occasions, there was none.—The “sermons” preached were of the most childish and pettifogging description—jejune in the extreme. No testimony from the word of God submitted; but in lieu thereof the merest old wives fables. I refer you to an “elder” James Fife, now in this city, I believe, for a specimen of this preaching. He will while away an hour in reciting the most lugubrious death bed tales his imagination can conjure up; and this he calls preaching the gospel. The tone of his voice, his infernal phraseology, his sobbing enunciation, touch, harrow up, and excite the feelings of the unthinking girls, who begin to manifest an ebullition of feeling corresponding to his cadenzas. The poor blacks, too, begin to sob and wave to and fro, like the billows of the ocean—till at length a hubbub bursts forth, to the tune of “I am passing over Jordan, will you come along with me,” which, when well sung, is certainly very exciting. All this is called “*preaching with the Spirit.*” This is the crisis. A form is cleared for “penitents,” who are urged to come forward and kneel down, that “God’s ministers may bear them up in their arms to a throne of grace!” From fifteen to twenty or thirty, may be seen kneeling, sobbing and agonizing. This form is called the “anxious bench.” I have seen in the west, a “penfold” crowded with men and women promiscuously collected together, “praying,” beating their breasts, shouting and jumping, till at length they have sunk down exhausted, and some fall into convulsions. When they are all tranquilized, which they soon can be by the word of the preacher, some of them profess to have “got religion” and to have been converted.—Now, sir, let me ask you were such frantic ravings the consequence of preaching the gospel in the days of the apostles? Did not the Gentiles, on the contrary, rejoice and glorify the word of the Lord? Did the apostles, as the preachers do now, entertain the audience with speculations founded upon the abstractions of an antiquated divinity—to be found only in the musty folios of divines? Or did they not rather demonstrate from the scriptures that the Messiah was necessarily to be a sufferer; that he should rise from the dead, and that the Jesus whom they proclaimed was that very personage? I say, did they not make these items the basis of their proclamation, which they sustained by signs and wonders, and divers miracles, which Paul calls the “demonstration of the spirit and power?” Did they not announce in every place that by Him all might obtain remission of sins, if they would believe and be baptized? You, sir, I am persuaded,

will not attempt to deny this. But what is the practice here? Why, we are imposed upon by such absurdities as you, sir, as well as myself, heard from the lips of a Mr. Baptist, on Saturday night; who seemed more anxious to honor himself and his fraternity, by claiming the honors of a call from God equal to that of Aaron! than to expound to us the scriptures for the obedience of faith. The preachers here call upon us to believe the gospel, without telling us what the gospel is; to come to Christ, without telling us how to come! Now, they tell us we must believe; then, that we cannot believe, and that, if we do not, we shall be damned. With one voice they say “faith comes by hearing, and hearing by the word of God,” and with the next, that we cannot believe unless the same power operates upon us as mightily as it did when it raised Christ from the dead! In one sense, indeed, the people cannot believe, because their preachers give them no *testimony* to believe; now, *where there is no testimony there can be no faith.* This, sir, is the secret of what the orthodox call “man’s inability to believe.”

You will doubtless be told of the wonderful prosperity of the Baptist denomination in this country. They may appeal to numbers. But who that believes our Saviour’s words, that “many are called but few chosen,” (because they do not obey,) will believe a sect to be prospering because it increases? Do not the Romanists increase, and is their increase a sign of their spiritual health? No, sir; the Baptists are increasing in wealth and numbers, *but they are yearly decreasing in INTELLIGENCE.* And this intelligence, sir, as soon as it manifests itself is proscribed. There are certain individuals in this country, whose writings the preachers dare not permit their flocks to read. Nay, there sojourns at this time in this city, a man named Mason, who says that if one of *his* church were to read A. Campbell’s writings, *he* would excommunicate him! This remark, sir, introduces to your notice a class of persons numbering, from Canada to Mississippi, about 150,000, the major part of whom were once Baptists, who protest against all denominations of anti-Christ, but especially against the Baptist denomination, for its apostacy from the principles of the New Testament. They are *honored* with the cordial hatred of all who prefer the traditions of men to those of the apostles and of the Saviour. Their names are cast out as evil, and themselves charged with the most odious tenets. These persons are said to deny the Holy Spirit, *because* they deny the current nostrums of the sects—that is, their theory of its operation.—These disciples are not confined to America; there are many in Wales, England, Scotland and Ireland. For your information, I will give you an outline of their faith and practice;

and as I am myself an humble individual of their body, I presume, you will consider me more competent to inform you of our principles than our opponents.

Well, then, sir, we discard all human creeds and all mere human authority in matters of the christian religion. The New Testament is our rule of faith, worship, government, and life. We interpret it according to its most obvious sense; and receive it as a plain and intelligible communication from God to all who can see and hear. The sum and substance of our faith is this: "He that believes and is baptized shall be saved" from his past sins, and that eternal life will be conferred on all "who by *perseverance in well doing* seek glory, honor and immortality," for without holiness, no man can see the Lord. Have you any objection to this? Do you inquire what we believe in particular? I answer, whatever the Holy Spirit has caused to be recorded in the Book. Produce, therefore, any question in scripture language, and in connexion with the design of the writer, and we give it a full, ready and implicit credence. We renounce all the abstract speculations of the schools, we receive all in the concrete. Hence, we have two means of knowing the mind of God, namely, by *precept* and by *example*. We desire, therefore, to do whatsoever God commands us, and to follow the examples set before us in the New Testament. Our definition of a good christian is this: He that believes whatsoever God tells him in his word, and does whatsoever he commands him. As to baptism—we believe you may immerse a man a thousand times, but that with all your dipping you cannot baptize him *unless he is a believer at the time of his immersion*—he must appreciate the value of the blood of Christ, as purifying from all sin, as an indispensable pre-requisite to a valid baptism. For further explanation on this subject, I refer you to the No. 1. Vol. 2. p. 5, of the A. Advocate which accompanies this. *We believe that it is the Holy Spirit, convincing the world of sin, of righteousness, and of judgment.* If you inquire how? We say by the *written testimony* he has caused to be handed down to us; and if men will not give heed to this, they commit the sin against the Holy Spirit, for which there is no remission or means of forgiveness, *because* no more testimony than what is recorded will be vouchsafed to convince men of the way of salvation till Christ shall come again. They must receive what is already given, or none. As to our public worship, we believe no worship is divine, unless it can be found by *precept* or *example* in the New Testament. We find there that the disciples met together on the first day of the week to break bread or the loaf; we, therefore, do the same. We contribute every week as God has prospered us, to the funds of the body;

because the christians in the apostolic age did so. We have a plurality of elders, overseers, or bishops, generally men of plain unsophisticated habits, who minister to their own necessities as Paul did. In our church in this city, one is a brickmaker, another a carpenter, a third, a seller of dry goods, a fourth, a fruiterer, and the fifth, a healer of diseases. We esteem a brother for his zeal for the truth, and not for his station in life. Where the churches among us can afford it, they sustain evangelists to expound the scriptures to the people of the surrounding country for the obedience of faith.—They receive wages that they may labor, but do not labor that they may receive wages. All the members of the body of Christ being born into the kingdom free and equal, being all "living stones," a holy priesthood," "an elect race," "a holy nation," "a purchased people," appointed to offer up "spiritual sacrifices" in his "spiritual temple" "most acceptable to God through Jesus Christ," and also being all in common called from darkness into his marvellous light "to declare his perfections, these being our privileges, I say, according to Peter—we have no need of any clergy or priests manufactured in schools and colleges,—for this plain reason there is nothing for them to do. We leave them to the world from which they derive their renown. "There is one Body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father over all, and with all, and in us all." This we believe. The one Body has many members, but these members are individual believers, and not "*existing denominational churches.*" If these churches are the members, doctor, where were they 300 years ago? Seeing they did not exist then, was the church of Christ a body without members? Or, to elude the difficulty, shall we say, that the church of Rome was the body, and the different denominations of monks and friars the members!?

We do not interest ourselves in the "benevolent institutions of the day," as the popular schemes are termed by their supporters. The testimony of the prophets shews us the world will not be converted to Christ by such means. We hear much of Missionary and Education Societies. We go a much simpler way to work in these matters, with less noise and ostentation. We leave the State institutions to educate the people, and we do our best to persuade them to obey the Gospel—knowing well, that if we succeed, they will devote their learning, energies, and talent to the service of Him whom they have confessed.

As for missions, seeing there are so many heathens at our very doors, we prefer to imitate the apostles, and begin at home first. But, Sir, we dissent from missionary schemes in the aggregate, knowing that they tend to propagate secta-

rianism and not the religion of Jesus Christ. For if they preach not the gospel at home, as we believe the clergy do not, with a solitary exception or so, we are unwilling to give the least assistance to propagate such a state of things among the heathen. Doctor, before the "denominational churches" will succeed in converting the world to Christ, they must be themselves converted. They must agree in one. But to whom did Jesus say "preach the gospel to every creature?" Was it not to his disciples then and there assembled? And did they not fulfil the mandate? Paul says, that in his day the gospel had been preached to every creature under heaven, Col. i. 2, 3. The apostles then did execute their commission, and Jesus, according to his promise, was with THEM until the end of the age. And what wait we for now? The annunciation of that which is called the Everlasting Gospel, and which immediately precedes the fall of Babylon.—Rev. xiv. The apostles preached the gospel, or good news, *as a witness* to all the nations of the Roman earth; but they have corrupted it and consequently rejected it. And now the day of reckoning is at hand. Mr. Sutton stated, the missionaries were seven years before they made a convert. Had he been engaged all that time among his neighbors, he might have made 70 times 7; but in this there would have been no romance. *Query*—If the apostles with thousands of fellow laborers, aided by miraculous powers, did not in 70 years succeed in converting the world, how do you suppose, with less means and greater difficulties, the moderns can effect it. If the gospel, supposing what is preached is such, be almost powerless among an intelligent people, who can reason upon testimony and discriminate truth; how can it be expected, unaided by miracles, to convince the brutalized minds of untutored savages, who know not how to appreciate testimony? while 10 converts are gained in India, 500 are lost in Christendom; for as a step is gained there, infidelity advances here with the rapidity of the whirlwind. We say that the money of the people is profligately expended. To the English we would say, direct your converting energy to the 6,000,000 of Irish Catholics and to the 30,000,000 of Atheistical French; and to the Americans, gospelize the hundreds of thousands of infidels in your own towns and villages.—When they shall have done this, the two people may send their missionaries to India with some consistency. But this never will be effected under the present system. The people must learn to worship God for themselves, their preachers must learn the gospel, and be started from their "sacred desks" into the highways and hedges, and show more of the self denying spirit of the Master, than of a luxurious worldly ease. We rejoice at the circulation of the Bible, which has

been so immensely multiplied by the aliens from the Commonwealth of Israel. Even the wicked and disobedient God makes subservient to his will; as in the case before us. But sir, we take no part in the society's operations. Being poor in this world, though rich in faith, we economize our means, and choose rather, while will-worshippers distribute its material constituents, to go about among our neighbors and fellow mortals to make known its contents for the obedience of faith. But, sir, we dissent further from the Baptist denomination because of the unholiness of its members. There are *honorable, right honorable exceptions among them*; but generally speaking, and especially in the West, even of Virginia, "the Baptists are proverbially loose in their morals" as their own prophets affirm. See report of one of the missionaries in Kanawha, published in the Religious Herald of this city. My professional experience justifies this statement in relation to the blacks, even in this city. Fornication is a common vice among them, and hundreds of citizens can testify, that when their negroes become Baptists they make worse servants than before. From observation, I can say, that for ignorance of the scriptures, worldly-mindedness, and *political* ardor the whites of the flock are not to be surpassed.

We are neither Calvinists, Arminians, Trinitarians, Antinomians, Sandemanians, nor Unitarians, as our uncandid opponents, who do not understand our views, affirm. We have learned the important lesson—*nullius in verba magistri*—to affirm in the words of no master but Christ.—Hence we speak of Bible things in Bible terms, which to the moderns sound like a new language. We worship the Father through the Son, by the Holy Spirit's directions—*written*, and therefore not to be mistaken directions. We believe that Jesus Christ is "the effulgence of the glory of God, the exact representative of his character"—the Divine Logos by whom the worlds were made—that he is the fullness of the Godhead bodily—God manifest in the flesh—Jehovah the Saviour, as his name implies—the *mighty* God, the Father of the Everlasting Age, the prince of peace—the only begotten Son of God, full of grace and truth. Do you wish us after this confession, to dive into the labyrinthal absurdities of homocousion and homoousion—of Trinitarianism, Arianism, Sabellianism? Did these isms ever improve the hearts or reform the lives of their votaries? Nay, have they not drawn the sword and shed the blood of thousands? If by their fruits we are to know the truth of dogmas, then from such traditions may the good Lord forever deliver us! For certain other matters relating to the Baptists in Richmond, I refer you to the Advocate No. 2, Vol. 1, p. 251, and

to ourselves to No. 10, Vol. 1, 223, and No. 1, Vol. 2, p. 16, all of which accompany this letter.

But, sir, you may inquire what prompts me to make these communications to you? I would also ask a question, What prompts you to warn a man of the error of his way, when you see him rushing headlong to destruction? I do not wish to enlist you as a partisan, which would only place you in an unfavorable position at this time, I do not ask you to pronounce judgment. You come here as an observer, and I trust for the honor of truth, as an impartial one. You cannot have been a week in Richmond without hearing the most outrageous fables and traditions concerning us; for these are the weapons by which our anti-reforming friends of all sects oppose us. Doctor, there is a peculiarity in this age, which distinguishes it from every other since the days of the apostles; it is this—in every part of the civilized world there is a demand, on the part of the people, for a radical *reform* of all the abuses in Church and State; it is as much the cry here as in England. Hence the world is divided into reformers and anti-reformers. We take our stand among the former class. Those who live by the perpetuation of abuses and derive a party benefit, oppose it; but truth and reformation will assuredly triumph.

You know, Doctor, that in order to arrive at truth, we must examine both sides of a question. Another motive, therefore, impelling me to make this communication is, that when you shall return to England, even if you disapprove our faith and order, you may yet have a document (from the pen of one of us) who is well known to the brethren from Canada to Georgia; and from peculiar circumstances, well acquainted with the existing state of things:—by which document, you will, in your report, be able to state from knowledge and not from slanderous and many-tongued rumor—the nature of an opposition to American fanaticism, become formidable both in numbers and *knowledge of the Scriptures*. Our writers and speakers have encountered infidels, Baptists, and Baby-sprinklers, and put them to the rout, as with a sling and stone, in the face of assembled multitudes: and we are yet ready to enter the lists with any respectable sectarist who feels disposed to give us battle. We are not like the orthodox, who take refuge in pulpits where the strong arm of the law protects them, in the practice of abuse, misrepresentations, and unproved assertion, without fear of reply. Let the preachers in this city for the next twelve months invite their hearers to state objections, and defend them from time to time, and I, for one, pledge myself with the New Testament in hand (the sword of the Spirit) to make the tour of their churches, and before that period shall have elapsed, massacre their

traditions, and to shake their craft to its foundation. But, if we were to call upon the gentlemen for testimony, as the Epicureans and Stoics did upon Paul, we should soon be locked up in limbo, and fined some twenty or thirty dollars. So fearfully averse are the clergy of this country to free inquiry before the people.

I should have made another effort at a personal interview, but from uncontrollable circumstances. This letter is dated the day of my departure for the vicinity of North Carolina. I have left it with a brother, who will deliver it with the numbers of the Advocate referred to. The occasion of my journey will be found in the falling to pieces of the Baptist denomination in Lunenburg, Mecklenburg, Nottoway, Prince Edward, and Amelia. Several churches in these counties have renounced the traditions of men, and desire to constitute themselves on the basis of the New Testament. I go to afford them my humble but determined assistance. Hannibal swore eternal enmity to the Romans, but, I better disposed to my fellow men, vow no hatred to their persons, though I have declared a mortal, uncompromising strife, against their traditions, and tottering institutions. I shall be absent about fifteen days, when I fear you will have taken your departure; I could like to have requested you, *viva voce*, to bear my regards to Messrs. Huxtable and George Lowe; but in lieu, thereof, I would convey them thus. I do not write this letter confidentially. We are a straight forward, and above board sort of people; we court the light, because we know we have the truth. I retain a copy of it, which will appear in the June number of the Apostolic Advocate. I shall have pleasure in forwarding you a few copies, as I intend to do some Baptist friends in England. As the Advocate is taken by some 150 persons in Richmond, and consequently read by many more, from divers motives, it will be extensively perused here. We have no secrets—"He who obeys the truth, comes to the light, that it may be manifest, that his actions are agreeable to God." So says Jesus and so we believe.

In conclusion, I would observe, that American Baptism is little better than immersed Presbyterianism. Indeed, they recognize one another as brethren in Christ, though they are inconsistent enough to deny one another the rights of fellowship. They pretend to believe they will all go to heaven—the same heaven—and yet they cannot sit together at the same table. We believe that *open communionism* is a species of religious scepticism; but I refer now to their acknowledged traditions. The faith alone and do nothing-system is the order of the day among the sects of this country. But see the analogy between them on their organization. The

Presbyterians have their *session* and the Baptists their *special* church meetings—the former have their *Presbyteries*, the latter their *Associations*—the former their *Synods*, the latter their *General Associations*—and the Presbyterians their *General Assemblies*, the Baptists their *Triennial Conventions!* Introduce open communion, and what prevents their coalition? Nothing but the spirit of party. These assemblies are all unknown to the New Testament, consequently they are all the usurpers of the rights and privileges of the congregation of Jesus, which is *the pillar and the support of the truth*. When I go into their synagogues, I feel more in the midst of a sanhedrim of Scribes, Pharisees, and Elders, than any where else. Instead of seeing an assembly of brethren quietly and unostentatiously settling their affairs, I observe a collection of well dressed gentlemen from all parts of the world, and I hear them uttering the most childish, unconnected and contradictory small talk, to the perfect bewilderment of all common sense and rational people. Already you cannot help observing how little the preachers of this country use the Scriptures when attempting to instruct the people. The Bible is nothing more than a mere text book in their hands.

On Tuesday night, with the exception of Mr. Sutton's concluding remarks, you must have been penetrated with the utter imbecility and inappropriateness of the addresses of the orators; who may truly be called much-ado-about-nothing speakers. The opening prayer, too! Did you ever hear such a fashionable, nay theatric concatenation of verbiage? Can you think, Doctor, that all can be right as now existing? I am persuaded you cannot. Dead and formal as the Baptist Religion is in England, there is this redeeming property in the sect, they are more moral and more *intelligent* in the *scriptures*, which gives a decided superiority over their brethren here.

Finally, accept this communication in the spirit, and with all the good will and good feeling with which it is accompanied. And though you may possibly dissent from many things herein contained, and perhaps be disposed to pronounce me a heretic, nevertheless let us agree to differ.—What men call heresy, in these degenerate days, is far more honorable to the individual, than all the applause of "orthodoxy." I would rather lose my head in the cause of the alleged heresy we profess, than to be placed on the tottering throne of England at the demise of her king.

"Multitudes are no mark, that you will right be found,
A few were saved in the Ark—for many millions drowned,
Obey the gospel call, and enter while you may,
Christ's flock has long been small, but none are safe but they."

I subscribe myself yours *faithfully*, JOHN THOMAS.

THE THIRD EPISTLE OF PETER,
TO THE PREACHERS AND RULERS OF CONGREGATIONS.
A Looking Glass for the Clergy.

One of the best proofs that a prophecy is what it purports to be, is its exact fulfilment. If this rule be adopted in relation to the "Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy. We thought it worthy of being preserved, and have therefore given it a place in this work.—*Ed. C. B.*

PREFACE.

How the following epistle came to be overlooked by the early saints of christendom and by all the Fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts among the ruins of an ancient city by a miserable wandering Monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the Monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained in the epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.

TRANSLATION.

CHAPTER I.

The Style and Manner of Living.

Now ye who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see ye take unto yourselves marks, nay many outward marks, whereby ye shall be known of men.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout," but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have ye robes of black and robes of white that ye may change the one for the other; so shall ye show forth wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the wines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness, thus shall ye show forth your moderation and your temperance in all things.

Let the *houses* in which you preach be called *churches*, and let them be built in manner of great ornament without, and adorned with much cost within: with rich pillars and paints, and with fine altars and pedestals and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands, and the next for the poorer that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushionings and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II.

The Choosing of Ministers.

When ye go out to choose holy ones to be of your brethren, and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or Mammon.

But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of this law.

Nay, ye shall make them wise in the things of your wisdom; yea exceedingly cunning in many *mysteries*, even the *mysteries* which you teach.

Then shall they be fitted for the "laying on of hands," and when the bishop hath done his office then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a Divine by your rulers and by the hands of a bishop, then is he not a divine, nor shall he preach.

He that is chosen of *you* shall give *you* honor, and shall be honored of men, and honored of *women*; and verily he *expects* his reward.

CHAPTER III.

The Performance of Preaching.

When ye go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall ye be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words: even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautiful with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your *attitudes* and in your *gestures* let your *grace* be. Thus shall ye be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall ye charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded,

and their souls shall incline unto you; and the men shall incline unto you, and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend the people; rebuke ye not their sins; but when ye rebuke sin, rebuke it at a *distance*: and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against a brother, and christians against christians, rebuke them not; but be some of you on the one side and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart, if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist: for lo he is rich and giveth unto the Church: and is esteemed pious, so shall ye not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! ye shall bind the judgments of men, (and more especially of women,) as with a band of iron; and ye shall make them blind in the midst of light, even as the owl is blind in the noon day sun; and behold ye shall lead them captive to your reverend wills.

CHAPTER IV.

The Clergy's Reward.

"In all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves;" but go ye forth in the good things of this world.

And when ye shall hear of a church that is vacant and

hath no one to preach therein, then be that a *call* unto you, and be ye mindful of the call, and take ye charge of the flock thereof and of the fleece thereof, even of the *golden fleece*.

And when ye shall have fleeced your flock, and shall know of another *call*, and if the flock be greater or rather if the fleece be greater, then greater be also unto you the *call*.—Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received let them "freely give," and let not men have your words "without money nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also *gifts*, and be mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your *own* sight, and exalted in the eyes of the multitude; and *lucre* shall be no longer *filthy* in your sight. And verily ye have your reward.

In doing these things ye shall never fail. And may abundance of gold and silver and bank notes, and corn and wool, and flax, and spirits and wine, and land be multiplied unto you, both now and hereafter. Amen.—*Christian Baptist.*

ANECDOTE.

A certain gentleman, member of the Baptist denomination in Richmond, and of electioneering notoriety, fell from a window and fractured one of his bones, by which he was confined to his bed. Soon after this unfortunate incident, the Baptists met from all parts of the world (worldly Baptists shall we call them?) in Triennial Convention. One of their first meetings was a "ministerial prayer meeting," for the descent of the "Holy Ghost." Many "divines" were present; who, being "called of God as Aaron was," (!) it was fair to infer had great credit in heaven. To this assembly, then, Mr. — applied by message, for an interest in its prayers. As compliance with this request cost nothing, it was readily granted, and "the Reverend" — Montague was

deputed to perform the ceremony. "O Lord," said he, "grant that he may come to a knowledge of the truth, and be converted from the error of his ways!"

Query.—If Mr. — has not come to a knowledge of the truth, what business has he in the 1st Baptist church, which pretends to be a church of Christ? And to what *ways* did the "Reverend Divine" allude—had he heard of his activity in hauling waggon loads of semi-drunken voters to the polls? We doubt not of the propriety of the prayer, believing it to be very applicable to the case, but what would Mr. — have said to you, Mr. Montague, had he been at your elbow when you charged him with such flagrant delinquencies in your petitions?

EDITOR.

NOTICES OF MEETINGS FOR THREE DAYS.

At Rappahannock, Essex, beginning the Saturday before Whitsunday, June 7.

At Mount Gilboa, Louisa, beginning Saturday before Whitsunday.

At Grafton Church, York, beginning Friday before Whitsunday.

At Antioch, Caroline, an annual meeting, the second Lord's Day in August.

Having *promised* to be at Rappahannock before the other notices came to hand I must be there. I must visit the other places at some future time.

EDITOR.

RECEIPTS.

FOR VOL. I.—*Miller's, Essex.* W. Wright, W. Davis. *Sandy River Church, P. E.* Dr. Dejernette for B. Bennett, R. Bowman, J. L. Crute, A. Day, Mrs. Doswell, N. Fowlkes, T. B. McGhee, E. B. Miller, A. C. Pool, J. Philips, F. W. Robertson, J. Rowlett, T. E. Scott, J. Scott, J. M. Taylor, Capt. Vaughan, S. H. Wootton, T. B. Wootton, E. A. Fowlkes, J. Scofield. *Lancaster, Garrard, Ky.* B. F. Graham, \$5.

FOR VOL. II.—*Caswell, N. C.;* A. Congleton. *Richmond;* J. Bootwright. *Stanardsville, Va.;* J. Muse. *Orange Springs;* J. Lindsay, J. Andersen. *Walkerton, Va.;* W. Tompkins. *Miller's, Essex;* W. S. Croxton. *Dunsville;* P. Triple, M. Garnett. *Bowler's;* R. Sowell, J. Richards, J. P. Derieux, E. M. Ware \$3. *Dover Mills;* G. Redford. *Lebanon, Wilson, Tennessee;* W. H. Willeford \$5. *Nashville, Tenn.;* J. Harding \$30 00, for W. P. Bowers, J. Nesselman, G. Harding, J. Topp, C. Lawrence, S. B. Davidson, J. H. Smith, L. Joslin, B. Grese, J. Vaughan, J. Woodward, L. P. Cheatham, R. H. Alison, S. Atkinson, W. Henry, J. D. March, M. Usery, M. Walton, S. Harkrider, J. F. Harkrider, J. Demoss, W. Williams, T. Scott, W. Newson, F. McGavock, R. Page, T. Osborn, J. Chickring, A. Demoss, J. Cloyd, B. Prickett, T. Brown, W. G. Harding, H. Alison, J. Harding, W. A. Eichbaum. *Pantego, N. C.;* T. J. Latham, for Volume 1 and 2. *Christiansburg, Va.;* J. Havens, D. Hornbarger. *Cicero, N. Y.;* H. Joslin. *Nottoway, Va.;* T. H. Fowlkes \$5, for J. M. Jeter, J. Cole, J. H. Hardy, J. Powell, and self. *Petersburg;* T. B. Watkins.

NEW AGENTS.

Wyliesburg, Charlotte; J. Ingram. *Nottoway, Va.;* T. H. Fowlkes.

THE

APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

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INCIDENTS OF A TOUR.

On the morning of the 30th April I left Richmond for the south-west of Eastern Virginia. I regretted the necessity of doing so at this period, as the city was the theatre of operations, well calculated to exhibit the intellectual and theological endowments of the Baptist Hierarchy. Some exhibitions I was witness to. The speechifyings and preachings were vague, contradictory, jejune; and betrayed a lamentable ignorance of the spirit, genius, and design of the gospel, worship, and traditions set forth by the Apostles. Fluency of speech, exuberant phraseology, and a multiplicity of words, superseded Scripture truth, chaste biblical language, and divine sentiment, so that after long and unwearied attention, we retired dissatisfied, because uninformed. Our regret, therefore, at leaving, arose not from a conviction that we should lose instruction, but from losing such an opportunity of philosophizing upon "the treasure," the food of life, contained in the "earthen vessels" from which the Baptist people derive their weekly and monthly sanctuary-droppings. From what we heard, however, we cease to wonder at the meagre, lean, and puny condition of the "new born babes," youths, and fathers of the English and American Baptist Zions. Spiritual health, upon such a diet, would surpass in miraculousness a resurrection from the dead. But to proceed.

After a ride of eighty-five miles, on the second day I arrived at Pleasant Grove, Lunenburg. There being no tavern in this place, and a stranger too, I should have been very unpleasantly situated but for the hospitality of Dr. * * * * *. He took me in, and lodged me and my horse for the night, for which I take this opportunity of sincerely thanking him. His household is divided into non-professors and Methodists; and, therefore, according to the Sacred Scriptures, the relation which we sustained to one another was, that of a Christian to aliens from the kingdom of Christ. Supper being ended, the doctor and myself retired, and soon entered into conversation upon the politics of the Kingdom. By this time he became acquainted with the purpose of my visit to Lunenburg, and would, I suspected, out of compliment to me as a "preacher," invite me to go to prayer in the midst of his assembled family. To prevent, therefore, the unpleasant necessity of a refusal under existing circum-

stances, I anticipated him by a recital of the following incident. About six months ago, while travelling through Hanover, I was benighted, and put up at the house of a gentleman, under similar circumstances. The family had supped, nevertheless, they very politely spread the table again for my accommodation. Refreshments being removed, a New Testament was produced, and I was requested to pray. I took the book, and observed to mine host, "You must excuse me, sir, but I have a question to ask, and a few remarks to offer, before I can comply with your request. The Christians are a strange class of persons, unconformed to the customs of the world, and singular for their Master and conscience sake. We practice nothing because it is authorised by custom and antiquity; for custom and antiquity have sanctified the most outrageous violations of God's laws. In our deviation from custom, however, we desire to be ever ready to give a reason for so doing; and this all men have a right to demand at our hands. 'Pray, sir, are you a Christian?' He answered, 'no.' I then turned to his lady and said, 'Madam, are you a Christian?' She replied, she was not. Then we three are not agreed; I am a Christian, having believed in the Christ, and submitted to his government; but you have not. Now *without faith you cannot please God*, and my faith will not supply your deficiency. In your present *state*, therefore, you cannot have access to God, for no one can go to him except through a mediator, and you have not submitted to that personage; I dare not, therefore, pray *with* you, for God will spurn every one from his presence who ventures before him in any other way except in that which he has appointed. Prayer is only acceptable when it is consecrated by the blood of Jesus; an unbeliever's prayer is unconsecrated, and he goes to God with a lie in his right hand, saying, in the act, 'I do not need a mediator, my prayer ought to be accepted without.' I cannot, therefore, pray now in the plural number, and it being contrary to Christian law, and not wishing to exhibit before you, I cannot do it in the singular. Let me refer you to what the Master says in Matt. vi.—'When you pray, be not like the hypocrites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. But you, when you pray, retire to your closet; and having shut the door, pray to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will recompense you. And in prayer use not a multiplicity of words, as the Pagans do, who think that using many words will gain them acceptance. Imitate them not.' This must be our rule concerning prayer, and I must conform to it this night. But, though I cannot pray with you, nor before you, I will give you some instruction in the first principles of the Christian Religion, and when you shall have obeyed the Gospel, I shall have great pleasure in praying with

you, and being your mouth-piece on so interesting an occasion." Accordingly, I opened to them the Scriptures concerning the way of salvation, and then retired to rest. The application is always the most unpleasant part of a discourse; Dr. * * * * *s good sense of propriety, however, saved me the necessity at this time, for he forbore to invite me to violate my conscience on this matter. It was afterwards reported that I refused to pray with the family; thus much, therefore, by way of explanation.

In acting thus, the unthinking world, both religious and irreligious, I doubt not, will (as indeed some have already) condemn me especially for the want of charity manifested in the proceeding. But the condemnation of such affects me no more than the listless breeze. I seek not theirs nor their applause. Nor do I flatter myself that many who claim the name of Christian in this age will approbate me. But this does not move me. I have the written will of God in my hands, and from that I know that He will say, *it is right*. I can fraternize with none as Christians, who are not built on the Prophets, Jesus, and his Apostles. I read of no such characters as Methodist, Presbyterian, Episcopalian, and Romanist Christians in the New Testament; and, therefore, I feel assured they are not the people first called Christians at Antioch. God's "holy and royal priesthood" is not constituted of such persons, his "spiritual temple" is not built up of such "dead stones"—they have not had "their hearts sprinkled from an evil conscience and their bodies washed with pure water," and, therefore, they are not the people to offer up "spiritual sacrifices to God through Jesus Christ" into whose name they have never been immersed. But I would ask the Christian objector, how are we to let our light shine before men unless we carry out the *principles* we are taught in God's word into practice? What need the Christian care about all the Babylonish customs held sacred by sects? God has "sent them strong delusion, that they may believe a lie; that all may be condemned, who have not believed the truth." 2 Thess. ii. 12. Our duty is to act in all things as the Disciples did, before any of these antichristian sects were in existence. He that says we ought not, let him adduce some subsequent revelation from heaven to prove it, confirmed by as much miraculous evidence as the one we have, and we will believe, but not before. Jesus designed his religion to remain as the Apostles established it, till he came again; if he did not where is the proof? We maintain he did; if, therefore, disciples in those days would not, did not, dared not, worship with the devout Jews, who worshipped the true God, but were separated into distinct communities, what right have we to fellowship with those devout sectarists, who worship God according to their *own wills*, and not according to apostolic precept or example? They profess to know God, but in works deny him. *Query*, seeing that prayer is one

of the ordinances of God's house, and every Christian is a temple or house of God, and that to join together in prayer is an act of the most intimate communion that can subsist between man and man in relation to God, why may we not with as much propriety break the loaf with the whole host of orthodox sectaries that encumber Christendom? Both these are divine ordinances, both consecrated spiritual sacrifices by the blood of Jesus, and both equally valuable in their respective places, if, therefore, we prostitute the one, as a means of displaying our charity for one another, why not desecrate the other for the same "laudable purpose?" For my part, if I could pray with unbelievers, Methodists, &c. I could do so with the Romanist, and if I could pray with these, I could sit down at the same table and break bread with them too. This charity! It is the corrupting mildew that blights every Christian principle. It has obliterated the ancient lines, removed the landmarks, and broken down the partition wall between the Church of Christ, and the dominions of the god of this world. Charity! In all the charity of this benighted and apostate age, I find no charity to God, no jealousy for his honor, no zeal for the rights of Jesus and his Apostles,—no, none! That horrible, soul-withering, false-hearted, sickening charity, has regard only to the sincerity of opinion as the ground of acceptance with God; as if the great I AM would contemplate the transmutation of his laws and ordinances into the trumpety opinions of men with complacency, and accept their sincerity as a substitute for his requirements! Preposterous!

I know it is the custom of the clergy to pay their scot and lot with their prayers, and thus the people are naturally led to expect them. But being no clergyman, but a Christian, I am determined to act upon Christian and not clerical principles; and if a citizen's house is opened to me, I will either avail myself of it as a citizen, or pay my way in the lawful coinage of the Republic. Prayer was never appointed as a means of paying for a man's supper, nor religion as an article of merchandise. Principle must not be prostituted to the prejudices of society; but these must be subdued by that. Prayer is for Christians and not for the world; the world may listen, and welcome, but with Christians only can a Christian pray.

While in Lunenburg we addressed the citizens and brethren in considerable numbers at Meherrin, Springfield, and Cool Spring Meeting Houses. During the four days we spoke about thirteen hours on the important matters of the Christian Religion. The hearers were very attentive, and seemed to listen with the greatest avidity. We have the satisfaction of knowing that a spirit of inquiry has been started, the eyes and ears of many have been opened, and they perceive, that the true Gospel of Jesus Christ has been libelled by the name of Campbellism.

Brethren Shelburn, Barnes, Jeter, and Pettis labor among the brethren, and are determined to make a courageous stand for the Apostles' doctrine, the breaking of the loaf, &c. and to be singular in a good though calumniated cause. As far as a disposition to learn to do the will of God is concerned, they surpass many who have enjoyed greater advantages. A disposition to learn and to receive instruction is the first step to improvement. From what I could observe, this appears to be the state of a good many. They acknowledge great room for improvement, and we doubt not, but by using the means, they will improve. Lunenburg presents an interesting field; "orthodoxy" is in convulsions, and will, before long, have to give place to the ancient gospel and apostolic order.

On May 7th, we spoke at Chesnut Hill, Nottoway. Two appointments were made at this place on the same day; one for our Methodist friends and the other for ourselves. The meeting was unpremeditated, each appointment being made, unknown to either party. The Rev. Mr. Dance would have given way entirely to us, but to this we would not consent. His friends had come purposely to hear him; we could not hear, therefore, of their being disappointed. He accordingly opened the meeting with a song, celebrating the praises of Love. After what he and others called prayer, he read the 13th and part of the 14th chapters of 1 Corinthians. He prefaced his remarks upon the 13th chapter, by saying that he was not ashamed to bear his testimony and throw in his mite to the Gospel treasury! He very properly observed that the word *charity* in the chapter before him meant *love*. He said many good things about this *fruit*, insisting upon the necessity of it in all true professors of religion, and that without it all religion was vain. Having concluded his remarks, I commenced by taking up the subject he had left. I stated, that I was happy in agreeing with Mr. Dance upon all that he had said *about* love, its importance, necessity, and excellence, but that he had omitted one very essential item to the comprehension of the whole, and that was, he had not yet told us what constituted this virtue *called* love. Now it is one thing to talk about a secret, but quite another to tell us what it is. If I were lecturing on chemistry, would my hearers ever learn its principles, if I confined myself to talking about the beauties and excellencies of the science, instead of laying down those principles, and illustrating them by experiment? Neither can we learn the principles of faith, hope, and love by discoursing about them, we must define them and show what they are. The Christian Religion is a *science*, that is, a matter of *knowledge*, and differs from other sciences chiefly in this, that religion is a science *divinely communicated*; chemistry, astronomy, &c. sciences *discovered by human research*. *Divine science* comprehends a knowledge of the laws of the moral universe, the

sciences discovered by man a knowledge of the laws of nature; whether, therefore, of the natural or moral worlds, the laws are the laws of God, and can be understood only in one way—by scrutiny. We must, therefore, scrutinize and not soliloquize, we must examine and not declaim. I would endeavor to show them what love consists in. It is one of the *fruits* of the Holy Spirit, and consists in action not in word. The Holy Spirit testifies that "God so loved the world as to give his only begotten Son, that whosoever believes on him may not perish, but obtain eternal life;" and again—"We love God because he first loved us," and by Jesus, the Holy Spirit also says, "If ye love me keep my commandments," and "love is the fulfilling of the law." These are the premises, the inference is as follows—that love comprehends the fulfilment of our relations to God and our neighbor; and that these relations consist in *obedience* to the laws of God, and as we would they should do to us. Love to God, therefore, is but another term for *obedience* to his commands. Obedience is the manifestation of love, and the only way in which we can show our love to God. Ardent expressions, long prayers, and a flaming profession of religion may all exist without a particle of love. Let us, therefore, put it to ourselves whether we have obeyed the commands of God by Jesus Christ—whether we have believed and been immersed into his name, and continue to walk in all the ordinances and commandments of Christ and his Apostles—if we do, we have the testimony of a *good* conscience that we love; if not our profession is vain, and we are sounding brass, and noisy cymbals.

We insisted upon Paul's definition of Faith in Hebrews, which might be resolved into the simple aphorism that *faith is the belief of testimony*. That if this were admitted, the whole system of superstition and delusion based upon the popular theory of faith wrought in the heart by some undefinable operation was razed to the sands upon which it stood. That all religions not based upon *facts* testified and believed, were founded upon *opinion*, and that this was just the difference existing between the Christian Religion, and Sectarian Religions. The Christian Religion is a religion of facts, Methodism, Presbyterianism, Episcopalianism, and Romanism mere matters of opinion; and as opinion implies doubt, they all in the aggregate, constitute a system of religious scepticism, proclaiming to the world, that the Scriptures do not contain evidence enough to enable them to come to an unanimous verdict as to the identity of the Religion of Christ. That Sectarianism is a version of Christianity but not the Religion of Jesus. Is it not remarkable that men will not agree to take the New Testament as their instructor, and believe simply what it tells them and do what it enjoins? Let them cast their creeds, articles, confessions, and disciplines

to the moles and the bats, they tend only to perpetuate discord, to foment disunion; and let them believe the Gospel and be baptized for remission of sins. Professors would then be united, and might with some show of reason expect the conversion of the world.

We stated, that, for the sake of illustration, the Religion of Jesus might be divided into gospel and worship. That the Gospel was the proclamation of pardon, upon certain conditions, to the rebellious race of man; and that the worship, is the appointed way in which God delights to be honored by those transgressors whom he has pardoned and adopted into his family. To preach the Gospel to the reconciled and saved, or to propose worship to unpardoned sinners is to invert, pervert, and destroy the Religion of Christ. We illustrated the Gospel or good news, as consisting of facts to be believed, commands to be obeyed, and promises to be enjoyed. That the testimony of the Holy Spirit—the *written* testimony—concentred in these facts, and these again in Jesus of Nazareth, as the sun of righteousness, as the rays of light converged in the heavenly bodies, and thence in the absent sun—that these facts, namely, his death, burial, resurrection, and ascension, all centred in the proposition that *Jesus is the Christ, the Son of the living God*, which is a truth, compared to a rock, upon which, the congregation of Christ is built. The commands to be obeyed are, *believe and be baptized*; and the promise to be enjoyed, the *remission of sins*. That in this consisted the good news to sinners. To the pardoned another promise is made, even *eternal life* to all who shall persevere in well doing. We endeavored to disabuse their minds of the idea that all was done when they were baptized; we urged the recollection that they had only just commenced the life of a Christian, and that they must continue in the faith, and walk worthily, or they never could expect to gain heaven. And with many other words we exhorted them, and then concluded.

The Rev. Mr. Dance then rose and requested that he might add a few things. After a few prefatory remarks, he stated in reply, that as to Methodists he could say that they *professed* to take their religion from the Bible, and to make it their rule of faith and practice. He produced the Methodist Book of Discipline to prove it. He objected that it was no where said in the New Testament, *believe and be baptized*—"Will the gentleman," turning to me and presenting a pocket Testament, "show me the place where it says, believe and be baptized?"—lastly, he observed, that many learned men had disagreed as to the meaning of the word *baptize*, and as he was no Greek scholar he could not judge of the matter, and besides, if he were to receive my rendering by the word *immersion*, he should be my disciple and not the disciple of the Book. These were Mr. Dance's objections in substance, though not in detail.

To which I replied, that I did not for a moment question Mr. Dance's sincerity, but that it was one thing to profess to take our religion from the Bible, and another to do it. If Mr. D. took the Bible as his rule of faith and practice, why did he carry the Methodist Book of Discipline in his pocket? Here lies the secret, John Wesley and his peers compiled their opinion in a book, which opinions they professed to take out of the Bible, that is, they formed certain opinions first, and then searched for texts to sustain them; whereas, the sinner searches the Scriptures and finds therein, the way which God has appointed, by which he may be reconciled, and the breach made by the fall healed up; and by continuing the scrutiny he learns what God requires of the sanctified, and how they may continue in his favor. The Christian, therefore, does not take religion out of the Book, but finds it there, and there he leaves it, being desirous only of developing its precepts in his life. We thought it a singular mode of proving the Bible to be the rule of practice, by quoting from the Methodist Book of Discipline; does not the New Testament contain rules of discipline enough? As to the second item, we did not suppose that Mr. Dance wished to abandon reason, and have recourse to sophistry. But if Mr. D. chose I would grant the validity of his objection, that the passage does not read, believe and be baptized, and therefore, is not a command; but if I granted this, he must also grant, that the same passage contains no command for him or any body else to preach the Gospel, for the Saviour was addressing his Apostles, then present before him, and not persons living in remote ages. "Go," says he to the Eleven, "preach the Gospel to every creature, he that believes and is baptized shall be saved." But this conclusion, I presumed Mr. D. would not be willing to come to; we would, therefore, resume our position and maintain that the command to believe and be baptized is contained in the passage. The whole is a command to the Eleven, that if any desired salvation they were to enjoin belief and immersion; if they were not to require immersion, neither were they to require belief; for both belief and immersion stand in the same relation in the passage. As to harping upon the fact, that Jesus did not say, he that is not baptized shall be damned, and that, therefore, he made belief of more importance than baptism, the notion is puerile in the extreme, and never would be urged, were those who insist upon it only acquainted with what constitutes baptism. If a man can be saved without baptism he can be saved without belief, for belief or faith is necessary to constitute immersion in water Christian baptism. Those, however, who sprinkle infants without faith, and call it baptism, cannot be supposed to understand the force and beauty of the passage. This is the case with our friend, Mr. Dance. If he wants a written command to "be baptized," we refer him to Acts ii. 38. We

admitted fully that it is recorded in John iii. 36, "He who believes on the Son has life eternal." and that here no mention is made of baptism. But even this passage is on our side; for the question arises—what does believing on the Son consist in? In doing what he commands. "You are my friends, if you do whatever I command you," said the Son; and hence, if we do not what he bids us, we are numbered with his enemies. What then does he command us? To believe the Gospel and be baptized; and he that does this is the man who believes on the Son, and to him, and him alone, if he continue in the faith, will eternal life be given. As to Mr. Dance becoming my disciple, if he were to receive what he calls my version of the word baptize, will he stand to that? If he will, then, upon the same premises he is the disciple of King James' Translators and not of the Author of the Bible; for He caused it to be written in Hebrew and Greek, the English Bible being only a version of the original. Let not my hearers, then, be led away by sophistry, but adhere to the principles of sound reason and common sense; and so will they be safely conducted to the true meaning of the word of God. But that we might go more fully and satisfactorily in these matters, I invited Mr. Dance to discuss this question before the congregation, IS METHODISM THE RELIGION OF JESUS CHRIST? This of course is affirmed by our Methodist friends, we deny it. But Mr. Dance did not hope to get to heaven as a Methodist, nor did he expect Methodism to carry him there, so little confidence did he seem to put in the Religion of his little Book of Discipline. We asked Mr. Dance this question, Whether he could conscientiously say that he had obeyed the Gospel by being baptized into the name of the Father, and of the Son, and of the Holy Spirit, in obedience to the command of Jesus Christ? But he declined both the invitation and the reply. Thus ended a very amicable conversation. We shook hands in token of good feeling, and then dismissed.

May 22, 1835.

EDITOR.

CLERICAL JUSTICE!

Bethany, Brook co. Va. April 21st, 1835.

BELoved BROTHER THOMAS,—The following correspondence between R. B. C. Howell, late Pastor of the Cumberland street Baptist church, said church, and myself, I forward to you, with the request that you will give it an insertion in your valuable periodical. The reasons for making this request are as follows: more than a year since a letter was published in the "Religious Herald" of your city, and "Baptist Interpreter" now the "Biblical Recorder" of North

Carolina, alluding to me; the charges in said letter still stand against me; *they are untrue*, and I desire that my friends and brethren in Norfolk should know this.

I have endeavored to reach their ears by an appeal to the Church, but it appears that every door is locked against me. As soon as I ascertained that the pastor of the Church, had resolved to prevent me if possible from receiving that justice which is my due, I addressed the letters below to the Church, through their Deacon; he received my letter, but it was suppressed, the Church was not permitted to hear it, or act upon it, and I have not been permitted to hear from them. With much respect yours in hope of the blessed immortality.

WILLIAM F. M. ARMY.

[The Editors of the "Religious Herald" and "Biblical Recorder" are requested (as an act of justice) to insert in their papers the following correspondence.]

Bethany, Brook co. Va. June, 1834.

*To the Cumberland Street Baptist Church, }
Norfolk, Va. greeting: }*

After an absence of several months, circumstances require me to address you as a body of whom I was once a member, and in so doing I will endeavor to be as brief as possible. You will remember that a few weeks before I left Norfolk, you granted me a letter of recommendation, (which I have still in my possession) which states that I was in good standing with you at that time, (4th Oct.) since which time you have thought proper to expel me, as I have learned from a private letter, as also from a publication in the "Religious Herald" alluding to me. As soon as I received said publication, I wrote the enclosed letter* to your Pastor, R. B. C. Howell, requesting him in his private capacity to do me justice as to the assertions made in said publication, and also as your pastor to inform me what charges were made in order to my expulsion, so that I could then address you, and if untrue refute them, and if true acknowledge my fault, or return you the letter which you granted me.

I received his reply† (a copy of which is also herein enclosed) a few days since to which I have again replied. When you have read our correspondence, you will perceive that he is resolved to prevaricate and if possible prevent me from receiving that justice which is due me. Having ascertained this to be the fact, I have taken the liberty of addressing you, requesting of you the information which I required from him, (that is to inform me, particularly of every charge which you have against me) by doing so you will confer a favor on one whose prayer to God is, that you may grow in grace and in the knowledge of the truth. "May you live in peace and love with faith; and favor be with all who love and serve our Lord Jesus in sincerity and truth."

Yours,

WM. F. M. ARMY.

* Letter No. 1.

† Letter No. 2.

‡ Letter No. 3.

LETTER NO. 1

To R. B. C. HOWELL,

Bethany, June 3d, 1834.

SIR,—In addressing you I have used the above title supposing that the appellation of brother, would not be acceptable, coming from one whom you consider and have condemned as a heretic, without giving him an opportunity to answer for himself, which I find to be my case from a publication now before me, as also from letters received from some of the good brethren of Norfolk, in which they inform me of a sermon you delivered, in which you alluded to me, stating things which they supposed were untrue; however of that I shall say nothing, but shall request some explanation from you in your individual capacity as to the publication alluded to above, and I request you as pastor of the Cumberland street Baptist Church, and head, and organ of that body, to inform me what charges that church has, or did, bring against me, in order to expel me, who was one of their number, feeling assured that they cannot find any thing in my moral or religious character, that is inconsistent with the word of God, and having their approbation to that amount expressed in their letter of dismissal granted to me but a few weeks before the proceedings above alluded to. I have come to the conclusion that there must be a misrepresentation in the matter, or that they must have judged me without a prayerful consideration, at the impulse of the moment, being induced by some persons present to decide without mature deliberation; for I cannot think that they would have judged me in the manner they have done, without giving me an opportunity to defend myself, or without requesting me to return the letter which they had granted but shortly before, unless their minds were biassed, as I before said by some person present; I am ready to make any excuse for this hasty and far from just decision, and I now address you, with the request that you will inform me what charges the church has or did bring against me, so that I may, if *untrue*, refute them, and if *true*, may return them their letter or acknowledge my fault; for my desire is that no man shall speak or think evil of me, and particularly the brethren in Norfolk, as I love them much, and my prayer to God is, that they may live in *love and union*, "growing in grace and in the knowledge of the truth."

In a letter dated, "Norfolk, January 21st, 1834," published in the "Religious Herald," which I received but a day or two since, but not through the kindness of yourself or the Editor, but through the attention of a friend in Richmond, to whom I wrote for the purpose of procuring said paper, having been informed by some of the brethren in Norfolk that you had

noticed me, which is also published in the "Baptist Interpreter," which I received by mail this day, in both of which, you state as follows: "An earnest of the fact that they will be strictly enforced, has already taken place; a young man 'not more than third cousin to Solomon' had a few weeks before Campbell honored Norfolk with a proclamation, taken a letter of dismissal, and gone to your good city in search of employment, there he fell in with Campbell, fully embraced the 'Ancient Gospel,' obtained a sudden call to preach, from whom I do not pretend to say, decided to go home with the Bishop, 'set type,' and in a word, to use the Bishop's own classic style, 'to be manufactured into a preacher,' he returned to Norfolk, enlightened to a wonderful degree; he had found out that the church was a most corrupt and tyrannical body, he had obtained great volubility, and argued most loudly at the corners of the streets, but in a few days he left us in our darkness, and set out for the factory." It is thus you have misrepresented me, and have published several falsehoods in the few lines above extracted from your letter, to the injury of my character as a Christian in the estimation of a few of my many acquaintances, who know, from the circumstances of the case that it is to me you allude; but let it be understood that I do not wish to impeach you or accuse you of wilful falsehoods. I am ready to make any excuse for you that may have the least plausibility in it, and have attributed it to your *bad memory*. I shall, therefore, endeavor to refresh your memory, with the hope that you will see the error into which you have fallen, and do me the justice of correcting it in as public a manner as you have done the injury. You will recollect, that some four or five months before I spoke of going to Richmond, I called to see you, and at that interview I mentioned, that "I felt it to be my duty, and that I believed I was CALLED to preach the Gospel, but that I felt my incompetency, not having sufficient knowledge and experience," and I requested you "to advise me in what manner I should prepare myself in order to obtain a knowledge of the Greek." You stated, "that you would advise me to go to a Theological Seminary." In reply I remarked, "that my engagements would not permit me to go at that time, but that I was anxious to prepare myself in order to enter such an establishment as soon as I could conveniently." You then advised me "to procure a Latin Grammar," which I did. I called again to see you a few weeks before I left Norfolk for Richmond; every argument was used by you then, to persuade me to go to a Seminary near that city; you stated, "that you would give me a letter of recommendation, and that you would use your influence with the church in order to procure a license for me, and that you had no doubt

of my success, and that I could be of great use in proclaiming the Gospel." In reply I stated, that I had a desire to be useful, but that I did not wish to be that far dependant on any person or church, and that I thought that I could get a situation in Richmond or Petersburg, where I could, in a short time, be able to save sufficient, (with what I expected to get from another source,) to support me while I should be at a seminary; you then said you would give me letters to merchants in Petersburg and Richmond, which last I have still in my possession, in which you state my motives thereby contradicting your assertion above quoted, "*that I was suddenly called to preach.*" Thus you see and know that I was not "*suddenly called*" as you say in "Richmond" but that "I thought I was called" before I left Norfolk, for that city. In the next place you state that "I returned to Norfolk, enlightened to a wonderful degree, and that I had *found out* that the Church was a most corrupt and tyrannical body." *I made no such assertion*, and therefore cannot understand in what manner you ascertained that I had found out that the church was corrupt, &c. But from what you say it would appear that you *admit or wish to stigmatize* the Church with such a character. You also say, "he argued most loudly at the corners of the streets," *this I deny*, it is therefore necessary for you, to produce evidence to sustain that assertion, for it is no more than an assertion, as is the whole of your letter, without the least attempt at proof. I shall now notice that part of your letter which speaks of my being "manufactured a preacher," and my "setting of type." I have to inform you that I have not "set a type" since I have been in this country, having been otherwise employed. However, had I been thus engaged it would have been more honorable to have earned my living, in that way, and have something to give the poor than to be dependant on others for a ———. For I hold it more honorable and more in accordance with the christian religion to proclaim the Gospel and Kingdom of Christ "without money and without price," which I am determined to do as far as in me lies, not by word of mouth only but by my character and life, to use the words of him whom I profess to follow; to "let my light shine before the world, that they seeing my good works may be induced to glorify my father who is in heaven." As to being "manufactured a preacher," you know that it was your desire that I should go to some of your institutions for that purpose, but I declined, and stated "that I believed that an attentive study and obedience to God's word was sufficient in order to live the life of a christian, and that I believed it to be the duty of every one, who professed the name of our Saviour, to proclaim his goodness to the world both by word and example." (I stated this to

you after my return from Richmond.) I also remarked that I had procured a situation where I would have every facility necessary to the procuring of a knowledge of God's Word; you admitted what I said, but stated that the sentiments of the person with whom I had engaged was heretical, and you asked me if I had embraced his sentiments? In reply I stated, that I would not embrace yours, A. Campbell's, or any other person's sentiments that were not in accordance with the Word of God, and I have I believe done so thus far, and I hope to continue in like manner until the day of my death. You then made the following proposition: "If I would not go with Mr. Campbell, you would procure my entrance at the Columbia College, that Mr. Chapin had informed you that he would educate a young man gratis that you or the church would recommend, and that you would give me your recommendation, and had no doubt but that I could also get a letter from the church, in fact, you told me you would get it for me at the next church meeting (which met the next evening) if I would say I would not go to the west." I replied, "I will think on the subject and give you an answer at my next interview." In the mean time I asked the advice of some of the brethren, who are members of your church, on the matter, and they advised me to let college theology alone, to go to the western country and study my Bible. I also deliberated prayerfully on the matter myself, and came to the conclusion, that the best theology was to be found in the word of God. This I informed you at my last interview, when I bid you farewell.

I have mentioned the principal part of our conversations on these occasions, with the hope that it will be thereby brought to your memory and that you will do me justice.

You will please excuse my plain manner of writing, having addressed you in haste, and not professing to have the wisdom of Solomon, or his "third cousin," it will not be expected that my letter will be perfect as to arrangement, &c. It is written for your private eye, for I am no advocate of public, or newspaper discussions of differences between persons professing to be christians, unless they are positively necessary.

I hope you will give me a speedy answer to my inquiry in the commencement of this letter, directed to me at "Bethany, Brooke county, Virginia," and that you will remove the misrepresentations made against me, in the "Religious Herald," with the request that the Editor of the "Baptist Interpreter" will also give it an insertion.

With my wishes for your eternal welfare, I subscribe myself, yours, respectfully,

WM. F. M. ARNEY.

LETTER NO. II.

Norfolk, 16th June, 1834.

MR. ARNEY,

SIR,—I have, as you perceive returned your letter; several reasons have induced me to do so, but principally the conviction that if you have reflected on its character, you are before this, heartily ashamed of such a production.

You may remember that I demanded of you, your letter of dismissal, before you left Norfolk. I then told you the church, unless you gave up the letter would revoke it and publish the revocation. You refused to give it up, they did as I told you they would, and afterwards expelled you, with but one dissenting voice, that dissentient was James Hall, who has since been expelled for an assault and battery upon a member, in the meeting house. That your letter has not been required to be given up, is owing to the neglect of the clerk. You will please forward it to Thomas D. Toy, clerk, Norfolk, together with my letter of introduction for you to "a merchant in Richmond," which I hereby request you for obvious reasons to return.

You will please, unless you choose to be more respectful, to write no more letters to me.

I am, &c.

R. B. C. HOWELL.

William Arney, Bethany, Va.

LETTER NO. III.

Bethany, Va. June 20th, 1834.

SIR,—Yours of the 16th is to hand, in which you state, that "you demanded the letter of dismissal granted me by the church, and unless I gave up the letter the church would revoke it and publish the revocation."

In reply to this it will only be necessary to state our conversation on that subject, and to give you the same denial (to this demand of the letter) I gave you on that occasion.

After your inquiry which I mentioned in my former letter ("if I had embraced A. Campbell's sentiments or not") you stated, "that some of the members of the church had requested you to call a meeting to examine my conduct." I replied, "they can have no charge against my moral or religious character, and that it would afford me pleasure, to attend such a meeting, in order to answer any charge which they should make against me, and I requested you to call said meeting, and offered to remain some time longer in Norfolk if you would do so;" you replied, "I think it prudent not to call a meeting, and I will not have one on any consideration if it is in my power to prevent it;" stating at the same time that, "it would not tend to the peace and harmony of the church." I then again stated that "they could have no charge against

my moral or religious character," as I had a letter from them to that amount, upon which you requested me to "give said letter to you." I replied, "I will not give it to any individual, but if the church requests it, I will then think of giving it up, and not till then, and I see no reason why they should request it;" you then said, "they" (the church) "have no charge against your moral or religious character, farther than this, you have made an engagement to go west with a person who is not orthodox in his sentiments, which argues, that you are also heretical." Upon which I observed, "I have taken God's word for my guide, and I feel assured if my sentiments or character are tried by that, they will be found blameless. You again (without appearing to notice my last observation,) requested the letter, and stated, "If I would not give it to *you*, the church would be under the necessity of publishing me in a public paper." I replied, "I will not give it to *you* or any person unless the church demands it, and I suppose they will not."

Thus you see I stand in the same relation to *you* and the *church* I did at my last interview with you, for I have received no communication from the church, and have seen no publication on the subject, unless I am to understand that you act for the church, and that the letter published in the "Religious Herald" was done by you in behalf of the church; and this it is evident is not the case, for said letter is addressed to the editor of that paper in your private capacity.

As to returning *your* letter of recommendation (now my property) I cannot do it, as I will be under the necessity of using it for the purpose of vindicating myself from the misrepresentations made in your letter, for it appears that you are resolved to prevent me if possible, from receiving that justice which is my due.

But this I will state. As soon as you correct the injury done me in as public a manner as you have done the injury, I will forward to you said letter, and not till then.

As to forwarding the letter the church gave me, to Thomas Toy, (your brother-in-law) I cannot do it until the church inform me what charges they have against me, (or inform me that you are authorised to transact said business with me,) so that I may have an opportunity to refute them if untrue.

You will please excuse me if I have said any thing, in this or my former letter, which wounded your feelings, for it has been far from my wish to do so, all that has been said I thought the necessity of the case required. With respect,
yours, in haste,

TO R. B. C. HOWELL,

WILLIAM F. M. ARNY.

Pastor Cumberland st. Baptist Church, Norfolk, Va.

Richmond, June 10, 1835.

To the Elders of the Church in Baltimore, *Greeting:*

DEAR BRETHREN,—I am informed by Bro. Powell, who has recently visited you, that you are expecting our beloved Bro. Scott from Ohio. This information gives me great pleasure, though, if ever there existed a Church that needed his services less, it is that in the city of Baltimore. Some of the Christians in Virginia, with whom I am acquainted, earnestly hope that in drawing him to your city, you have had the benefit of the good cause in these parts equally in view. Some of the brethren in this city have requested me to urge you to *send* him hither before he returns, giving them due notice, and to say, that as the *call* is theirs they will see his expenses paid, as it is fit—seeing that he will have to do work which it is incumbent on them to do, but which in a *body* they cannot perform. The simple truth seems almost powerless in this age, so all-absorbing is the lust of the flesh, the lust of the eye, and the pride of life both with the Christians, and the world, religious and infidel. Few revere the majesty of the truth; but few *obey* its precepts, further than suits their purpose or calms their fears. Fictitious tales, and old wives' fables, *credulity* for faith, and *superstition* for religion is the order of the day. Had I not the firmest confidence in the testimony of God, so much do men seek on their own and not the things of God, I should be almost ready to despair. But we must fight before we win, we must sow before we reap, we must run before we gain the prize; and when we turn our minds to the contemplation of the things to be revealed in the day of the Lord Jesus Christ, the magnificent glory and the unbounded view confirm our faith, animate our hope, and urge us onward to the conquest, the harvest, and the prize.

Brother Ware of Bowler's, Essex, Virginia, one of the Rappahannock brethren, tells me he has paid you a visit. Both he and Bro. P. are delighted with what they witnessed. I learn from these brethren that *our Sister Church in Baltimore receives none from the "Old Baptists," who do not confess Jesus publicly at the time of admission into her fellowship.* I cannot express the satisfaction this intelligence affords me; for, in this practice, the Church of Christ in Baltimore recognizes the principle I have contended for in my writings as well as addresses, which many brethren can testify. I rejoice, not because what I contend for is admitted, but, because the Church, in its practice, is doing justice to the truth, which it is high time to do in the face of a frowning world. The principle is this—*that the terms of admission into a Baptist Church are not adequate to a reception into a Church of Christ.* But my satisfaction is not without alloy, for it appears to me, and with all deference I state the conviction, that the Church has not carried out the principle according to knowledge. Illustrative of the matter I would respectfully submit the following queries to the candid and unflinching examination of the brethren:

1. Wherefore do you demand a confession of a Baptist? If it is, because none has been made by him before, then, of what value was the immersion of such a candidate unconnected with the confession that Jesus is the Christ, whose *blood* cleanses from all sin?

2. Is a Christian built upon immersion or upon the confession made by Peter. Matt. xvi. 7? If on the confession, then, as the foundation is always laid *before* the building is raised, the confession ought to come *first* and the immersion *after*; but by acknowledging the immersion valid without the confession (which the Church does in practice

by requiring confession of Baptist candidates long after their immersion) the immersion is made the foundation, and not the rock or confession, that Jesus is the Christ.

3. Is immersion, unconnected with belief in the written testimony of the Holy Spirit concerning Jesus—*baptism* in the estimation of the Church? If it is (which I do not for a moment believe) then it is the water, and not the blood of Christ, that purifies, and washes away sins!

4. Would the Church immerse a man first, and then proceed to convince him that Jesus is the Christ? If she would not, why does she now receive persons into her fellowship who have been immersed first and are required to confess *afterward*.

5. If it be necessary for these to confess, why are they not required to be immersed again in order that they may be baptized *for the first time*? Confession is not baptism, neither is immersion without confession.

6. Can the Ordinances of the Kingdom of Heaven be administered validly by aliens, and therefore, beyond the territories of the Great King; and independently of the Church of Christ, which is the pillar and support of the truth?

If, Brethren, we admit the premises, by all that is sacred in the truth, do not let us flinch from the conclusion—that in nine hundred and ninety-nine cases out of one thousand members of popular Baptist Churches *both confession and re-immersion* are necessary for their admission into the Church of Christ. Illustrative of this necessity, take the following exhibition of the way in which Baptists “*get religion*,” and then say if the religion they get be not superstition, their faith credulity, and the whole a strong delusion sent them by God, that they should believe a lie, because they believe not the truth, but take pleasure in iniquity. 2 Thess. ii. 12. It is taken from the Religious Herald, whose Editor has copied it approvingly from the American Baptist. Michael Quin, the writer, says he came to Cape May, as a Missionary, under the patronage of some Anti-Christian Body, called “*The New Jersey Baptist State Convention*.”* He found things in great confusion, and proceeded to institute measures for the *renovation* of the Church, which he says he performed, not by the word of God as we would expect, but by the assistance of a *council* from sister churches. This is the means of renovation generally adopted by his Holiness the Pope, Mr. Michael Quin’s master. By the end of the year, he says he baptized thirty-one persons. Now, mark the preparation for this Baptist Baptism. The question with this Missionary’s flock was “*what can be done*?” “*The church solemnly agreed to meet on the first week in February*.” “*Those of us*” says Mr. Michael “*whose business it was to preach, would try to do so; and those who could pray and exhort would do so; and those who could do neither would weep before the Lord for the slain of the daughters of our God’s people*”!!! Five, whose business it was to preach, began their operations. “*A general movement of the spirit was discernible from the beginning; but it appeared on the Monday evening, as if the Lord*

* This is something expressed in words taught by human wisdom not in words taught by the spirit: the *thing*, therefore, is not *spiritual*, and cannot consequently be explained in spiritual words; our readers may, therefore save themselves the trouble of searching the New Testament scriptures for a description of it; for nothing like Religious State Conventions are to be found there.

had let down the Holy Ghost in his *powerful* influence so as to affect the whole congregation.”!!! Here is the preparation for the immersion of thirty-one persons. An alleged state of things, which, if the scriptures be true, is the grossest falsehood, the merest old wife’s fable of all the fictitious tales ever published in a religious newspaper. How was the movement of the spirit discernible—was it seen or heard? What does this Michael Quin mean by the Lord letting down the Holy Ghost? Did a single man, woman or child in this assembly, work a miracle, speak with tongues, or had they luminous appearances on their heads? If not, where was the power of the influence? In converting to the Baptist religion thirty-one out of one hundred who “*asked for an interest in the prayers of God’s children*.” Is this what Baptists call the powerful influence of the Holy Ghost? What a discrepancy in the power exerted at Cape May and on the day of Pentecost! Of the remaining sixty-nine, “*some are asking what they must do to be saved; and others profess to have obtained a trembling hope*”!!!

Now, brethren, suppose these thirty-one immersed, but deluded votaries of superstition, were to present themselves for admission into the Church over which you preside, could you conscientiously receive them upon a simple confession? If you could, then, I see no cause why you should not fraternize with every devout pædorhantist in the land, upon a simple confession that Jesus is the Christ. But, brethren, I am too well acquainted with your intelligence to believe you would receive such persons, with these facts before you, without requiring them both to confess and to be re-immersed. The true Church of Christ is thus spoken of by the Apostle—“*Christ also loved the congregation, and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, with the word, (not separate nor distinct from, but with the word,) that he might present it to himself glorious, a congregation not having spot or wrinkle, or any such thing; but that it might be holy and without blemish*.” Eph. x. 26. Can it be said of Michael Quin’s thirty-one converts—can it be said of Baptist Churches generally—that they have been cleansed by a bath of water conjoined to the word of truth? Are they sanctified? No, for in their prayers, they confess they are full of wounds, and bruises, and putrifying sores; that they are sinners in the hope—the trembling hope, of pardon, and that if they get to heaven at all they must get there as sinners! Paul teaches us we must get there as glorious, immaculate, unwrinkled, holy and unblemished saints; but Michael Quin and the populars know better than Paul. If they yield obedience to one precept of the Divine law, it is the obedience of bondsmen, and not of sons. If a Church of Christ receive such into its fellowship can it be said to be without spot or wrinkle? The Apostle exhorts us to “*examine ourselves, whether we be in THE faith*.”—let us do it, therefore, even if it should bring us to the conviction that we ought all to be re-immersed that we may be *for once* baptized. If we are wrong at the foundation all the rest is a mere rope of sand. My conviction is, that all among us, who have not been immersed upon the confession that Jesus is the Christ, and who did not *understandingly* appreciate the value of his blood, had better be re-immersed upon that confession—and that all, from this time forth, who may wish to join us from the Baptist denomination (a few excepted who can show just and scriptural cause for exception,) be required to make an intelligent confession and to be re-immersed.

These things I submit to you, Brethren, in your Presbyterian and

Congregational capacity as matters of superlative importance to the well-being of us all, and of those who may hereafter declare for the truth. The Church,—the highly favored Church in Baltimore—is the pillar and support of the truth in that city; it behoves you, therefore, to scrutinize dispassionately this matter; which, if carried into practice, will be the purification of the Churches. None will object who have embraced the principles of the Restoration from a love of the truth. Had I not good testimony, or rather the testimony of a good conscience, purified by faith in the blood of sprinkling, this day's sun should not go down before I put on Christ intelligently. Let us act nobly in these matters; for the very perfection of christian nobility is when we discover our errors to abandon them even at the peril of liberty, of property, and of life. That this will be the judgment of our beloved brethren in your city is the confidence of your Brother in the hope of incorruptibility and an immortal life. THE EDITOR.

BABEL BUILDING.

James Town, Ohio, 11th May, 1835.

BELOVED BROTHER THOMAS,—Your 12th Number has been received, and I am well pleased with the contents of the volume—have lost No. 3, or else it is miscarried, if you have any of that No. on hand, should like to obtain one, to make the volume complete.

Those who most obstruct the rebuilding of the Spiritual Temple, are our nearest relations, as was the case of old. The Samaritans oppose more than any others. Those who preach *Faith, Repentance, and Immersion*, by placing Faith and Repentance *before*, and Baptism, *after*, remission of sins, prevent more from obeying the Gospel, than all the other opposers put together. They keep men and women waiting to obtain the Holy Spirit, and the remission of sins, before they are fit subjects for Baptism. In this way they prevent obedience to the Gospel, and hinder the erection of the Temple upon the old foundation laid by Jesus and his Apostles. They all, learned and unlearned, have become—critics. The word “*for*,” with them, whether used as a preposition, or as a conjunction, always means “*because of*.” But the copulative conjunction “*and*” which converts *repentance* and the *name of Jesus Christ*, as well as *Baptism*, is very much in their way, in the passage in the 2d of Acts. If Baptism were left out of the passage, then it would read, “Repent every one of you, in the name of Jesus Christ, for remission of sins,” that is “*because of remission of sins*,” or because your sins have been remitted. This perplexes them prodigiously; for it is every where taught, that remission of sins comes through the name of Jesus Christ, and not that the name of Jesus Christ comes through remission of sins.

Besides, when their whole interpretation is put into the passage, it makes it look like a man with his heels put before and his toes behind. Now, look at it as they fix it,

“Repent and be baptized every one of you in the name of Jesus Christ because your sins have been remitted, and you have (not shall) received the gift of the Holy Spirit.”

This passage has been so well constructed by the Holy Spirit, who gave Peter utterance on that occasion, that every one who attempts to alter it, to suit his own *theory*, or as he says *experience*, destroys its meaning, and so deforms it, that he becomes ashamed to exhibit it in company, especially if there be any present who had seen it, before their distortion.

May your editorial labors during the next year, lead many out of darkness, and bring them into the light of the Holy Scriptures—Amen.

Your affectionate Brother in the Kingdom of our Lord and Saviour Jesus Christ. M. WINANS.

DOCTOR COX.

I am informed that the “Rev’d” I. T. Hinton intended to answer my letter to the Doctor, but that after he saw it in print, he prudently coincided with the advice of his friends, to pass it by unnoticed. A contemptuous silence was thought the best replication. From the anxiety to procure the Advocate which contains the letter, the contempt we suspect is merely affected. Dr. Cox was more polite; for, we understand, he considered the epistle as quite a respectful one; and that he intends to reply to it *when he returns to England*. This is prudent. But if the “Reverend” Isaac Taylor should think better of the matter, *let him* reply. We cry no mercy. Contain what charges it may, we will give it full insertion in the Advocate. In the letter, I mentioned Messrs. Baptist, Fife, and Mason by name, that the Doctor might have an opportunity of sifting my testimony by appealing to them, (for they were in the city,) and of exposing me as a slanderer, if I had not recorded the truth. I know the ground upon which I stand, and though priests may rage and the people imagine vain things, I smile at the embattled storm. Some squeamish critics, I am told, object to the phrase “*infernal phraseology*.” They blame *me* for using the word *infernal*. Why do they not blame Mr. Fife for using such *phraseology*. Who that has heard him, does not know that all his arguments and inducements addressed to his hearers, to persuade them to “*get religion*,” are culled from the horrors of hell? Are not “*damnation*,” “*eternal fire*,” “*brimstone*,” “*everlasting torment*,” “*devils in hell*,” &c. &c. &c. familiar expressions with him? Let those who have heard him, testify. Are not these ideas drawn *from below*? And are our learned critics ignorant, that the word *infernal* signifies *from beneath* or from hell? My rule

in writing and speaking is to suit the word to the idea, and the action to the word;—if, therefore, Mr. Fife speaks of hellish things, and makes them the burden of his discourse, his phraseology must be hellish or infernal; if, on the contrary, he were to make heavenly things his theme, as the Apostles delighted to do, his speech would be heavenly or *supernal*. Words are signs of ideas, but in this hypocritical age, they are employed as words without knowledge to darken counsel. An honest man will blame him who murders the gospel by such demoniacal expressions, and not the scribe who is fearless enough to record the truth. The “Reverend” Mr. Fife knows better than, upon reflection, to approve his own sayings; when in Scotland he dared not use such language, when pretending to preach the gospel; he knows well that his brethren there, would have put a veto upon his lips, until he had learned to speak of spiritual things in spiritual words. We envy not Mr. Fife’s conscience; for having been once enlightened, the twinges he must suffer in his sober seasons, we doubt not, unless indeed, his conscience have become seared, must bedew his brow with cold and clammy drops.—As for “*the Reverend*” Mr. Hinton and his friends, we shall let “*the Reverend*” Andrew Broaddus speak to them in his own language, as contained in his letter to A. Campbell over the signature “*Paulinus*.”—“In some cases,” says he, “the opposers of truth find a convenient asylum from its shafts, in an affected contempt for their assailants; and when they dare not treat his *talents* in this way, they will sometimes affect to despise the *spirit* by which he is actuated: and thus dreading his weapons, and the skill with which he wields them, they cover themselves with this pretext in order to avoid the battle. Indeed I cannot help suspecting, that there are EDITORS of RELIGIOUS JOURNALS, who in regard to the Christian Baptist, have betaken themselves to this convenient refuge. But though I would wish to see you ‘cut off occasion from those who desire occasion,’ *pray observe*, I would not wish you to cut off the points of your arrows, whenever they are directed at error or folly.” Gentlemen! Farewell. I shall follow friend Andrew’s advice.

EDITOR.

OUR ANECDOTE.

The anecdote in our last number has gained us much censure from certain partizans. They cannot deny the facts, for there is too much testimony on hand to sustain them: but they are highly incensed at me for *daring to record the truth*. We would say to these worthy sons of Adam, your censure is more honorable than your praise. Men of truth, in all ages, have ever been censured for daring to tell the

truth; yes, some have been put to death on this account. “*Do not fear their threats*” is the exhortation of an Apostle to those who were censured in his day for speaking and *acting out* the truth. Now, gentlemen, you may think to intimidate me by the insinuations which have reached me; but let me tell you, once for all, the only fear before my eyes is the fear of God. The subject of the anecdote has shown more good sense than his partizans. Your censure, if you were just, would fall upon him, for acting as he did, and upon Parson Montague for his inconsistency; and not upon me; whom you ought the rather to commend, for daring to expose such anti-christian conduct. My motive for giving the anecdote was to exhibit to the world the fruits of “*orthodoxy*” in the sayings and doings of its partizans, as illustrative of the saying of Jesus *by their fruits ye shall know them*. Here then was political enthusiasm on the one hand, and theological absurdity on the other, both the fruits of the Baptist Religion in Richmond and Essex. And not only so, but who are these “*orthodox*” people? The very ones who sit in judgment upon those who contend as we do, that *except a man bring forth the fruits of righteousness he cannot attain to the resurrection of the just*. We ask you, gentlemen censors, whether we have not a right, to exhibit to society, in self-defence, the fruits, the unholy fruits, of that religion, which, in the persons of its disciples, sits in judgment upon us, and casts many of us out of its synagogues? We repeat, that except a man bring forth the fruits of righteousness, be he Baptist or “*Reformer*,” Deacon or Parson, he cannot attain to eternal life. We must see more of these fruits in Baptist churches, in churches of “*Reformers*,” in their individual and collective capacity, before we can believe, that more than one-tenth of their number will enter the Kingdom of God. Those that love and practice the truth least, are the most ready to sympathize with political enthusiasts, and the “*Reverend*” leaders of a superstitious crowd. Had the subject of the anecdote not professed christianity, or the Parson pretended to teach its precepts, neither the one nor the other would have been interrupted by me. I believe the world has altogether corrupted the way of the Lord, as did the Antediluvians; it is my province therefore, to unmask the pretences of all that come within my reach, who set up as leaders of the people, in relation to the religion of Christ. As to the politics of the party, they are nothing to me; being of no party myself, I care neither for Whigs, Tories, Jacksonmen, nor Radicals, they are all equally respectable in my eyes: politics concern me no further than as they give birth to events on the theatre of the world, proving the existence of a gubernatorial providence over the em-

pires of the earth, by fulfilling God's predictions by his servants the prophets. Let those among you, gentlemen, who profess to be enlightened and free, grant to us the same rights you claim for yourselves; and that is chiefly, the right of speaking what we believe to be true in relation to morals and systems of religion; and let us hear no more about whipping, waylaying, pulling of noses, or discontinuing the Advocate. You can do all these if you please, but we shall persist; for while we can collect revenues to pay the printer, neither your appeals to our back, our nose, or our pocket, will avail you anything;—*the truth must and shall be told.*

EDITOR.

Certain Correspondents are excluded from this Number for want of room; but they will appear in our next.

FOR VOL. I.—Richmond, Va.; B. Jones \$2. Hookerton, N. C.; O. Caufield. King William Court House, Va.; A. White.

FOR VOL. II.—Richmond, Va.; L. Waller, for J. Spottswood, P. Grhymes, Mrs. M. L. Bayly, B. Jones, J. Pearce, C. Carter \$10, B. Kennard \$2, W. Booth \$5, Miss Dogged. Charlottesville, Va.; W. Summerson. Hanover, Va.; W. Barlow, W. Gibson, J. A. Jones, G. Ra. Taylorsville, Han.; R. Malone \$4, for J. Maggett, S. H. Bishop, M. Peterson, and self. K. & Q. Va.; P. B. Pendleton, for T. Walker, M. Hill, L. Edwards, V. Coleman, R. S. Pendleton, E. Newman, W. B. Todd, and self, J. Draper. Gloucester Court House; R. C. Braxton. Georgetown, Ky.; J. T. Johnson \$2, A. C. Keene, S. Hatch, J. Johnson. Bowler's, Essex, Va.; V. Lorineax, C. T. Brown, A. Hundley, J. T. Tompkins, J. H. Smith. Orange Springs; L. Barrus. Hallsboro', Chest. Va.; — Winfrey, C. M. Day, — Wrenn, — Spencer. Hudson, O.; J. S. Oviat. Endfield, Va.; D. Ellett. King Wm. C. H.; W. D. S. Robins, J. B. Edwards, M. Slaughter, T. T. Neale, W. C. Pemberton, W. Edwards, A. Aine. Newtown, Va.; Mrs. Harrison. Miller's, Essex, Va.; L. Henly, H. H. Cawthorn, R. Covington, J. Croxton. Walkerton, Va.; T. M. Temple, B. Temple. Oxford, O.; M. E. Bealer. Hookerton, N. C.; W. B. Kilpatrick, O. Caufield. Fredericksburg, Va.; T. P. Mills, W. Harvey, J. Pritchard, J. S. Caldwell, M. Fitchett. Cicero, N. Y.; W. A. Lathrop. Wilmington, Fluv.; A. P. Bowles, D. W. K. Bowles. Verdon, Han.; J. M. Mathews. Plymouth, Mass.; T. Adams. Ringoes, N. J.; C. Hunt. Strasburg, Ten.; J. Watson, J. Stoven, J. Stickley, D. Stickley. Woodstock, Va.; J. Anderson, R. F. Ferguson. Torn's Brook; J. H. Priest. Mt. Reserve, B. Tenn.; W. Pepper \$5, for W. Allen, J. R. Talbert, W. Talbert. Tappahannock; W. Bray \$5. Franklin, Henry, Ala.; T. Doswell. James Town, Ohio; M. Winans \$2. Laurel Hill; A. Pool. Charlotte C. H.; M. H. Keys. Wyliesburg, Charlotte; J. Ingram. Pleasant Grove; Mrs. Fowlkes, — Ingram, J. Hardy. Double Bridges; J. Arvin. Jacksonville, Va.; R. Shortt. Jeffres' Store, Nottoway; A. D. Doswell, J. M. Taylor, — Hatchett. Wattsboro'; H. H. Love, T. Lester \$20. Jetersville, Amelia; T. Jeter \$5. Paineville, Amelia; A. B. Walthal \$19. Fumville, Prince Edward; C. E. Chappell. Sandy River Church, Prince Edward; Dr. Dejermette for W. Doswell, F. N. Robertson, J. McGehee, S. H. Wootton, T. B. Wootton, and self.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M.D.

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"RICHMOND ANOTHER ANTIOCH"—REV. MR. KEELING.

One of the most remarkable characteristics of a false religion is *the use of signs without the thing signified*. The religion of Jesus during the life time of the Apostles in some of its parts was administered in connexion with some significant actions, expressive of some virtue or favor conferred. Thus in ancient times, when a member of the body of Christ was suffering under disease, it was the practice of the elders to pray for the recovery of the sick person, and *to anoint his head with oil* in the name of the Lord, significative of that spiritual anointing by which, when it was conferred, they expected the recovery of the sick. And, if their prayer was according to the will of God, he heard them, and healed the patient, and if he had committed sins they were forgiven him. James v. 16. This power did not continue in the body of Christ long after the death of the Apostle John, who was the last of the Apostles. Although the thing signified was no longer imparted, the sign was nevertheless retained, and converted into one of the "consolations of religion" by a rising order of designing priests. "Extreme unction," or the anointing the sick in the article of death, is still practised and retained among the "ceremonial observances" of the Romish superstition.

Another sign expressive of a thing, virtue, favor, or gift to be imparted, was *the laying on of the hands of the Apostles and of other inspired persons*. The imposition of hands is one of the first principles of the Christian doctrine. Heb. vi. 1, 2. This significative action was never performed except in connexion with the impartation of a spiritual gift or gifts; and none could impose their hands to any purpose except they themselves were spiritual men, i. e. men possessed of spiritual gifts. "When Jesus came to Bethsaida, they brought to him a blind man, whom they besought him *to touch*. Then having put spittle on his eyes, and *laid his hands upon him*, he asked him whether he saw. Having looked up, he said, I see men, whom I distinguish from trees only by their walking. And Jesus *laid his hands upon the man's eyes*, and made him look again. And he was so perfectly cured as to see every object clearly." Mark viii. 22. A woman who had had a hæmorrhage for twelve years *touchèd* the mantle of Jesus, and she was instantly cured. "Jesus im-

mediately, conscious of the virtue which had issued from him, said, who *touched* my clothes?" The woman confessed what she had done. "But he said to her, daughter, *your faith* has cured you; go in peace." Mark v. 25. Through the sense of touch the Holy Spirit, or "a portion of faith" was distributed to every one who received it. When the seven ministers or servants of the body of Christ in Jerusalem were chosen, the power of working miracles, and signs, *was added* to the spirit of wisdom they already possessed by the laying on of the Apostles' hands. These seven persons, the disciples, who had elected them, "presented before the Apostles; and they (the Apostles) having prayed, *laid hands on them*. And Stephen (one of the seven,) full of grace and power, wrought many miracles and signs among the people." Acts vi. 6, 8. Philip, also one of them, received the same power as Stephen; for when he went to Samaria he astonished the people, who unanimously attended to what he said when they saw the miracles he performed. But Philip did not possess the power of imparting the Holy Spirit. Two Apostles, therefore, Peter and John, were sent down to distribute to the believers his gifts. Having "prayed for them, that they might receive the Holy Spirit, *they laid hands on them*, and they received the Holy Spirit. Now when Simon Magus saw that the Holy Spirit was given *by the imposition of the Apostles' hands*, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit." Acts viii. 15. Ananias, who was an Apostle from Jesus Christ to Saul, entered into the house where Saul was, and *laying his hands upon him*, said, the Lord, even Jesus, has sent me, that you may receive your sight, and be filled with the Holy Spirit. Acts ix. 17. "I, Paul, greatly desire to see you, my Roman brethren, that I may impart to you some spiritual gift." Rom. i. 11. The eldership or the overseers of the body of Christ in the Apostles' days could also impart gifts by the touch; for Paul exhorts Timothy, who was an evangelist divinely constituted, not to neglect "the spiritual gift which was in him, which was given you, says he, through prophecy, with *the imposition of the hands of the eldership*." Tim. iv. 14. The spiritual distribution received by Timothy seems to have enabled him to impart gifts by the imposition of his hands; hence Paul charges him to "Impose hands hastily on no one." ch. v. 22. And again, he says, "the good deposit," or spiritual gift you have received, "guard by the Holy Spirit, who dwells in us," Paul and Timothy. And again, "stir up the spiritual gift of God, which is in you"—the good deposit—"through the imposition of my hands" as well as those of the eldership; from which it would appear, that Timothy was especially favored by a gift which an eldership could not impart, but only an Apostle. 2 Epist. i. 6, 14.

Thus, it is manifest, that the laying on of hands, in the infant days of Christ's Body, the Church, was no idle ceremony. It was *the* sign of the impartation of miraculous powers. The order of spiritual communication from God the Father to believers was as follows:—first, Jesus was filled or baptized with the Holy Spirit when he arose from the Jordan by Jehovah; then, the Apostles were filled, imbued or baptized with the Holy Spirit on the day of Pentecost, shed upon them by Jesus, who had received all power; to this Paul alludes when he says, "we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us Apostles." 2 Cor. iv. 7. In the Apostles, then, the Holy Spirit was at that time deposited; and, thirdly, from the Apostles it was distributed, *by the imposition of their hands*, to those who believed on Jesus through their word, in order to qualify them for "the work of the ministry, for the edification of the body of Christ," until the infant body should attain to the stature of a "perfect man;" which it did about the period of the decease of the last of the Apostles. Since that day, we have no credible testimony of the existence of a single spiritual gift in the Body. The practice of imposing hands has been perpetuated, but nothing spiritual has been thereby imparted. Jesus had fulfilled his promise to his Apostles that he would be *with them* always to the end of the world. This phrase, common sense dictates must be limited by the lifetime of the individuals, to whom the promise was made. *The end of the world*, therefore, in the sense in which Jesus spoke it, arrived A. D. 104, which is agreed upon as the year in which the last of the Apostles died. The Lord, therefore, was *with them*, as he said, as was abundantly proved by his co-operating with them in their apostolic labors, and confirming *their* doctrine by miracles wherewith it was accompanied; of which miracles, the power which some of their converts possessed of curing the sick *by laying their hands upon them*, as He had done, was not among the least. Mark xvi. 17, 20.

But superstition has converted this remarkable institute into a blasphemous mockery. The Roman and English Churches, still practice the laying on of hands in the ordination of a priest, to what they call the work of the ministry. In illustration of this I present my readers with the following extract from a work published in England on the "abuses in Church and State."

"The mode of filling a Church of England Priest with the Holy Ghost, and endowing him with the invaluable elixir to forgive sins, and keep out of hell, or let drop into it whom he pleases, is not less extraordinary than the gift itself. It must be premised that no person can be admitted into any benefice unless he has been first ordained a priest; and then, in the language of the law, he is termed a clerk in orders. The mode of such ordination is thus described in the Liturgy.

"The Bishop with the Priest present, shall *lay their hands severally* upon every one that receiveth the order of priesthood; the receivers humbly kneeling on their knees, and the Bishop saying,

"*Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*"

"Truly this is marvellous in our eyes! The bare idea of any one who can swallow three bottles of wine, and leap a five barred gate, being filled with the Holy Ghost, makes the gorge rise. But then the necromancy of this wonderful infusion. The Bishop, only imposing his right reverend hands, saying, "Receive the Holy Ghost," and instantly, with the suddenness of the electric fluid, the Holy Ghost passes from the fingers of the Bishop into the inside of—perhaps, a Clogher*, a Philpot†, a Hay, a Blacow, or a Daniels.

"Talk of miracles having ceased—they are performing daily. Talk of popery, of indulgences, and absolutions. Talk of the poor, naked, godless, unenlightened Indian, who wanders on the banks of the Niger or Orinoque. Talk of the Chinese, who cuts his deity with scissiors, or moulds him in paste. Talk of the wretched Hindoo who immolates himself to Juggernaut; or of the wild Tartar, who worships the invisible Lama. Talk of all or any of these, or go to what age or country we may, for examples of supernatural pretension, can we find any to match this part of the rites of the Church of England?"—p. 79.

But the superstitions of England and Rome are not alone chargeable with this blasphemy. It is the characteristic of all the daughters of Old Mistress Mystery Babylon. The Presbyterian, Lutheran, Methodist, Independent, and the Baptist too, all lay their hands upon the heads of their Priests, and pray for them to receive the Holy Ghost. I say, and the Baptist too; for this sect has at last become a member of the Harlot Family. I speak of the sect; there are a few individual exceptions, but only so many as to establish the rule. Nevertheless these individuals are in Babylon, but we doubt not, that when their minds are arrested, they will obey the call "come out of her my people," &c.; until they do obey this call, however, we are compelled, by the truth, to regard them in their true character; for until they manifest themselves by coming out from the Chaldeans, we cannot tell who among them are God's people. People are known by the company they keep; these good Baptists,

* This man was Bishop of Clogher in Ireland, and fled the country in consequence of having committed Sodomy with a common soldier.

† A clerico-political pamphleteer, whose politics changed according to the views of the ascendant party, now Bishop of Exeter, which was the reward of his tergiversation.

but bad Christians, therefore, must keep better society before their discipleship can be known.

But the Baptist sect may say, that it is not supposed, that any virtue is infused by the imposition of hands. This evasion, however, will not do; so long as they refuse to allow any of their members to administer ordinances, unless the hands of their priests have been laid upon his head. We were remarkably impressed with the fact, that the Baptist denomination had entirely apostatized from the faith—that the faith and practice among them was altogether out of joint, and the ordinances of their sect of no value—by witnessing the ordination of a seminary, to what they are pleased to term, the work of the Gospel ministry. This incident took place in the "Second Baptist Church" of this city. There were present "the Rev. Messrs." Keeling, Hinton, Taylor, Ryland, and another "divine man," whose name we did not learn. The assembly was of ordinary size. The nameless "Divine" was reading from the Bible, as we entered the house. He rambled from Timothy to the Pentateuch, and from the Psalms to Isaiah, to show the people the qualifications of a divine, the omnipotence engaged in his behalf, that his word was from the Lord, that he was the messenger of God, &c. &c. &c. Some of the passages were solely applicable to Moses, Aaron, Christ, or his Apostles. He studiously avoided telling the people to whom the reading was addressed in the Book; and thus left them to infer, that what they heard was all applicable, to what "the council" termed the "sacred office" of the Gospel ministry in the Baptist Church. He neither mentioned chapter, verse, nor prophet; so that had the people been disposed to follow him for themselves in their own Bibles, if they had any, they could not. One passage he read was as follows:

"How beautiful appear on the mountains
The feet of the joyful Messenger; of him that announceth peace!
Of the joyful Messenger of good tidings; of him that announceth salvation!"
LOWTH'S ISAIAH, lii. 7.

This he applied to Baptist ministers. But let us not take his word for the application; let us examine for ourselves. Well, then, this passage is *accomodated* by Paul to the first inspired proclaimers of the message of God to Jews and Gentiles. By examining the context, we find that it is *strictly* applicable to the Messiah, when, at his second advent, he will stand upon the mountains of Judea. The whole of the chapter contains a prophetic address to Mount Zion, and to Jerusalem in ruins. This appears from the first and ninth verses, where it reads

1. Awake, awake; be clothed with thy strength, O Zion:
Clothe thyself with thy glorious garments, O Jerusalem, thou holy city!
9. Burst forth into joy, shout together, ye ruins of Jerusalem!

Now that this prediction refers to a period yet future, is obvious from the declaration, v. 1, "No more shall enter into thee the uncircumcised and the polluted." This cannot apply to the return from the seventy years captivity, nor to the time of Christ, for Jerusalem is still possessed by the uncircumcised and polluted Egyptians. Besides it is manifest that the "joyful Messenger of good tidings" is one sent especially to the inhabitants of Jerusalem; for he is to announce to them deliverance or salvation, saying unto Zion, "Thy God reigneth!" That is, Jesus, Jehovah the Saviour, thy King, has come to his kingdom, and reigns! This is clear from the thirteenth verse which says, "Behold, my servant shall prosper; he shall be raised aloft, and magnified, and very highly exalted." The fourteenth verse shows that this servant of Jehovah is the Christ, who was the despised and rejected of the Jews. By verse fifteenth he is to "astonish many nations: before Him shall kings shut their mouths." Such is the true, unvarnished, contextual interpretation of the passage, it applies solely to the second coming of Messiah to deliver the Jews, and to commence his reign over them. Have we not a right, however, to expect better things from a specially called and sent administrator of ordinances, who has had the hands of the clergy laid upon his head? To me, the consummate ignorance of these "administrators" of the meaning of God's word, is abundant and sufficient proof, that the Holy Spirit has nothing at all to do with their ordinations; or he certainly would guide his interpreters into the true meaning and application of the Scriptures. He did so in apostolic times; the clergy are not so led now, therefore, they are not the persons with whom he has to do.

The object of the meeting this evening, "the Rev." Mr. Keeling informed us was to ordain the candidate "in full to preach and administer ordinances." The candidate then kneeled down, and his head was immediately covered with five hands. The Rev. I. T. Hinton offered up the "ordination prayer." He prayed, that the spirit of prayer and supplication might be poured out into the hearts of those, whose hands were laid upon their dear brother. His prayer was so long that "the Rev." Mr. Taylor became weary, and was under the necessity of changing hands. This "divine" then made a few suggestions "in behalf of the council who had ordained him to the work of the ministry." He suggested "the importance of his examining his motives; that he should aim at nothing less than the salvation of all he addressed; that his preaching should be evangelical and practical; that he should urge home the precepts of the Gospel; second his instructions by a holy life; that he should pay regard to his health; cultivate holiness of mind, holy cheerfulness, and some other holy-nesses, which slipped our pencil; and that he should not rush heedlessly into danger. He then

suggested this saying for his encouragement, "Lo I am with you always even to the end of the world!" Told him his reward was in heaven, and said many other little things about glory and heaven, as encouragements; which, with all our charity, we cannot believe, either the speaker or the ordained seminarian, had much confidence in, for the dejected countenance of the one, and the melancholy sing-song of the other, never yet characterized two men under the influence of that joy, which the Holy Spirit imparts by the consideration of the glorious revelation he has made of the hope of the Gospel in the Sacred Writings.

"The Rev." Mr. Keeling gave "the right hand of fellowship." He always rejoiced when Richmond became a Jerusalem or an Antioch. He thought he rejoiced upon the present occasion, &c. Query. Does not a man know when he rejoices, and when he does not? Mr. Keeling only thought he rejoiced. Then he was in doubt about it? What a sceptical system is the Baptist religion; its teachers and their disciples cannot rise above a thought, so little confidence have they in their own sincerity. You are right Mr. Keeling, your joy was a mere think-so upon this occasion; no one can eat unless he has food, no one can reason unless he have matter, nor can any one sincerely rejoice unless he have something to rejoice about. You are right, sir, you are right, you only thought you rejoiced, this was all you could honestly say. You deserve, therefore, commendation for your candor, that your rejoicing was a matter of doubt.

Mr.—we beg his pardon—the Rev. Dr. Ryland, Professor of Divinity(?) at the Richmond Baptist Theological Seminary; which is said, by one who was present this evening, to have been fore-ordained from the foundation of the world to be where it is, and what it is, and superintended by whom it is—this divine, so celebrated in the councils of eternity, delivered an address to the people. As a man, we believe this doctor to be an excellent and worthy citizen. This is laudable in its place; but we have to do with him, and his fraternity, the clergy, now and at all times, not in their personal and private, but in their public capacity. We can honestly say, that as citizens we wish them every good and perfect gift they can obtain and enjoy; yes, even citizen Macalla (a divine in Philadelphia) who called us a liar and an atheist. They would find, were they even to fall among thieves, and we to find them in distress, in us the good Samaritan. This kindness we would also show to a Brahmin, an Imaum, or a Romish Priest. But when we have to do with them as "clergymen," the tables are changed. In the capacity of clergymen we regard them as wolves in sheep's clothing, the very Lords over God's heritage; who have, and do usurp, the rights, privileges, and immunities of every Christian man. The overseers of the Body of Christ are not "clergy;" "the clergy" are those exclusives, who conceit that they only can lawfully

administer ordinances. Well, Doctor Ryland in his clerical capacity addressed the people. He stated what he cannot prove. He told us, that upon the scene we had looked to-night, the spirits of the just men made perfect delighted to contemplate; that angels had looked down upon it with delight, and that Jesus Christ himself had been there. Now if the Scriptures be true, the scene must have been matter of grief and indignation to them all. To the spirits, in witnessing the departure from the ancient faith; to the angels, in beholding the perversion of truth; and to Jesus, in observing the corruption of his religion. He said, it behoved the people to pray the Lord of the harvest to send more laborers into the harvest; for the harvest was great and the laborers few. This was true in our Lord's day, when the world was the field, and he and his disciples the only laborers. But the harvest is not great now, in the sense in which he spoke. There is a harvest, but it is a harvest of wickedness, that will be reaped by the sickle of God's indignation. "They should pray for the success of their ministers, and extend to them pecuniary aid. That it was reasonable that the church should communicate of its carnal things in exchange for *their* spiritual. Not that the ministers desired a gift, but that fruit might abound to their account. That, if they did not do this, the earth would become iron and the heavens brass; for, it is written, 'thou shalt not muzzle the ox that treadeth out the corn.' He said no minister should be driven to the necessity of secular employment. That if a man was not fond of books and study they ought not to sanction him; that they should pay respect to the character of the minister; for Satan and the enemies of the truth, attack those first, who are set for the defence of the Gospel. He said, his dear Brother Milne was about to leave for Africa. Sinners! he has labored among you with his prayers, but he finds he can do you no good; and therefore, he leaves you in despair, for a heathen land."

It will be perceived by the sentiments quoted by the Doctor, and his application of them, that he conceits himself and brethren to stand in the same relation to the people, that the Apostles did to the disciples. That they are, in fact, successors to the Apostles! One Apostle is about to set out for Chicago, for to him the earth has become iron and the Richmond heavens brass. Poor Milne has to go to Africa in despair! *Query*—Are there not heathen Africans enough in America to make Baptists of without crossing the ocean to that savage country? O yes, but then there is no novelty, no romance in preaching to poor "niggers" at home! Well might *the Rev.* Mr. Taylor exhort his dear brother Milne to examine his motives, well knowing the character of his own in relation to this affair.

EDITOR.

CHURCH IN BALTIMORE. APATHETIC CHRISTIANS—PREACHING MANIA.

Baltimore, Md. June 16, 1835.

DEAR FRIEND,—Yours of the 10th has come to hand; in it you have matter of much importance for consideration. I shall not pass it by unnoticed, but give it that attention of which my mind is capable. You mention the names of certain brethren who have visited us from your State, and who were much delighted with the order they beheld in our midst: but, dear brother, when you recollect that we have been together twenty-five years, it will be seen that so much praise is not our due. We are in a state of peace, and enjoy much comfort in our intercourse, both social and separate. This may flow from the knowledge which has been acquired from the word of God, and the *experience of years*; for, in our early history, which is much chequered, we had many ups and downs. Our continuance at times was often expected not to last a month. When we came out from the Baptist Church, we had no other view, than serving the Baptist cause, and we were full of Baptist pride. We commenced with an able teacher, whose knowledge of the Scriptures was more than common. Our attention was led to them (the Scriptures) more than heretofore, and when we began to see, that the Word ought to work effectually in us as it did in those who believed in ancient times, a great revolution both in thought and practice was the consequence. Just as we began to get right our teacher was put away, and many who had joined us, entirely left us, being bereaved of the great source of their joy; so that from fifty or more, we were reduced to five, and they feeble folk indeed. Yet this preserved the candle from going out entirely; only it had burned down to the socket, and the wick flaring in the side instead of upright. The attachment of those who left to the teacher was evident; when he no longer exercised his talents, they showed that they had consented to the practice of things on his account, without previous examination, for many of them never met again. Some few after a time did return, for they had gained so much knowledge of the Scriptures as not to be at home elsewhere. For the last twenty years, we have had little or no instruction but from the Bible; our attachment has not been to so much preaching from those called "*clergymen*." We have endeavored to instruct and exhort one another. Hence our meetings have not been so inviting to the world. When any visited us, they saw men of common talents, accustomed to mix with them in the common business of life; they saw men and women, who had come together into one place to worship the God of all grace and mercy, in the name of his Son Jesus Christ, according to his appointments, and with his laws in their hands. Hence there was nothing inviting to the man of the world, and our congregation, therefore, much smaller than the Church.*

We are continually upon the increase, and I sometimes am at a loss where the people come from. A man drops in one Lord's day, never, perhaps, with us before; next time probably, he will bring his Bible, and see if the, to him, strange unheard of things he hears

* Church and congregation are synonymous terms; I only use them in the ordinary speech of the world, to discriminate the spectators of our worship from the true worshippers themselves.

are really so, and the third time he will apply for immersion, by which he generally gives offence to his relatives. But opposition proves of no use. No means have been used to excite his passions, nor any persuasion by the brethren; only the reading of the Scriptures has caused his judgment to be exercised, and he acts accordingly. Well, what follows? His wife, his sister, his mother, or some of his relatives, may be two or three come with him to this strange place, where there is no stated preacher or clergyman, but only some plain, common men calling the attention of all present to the *practice* of the word of God. And what is the effect of these relatives, accompanying their once thought-deluded husband, or brother, &c. Just the same as in his own case. They have heard for themselves, *and they obey*. I am fully persuaded, if the churches in the restoration were not to have so much aid from public speakers, but take the Book for themselves, they would, in a short time, have some of the male members capable of instructing those without to profit, and be of much use within. But the help they look for from others superinduces indolence in themselves; and as long as that hunger for preaching predominates, the churches cannot be in health. Set them to making bargains for merchandize, as farmers, &c. and see how fluent they become—no loss for words then: O no, every one is then as quick as thought; but the profit of the souls of men cannot move them to qualify themselves with the word of God in their hands to point out the way which he has appointed for the salvation of men. I do not expect they should all be a Dr. —, no such thing; no, but I know, from experience, that any who can read and think can tell others what he has been reading and thinking of the great salvation. My dear friend, the fact is, they do not lay the matter to heart. They seem to think, the work must be done by some specially called and sent, or it will not, cannot be done. If this latter be not fully expressed is it not clearly implied? I am sorry to see and hear so much application for preachers. Our Bro. Scott had a note to one of his pieces in the Evangelist last year; it was to this effect—A young man came to a certain place in Ohio; he was invited to preach, which he did. After he had done an old man inquired from whence he was. From Dearfield was the reply. Shortly after two more from the same place preached. The old man made the same inquiry; and the same answer was returned. By and bye, three or four young men came from the same place in company—the old gentleman still anxious to know where these strangers were from, received the same answer, that they came from Dearfield. Why, says he, how many preachers have you in Dearfield? They answered, sixty! The application is easy.

Yes, my dear brother, the influence of these causes is one of the principal reasons of the truth not spreading; nor will it be removed until the disciples are in earnest, and determined to exercise what talents they may possess to the best of their ability. Will God not be worshipped acceptably, if men and women come together on the first day of the week with their hearts alive to those things they have convened to do? And if they can only read the Scriptures, offer prayer and praise to God, and commemorate the death of their Lord and Master—will they not have the consolation, and satisfaction too, that they had done what they could? And nothing more is required of them. Yours in love, W. CARMAN.

The apathy lamented, by our excellent and worthy brother, is a crying evil. It is nothing less than an item of that "strong delusion" which God has sent upon the people, "because they have not believed the truth, but have taken pleasure in iniquity." The preaching mania of Christians is that lust of the flesh, which allures them from the practice of virtue, by ministering to an insatiable love of novelty. The time has long since arrived, when professors will not endure the plain, unvarnished, and wholesome doctrine of Jesus and his Apostles; but, having itching ears, they have, according to their own lusts, heaped up to themselves teachers; and thus, loving the traditions of men, better than the word of God, they have turned away their ears from the truth, and are turned aside to fables. This, Paul, 1800 years ago, said would be the case. His prediction is now verified; not only in the case of nominal believers, but with respect to those who ought to know better. There is too much anxiety among the disciples to add to their numbers by the efforts of a preacher; and we are sorry to say it, but those who appear the most anxious about this matter, recommend the cause least by the purity of their own behaviour. It is a bad sign when a more respectful attention is paid to the address of a mortal, than to the reading of the inestimable word of the living and true God. When Jehovah speaks, let the heavens attend and the earth give ear! This is the invocation of the inspiring spirit, when God is about to declare his gracious will. But, alas for this wicked and adulterous generation, they have no taste, nor relish for the word of God! They have more confidence in the "I promise to pay" of a bank bill, than faith in the "thus it is written" of the Sacred Writings. The truth has lost its influence, it cannot move the people. Few, very few, obey the Gospel, because they love and are moved by the truth. Unless they are excited by some touching songs, they sit like stocks and stones under the most scriptural, rational, and powerful appeals. What is the cause of this? It is all referable to their having been preached into a state of moral imbecility by the fictions of their blind and infatuated guides, who have caused the way of truth to be evil spoken of by their traditions; and, although a few, comparatively, will obey the call, and come out of Babylon, nothing but the plagues—the judicial visitations of an indignant and insulted Deity—will dispel the apathy, rouse the attention, and conquer the rebellion of the race of man.

EDITOR.

For the Apostolic Advocate.

To all the Brethren of the "Reformation"
in Eastern Virginia:

DEARLY BELOVED BROTHERN,—Permit one who is an humble follower of the Lord Jesus to address you upon subjects

which require your most immediate and earnest attention, inasmuch as they concern not ourselves only as it respects our happiness and comfort as disciples of our common Lord, but the weal and welfare of our relations in the flesh, our neighbors, our friends, and our fellow-mortals every where, and fellow-travellers to eternity fast hastening upon us.

Our blessed Redeemer said upon a certain occasion, "I must work the works of Him that sent me while the day lasts, for the night comes when no man can work"—and brethren, the object of this address is to urge you to copy more zealously the example of Christ in this respect. How many of us are sleeping upon our oars, and folding our hands in inglorious ease, while the book of God is calling upon us to "awake out of our sleep, and arise from the dead!!" Christ said to the Church at Laodicea, "I would thou wert either cold or hot," and it is recorded to the praise of the parentage of John the Immerser, that they were "righteous before God walking in all the commandments, and ordinances of the Lord blameless." Now brethren, many of you have formerly belonged to one or more of the sects of the day, but on account of the errors of those sects you have "come out of them"—in this you have done well, it is true; but the question reverts whether you have gained much by doing so—have you as many as possible every where organized yourselves into congregations of the Lord? are you engaged in active measures for the prosperity of our Lord's kingdom? are you attending to all and every one of the *relative* duties of Christians? are you upholding the arms of the proclaimers of God's word? is the work of the Lord prospering in your hands, and many uniting from the world, slain by the sword of the Spirit—the only offensive weapon put into our hands by the Captain of our salvation? and lastly, brethren, are you all attending with constancy and pleasure upon all the ordinances of the Lord's house? These are questions, which, I trust, every one of you will ask of himself, and if they cannot be answered satisfactorily, I beseech you, brethren, each one of you, not to rest till you can have every thing that is wanting, put to perfect order and arrangement in the Church, of which you are a minister.

Brethren, the year 1835 is begun, and is advancing; let us then, determine that the end shall not come without finding us in a more active state of preparation for carrying on the holy war, in which we are engaged, than we have been heretofore; let each Church determine to meet *every first day* of the week to attend to the pleasing duties of this holy day, and let it take steps to improve itself in the knowledge of the book of God; let the members take an active part in the services of the day, and endeavor to acquire boldness in the

faith, and in this manner of procedure, together with the most circumspect conduct at all times, as it relates to morality, we may expect to see ourselves exerting a much happier influence than formerly—aye, and a much more extensive one too.

There is, brethren, too much apathy and indifference about us; we are not vigorous enough, but seem to be waiting for the sects to "convert" the people, and then we can have a better opportunity to bring them over; this should not be so; every one who "names the name of the Lord" should consider himself called upon to exert his power to the utmost, in endeavoring to bring his fellow-mortals to the knowledge of the truth; we are depending too much upon the abilities of our preachers; we throw the burthen of every thing upon their hands, and at the same time, we are careless to assist them in any respect, save by, perhaps, sometimes a *stale prayer*. The proclaimers cannot worship for us, and therefore, the absence of one should not be any hindrance to our worshipping God, who "is spirit in spirit and in truth."

These remarks, dear brethren, are made in the utmost good will, and I beg you will receive them in the same manner. You will perceive I have merely glanced at some of the matters to which our attention is required. The "Macedonian cry" is heard in every corner of the land, but alas! we cannot answer more than a few; "Lord! send forth reapers into the harvest." Here, then, is a matter which requires our attention. The preachers engaged in the proclamation of the truth are mostly from the Baptist ranks—these in the course of things must soon wear out; shall we not take measures to put others into their places, and into places besides those occupied by these brethren? Certainly we must; but upon this subject at another time; meanwhile, farewell.

Yours in the common faith,
 Louisa, 7th March, 1835. T. G. MEREDITH.

Paris, Kentucky, 20th May, 1835.

DEAR BROTHER THOMAS,—Permit me (though a stranger) to inform you that I have read with no small degree of pleasure and profit, several numbers of the "*Apostolic Advocate*." I consider it a powerful auxiliary to the reformation, and one well calculated to *advocate* the *ancient Gospel* and the *original constitution of things* as proclaimed and appointed by the Apostles themselves.

To the friends of this *reformation*, it must be a pleasing reflection, that the present age is adorned with men whose strength of judgment, whose largeness of comprehension and whose independence of mind, prompt them to abandon the servile tracks, and to come out boldly in defence of the truth.

In our opinion there is not, in the whole range of human thought and human enterprise, a more august, or a more commanding subject than the one you are advocating; namely, that of restoring the ancient order of the *Church of Christ*; reviving primitive christianity, and bringing it forth from the *rubbish* that has been accumulating for ages. This enterprise is based in elements that know no decay, and over which, enemies can have but little hopes of triumphing. It has been gradually, though imperceptibly, gaining a wide spread influence, wonderful and peculiar, until its attitude is at length becoming one of the most glorious and commanding ever contemplated by an immortal mind. An impulse is now felt which has aroused the energies, and engaged the attention of multitudes. The principles of the reformation are on their march; they are treading fearlessly on the heels of infidelity of every kind; they are proclaiming war against the *man of sin*, and from the centre to the circumference of his proud domain, are vexing him with their incursions. Yes, this reformation is a momentous event; it is a new and important era; it is in itself an attempt to tumble into ruins a state of things which has now acquired so much power as to exercise in many instances, almost complete dominion over reason itself; a state of things which nothing but the prejudice of education can render even tolerable. But, who, except the *clergy* have brought about this state of things? And what has given them the elevated station they now occupy, but the fact of their professing to be the *successors* of the *Apostles*; the divinely, especially called and sent; the only interpreters of the word of God; and their assumption of power and high titles. Thus all investigation of the living oracles, on our part is either superseded or prevented. Hear us, say they; you cannot understand the Apostles. The Scriptures do not mean what they say, &c. &c. It is by this tribe of the "*priesthood*" that the word of God is made a vague and evasive thing which like the *oracle of Delphi*, gives answers susceptible of divers meanings. Yes, all *this* is the high recommendation in which their deluded followers are too apt to confide. "This is the grave of investigation; this is the burial ground of improvement; and the day is not yet past in which all this is an authority equal to that of '*thus saith the Lord*.'" When will this *charm* be broken—this *spell* be past? When will the world be in love with truth—when will it be said *they have outlived their whims*—when will that bubble *pride of opinion* break; and prejudice, like the rattles of the serpent, fall from the virulent objector?" But I fear I have already too far trespassed on your time and patience. I will only add, that our beloved Brother A. Campbell lately visited this section of country, and much good

has been the result of his visit. He like a Sampson of old, has evidently carried away the *gates* of the "*church*," (creeds, confessions, &c.) for our great doctors of divinity are (either by an immediate divine revelation, or something else,) endeavoring with all their might to preach them back again. Brother Campbell preached at this place on the 28th ultimo. Three very intelligent persons came forward and made the good confession. Our congregation here is tolerably large. We are endeavoring to live in harmony, rejoicing in the truth, *not forsaking the assembling of ourselves together*; but continuing steadfastly in the Apostles' doctrine, the fellowship, the breaking of the loaf, and of prayers. Our beloved Brother Rains is our proclaimer.

And now, may grace, mercy and peace, be to you and all the dear disciples, through our Lord Jesus Christ. Amen.

Yours, in the best of all hopes,

W. BODENHAMER.

James Town, Ohio, 30th March, 1835.

BROTHER THOMAS,—I observed, that you too, are at work among the prophecies—and I conclude that you may be classed among the literalists. Our friend, the "Reformed Clergyman," who writes in the Harbinger, strikes hard at the literalists. I should like to see some one handle him on the coming of the Lord mentioned in the institution of the supper, "as oft as you do this, you do show forth the Lord's death till he come." If the coming here spoken of, be figurative, who can determine whether it be past or future; if it be past, we are all doing that for which we have no authority—and if it be future, and the coming be figurative, who will determine when it shall be laid aside.

Whether will it be continued through the millennium or not? If it will, the Gospel that now is, will continue also; if so, there will be sin and sinners during the thousand years, and Christ's reign will not be universal. Wherein then will the millennium differ from the present dispensation? But, perhaps, our "Reformed Clegyman" will contend, that we are now in the millennium—and that Satan was bound with a great chain at the destruction of Jerusalem as some of the figuratives have said. But I leave this subject to more competent disputants.

Your brother in the common faith,

M. WINANS.

REMARK.—I admit, that in a certain sense, I am a literalist. My literality however, consists in interpreting literal expressions according to the *sense of the letter*, as indicated by the context, scope, &c.—and figurative according to the laws of

figurative language. The great question with me, is what is literal, and what not? Some literalize the figurative, and make figurative the literal; while others spiritualize every thing. This is confounding; and into this error more or less, I think, the "Reformed Clergyman" has fallen. Your observations, Bro. W., are much to the point, and bear forcibly on my mind. When I illustrate the temple, they will necessarily come under consideration.

EDITOR.

BELOVED BROTHER THOMAS,—Waiting with painful anxiety your return home, I think of occupying a portion of time in writing. There appears to me to be a false delicacy in these modern days, with regard to one's talking about himself. This was not the case with some of the ancients, for instance, David the Psalmist, and Paul the Apostle. Yet no one of sound mind calls David or Paul too egotistical. So much by way of preface. Well, I was as though I dreamed upon the subject of baptism, and dreamed as people do in quiet sleep, until last year. *Then, it was*, a voice from Richmond in some measure disturbed my rest; it was heard rather indistinctly. However, it came again and again, until being elevated and protruded to reach Baltimore, it did much more reach me, clearly, distinctly, and piercingly. It perfectly aroused me to investigate its meaning under the light of holy truth. In few words, all the things which had once lulled me into a deceitful sleep, have proved inefficient to restore me to that sleep. You have been the means under God of so causing me to search the word of God, that I can no more return to my deceptious quietism on this subject. You so provoked me, beloved, that I could not attend to my appointment in Spottsylvania, but was constrained to come to Richmond. Looking at the word of the Lord alone, nothing short of that word can give my conscience rest. The former immersion, having been superseded by a *supposed* forgiveness of sins, coming now to be tried by the word, is found not only not authorized, but contrary to that which is authorized by the Lord. The commandment of the Lord by Peter on the day of Pentecost, says, "to all who have been pierced to the heart by the sword of the spirit, the word of truth, which is the word of God, reform and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Now, those who teach forgiveness of sins before baptism, are contrary to the teaching of the Holy Spirit, and as far as they succeed in establishing their *man* doctrine, so far they succeed in nullifying God's commandment. Could they perfectly succeed, they would prevent any person from being baptized for the remission of sins, and thus in establishing their own false teaching, they would entirely nullify God's

commandment. So they are exceedingly criminal. And all who are satisfied with their corruption of God's word, sanction said corruption, and are also found criminal. Now, in view of all the above, may I not ask, yes, demand satisfaction at the hands of the man who has been the means of my entire dissatisfaction with the former immersion. Upon the testimony of the Apostles, I believe with all my heart that Jesus is the Messiah, the Son of the living God, and that he has been raised from the dead by the glory of the Father. I ardently desire to be cleansed with a bath of water, with the word. I believe that, *then*, my conscience will be cleansed by the blood of Jesus, upon the authority of the Lord Almighty. I wish to be re-immersed, that I may be baptized for the first time. There appears to be some apprehension of evil from strictly adhering to the word of the Lord; some, from their anxiety about the multitude seem to be almost, if not quite satisfied to use any means for the sake of increasing our number, even though it may be without knowledge. Let such attentively consider the christian as based upon the rock; and in view of all the Bible reveals concerning God and his Son; concerning the past and the future; concerning the brightness and fulness of eternal Glory, I am enabled to say, I would rather have been with the minority, saved in the ark, than with the vast majority, drowned in the flood. I would rather have been with the minority in the days of Lot, or of Joshua, or of Elijah, or of Isaiah, or of any of the prophets, saved, than with the majority lost. I would rather have been with the minority in the days of Jesus the Nazarene, that man of sorrows, than with the many who were his enemies. And, finally, I would rather be with the minority now on the side of truth, than with the vast majority opposed to it. These are some of the hints, dear brother, which I would offer to all who are unscripturally anxious about the multitude. Believe me to be your's, in the ardent desire of seeing you.

July 15th, 1835.

ALBERT ANDERSON.

On my return from an expedition against the powers of darkness in the counties of James City, York, and Elizabeth City, I re-immersed Brother A. Anderson according to his request. During my absence, I re-immersed Brother Belvin, and there is good reason to believe that others in York County will follow these good examples. Before leaving Richmond, I also re-immersed three of our deacons and two females. They all of them acknowledge, that they were immersed ignorantly the first time, not knowing the Gospel. All mankind viewed by the light of Revelation, are ignorant and insane. This their practice fully shows. If any thing called

Gospel is announced to them, and leaves them as ignorant of God's righteousness or way of justification as it found them, it cannot be that Gospel formerly proclaimed by the Apostles, for this turned men from darkness or ignorance, to light or knowledge, and imparted to them a full and intelligent assurance of the remission of sins. To be found ignorant, and to remain in ignorance, cannot surely be called a renewal by knowledge, or by the Holy Spirit. We are "*renewed by knowledge*" says Paul; and pardoned or saved "through the bath of regeneration and the renewing of the Holy Spirit," which is synonymous with the phrase, "*bath of water with the word.*" The grand difference between popular immersion, and Christian immersion, or baptism, is this,—the former is predicated on the *word of man*, the latter on the *word of God*. The "faith"(!) of the first class is credulity, that of the second, the belief of testimony. The practice of the former is generally a disgrace to the name of Christian; that of the latter, an "ornament to the doctrine of God our Saviour in all things;" so true is it, that by their fruits they shall be known.

EDITOR.

Knowledge—Ignorance—Religion—Superstition.

To *know* is to perceive with certainty. The five senses convey to the brain impressions of all external objects. These objects are the archetypes or originals, which compose the world without; the impressions their antarchetypes or resemblances which constitute the world within us. The brain acts upon these impressions, as the stomach on the food, or the lungs upon the air according to the law of its organization. When an impression is made upon the retina of the eye, or the tympanum of the ear, the brain instantly takes cognizance thereof, that is, *it perceives*. The following are the laws of perception, in relation to the ear and the eye. Light must first fall upon an object, and then be reflected from that object. Each particle of reflected light must convey a distinct impression from every part of the object presented. These impressions, in the aggregate, must fall exactly upon the retina or expansion of the optic nerve; from whence they must be propagated to the root of the nerves, or that part of the brain prepared for the recognition of light. This may be called the luminous sensorium—the *tablet of all visible objects*. So long as these, delineated with the pencil of light, continue legible, the brain, by setting the tongue in motion, and causing the intonation of the organ of voice, can express its impressions, and so transfer them to the tympanum of its own ear, and to that of others. When these expressions exactly represent the impressions, provided always, that these be exact delineations of the objects, TRUTH is declared; but if the ex-

pressions do not accord with the impressions or these with the objects, then the perceptions are erroneous; and ERROR is manifested. The *motive*, or that which moves the brain to express, constitutes error, simply an error or a *lie*. Substitute sound for light, tympanum and expansion of the auditory for that of the optic nerve, and the laws of light hold good as illustrative of those of sound. That there is a particular part of the brain apportioned to the recognition of light is demonstrable from the fact, that if you hold a light to the ear no light is perceived by the brain; and so, if the ear be deaf, and you fire a cannon before the eye no sound is recognized. We say then, that in the brain there are *auditory* and *luminous* sensoria, each separate and distinct from the other—the one is the *tablet of sound*, the other the *tablet of light*. Every thing that is heard is inscribed on the first by the pencil of sound, and all that is seen on the last by the pencil of light, and so long as the things heard and seen continue legible on these tablets, they are remembered and can be expressed. These *tabular impressions* are, in common language, called the *feelings of the heart*. Hence, an inaccurate impression on the tablet of sound or the tablet of light is a *deception of the heart*; but, as all accurate impressions necessarily produce *conviction* or certainty of perception, so the certain perception of these tabular impressions is called *belief in the heart*. But before this can be known by others to exist, and *before any credit can be given for its existence*, the brain must cause the tongue to express it; which is called *confessing with the mouth*. The *heart* is the great tablet, which is subdivided into *five* lesser tablets. These are the tablets of light, of sound, of smell, of taste, and of touch. The place of these five tablets is the brain; which every physiologist knows to be the centre of all impressions, and the organ from whence all expressions proceed.

Hence, *knowledge* is certain perception of all impressions made upon the "*heart*" or brain. It comprehends an acquaintance with every thing that can be seen, heard, tasted, smelled, or touched. It may be subdivided into two grand departments, namely, *personal* and *literary*, or historical. Personal knowledge comprehends the certain perception of all impressions resulting from our own observation, and consequently is very limited. If we were to receive and act upon nothing but what we had actually witnessed, there would be an end of all enterprise whatever. Historical knowledge has a very wide range indeed; and comprehends the observations of all observers, handed down from one generation to another in *written records* and by monuments, the only certain way by which it can be perpetuated. It also comprehends every thing related to us by our contemporaries.

Historical knowledge is of two kinds, namely, *human* and *divine*. Human historical knowledge relates simply to things irrelative to true religion; divine historical knowledge comprehends all those things of which the Bible treats. Without this kind of knowledge we could know nothing certain of God, Creation, the Fall, Jesus, Redemption, &c. We are indebted to divine history for all the information we possess on these topics. Without history of the most authentic character, we could not know that Jesus was delivered for our offences, that he was raised from the dead for our justification, that his blood cleanses from all sins, that he is the light of the world; in short, we could know nothing at all about him and his religion. These things are not matters of course, because they are not of every day occurrence, and contrary to all experience before and since that time. God, by his Holy Spirit is the author of this history—He is the Great Historian. He made these discoveries to the ancients, and caused them to be recorded for the information of after ages. The history of these divine discoveries is the testimony of **THE TRUTH**; hence all the truth is contained in this history. Hence, in relation to individuals, divine historical knowledge is a *certain perception of the truth*; therefore, he who does not certainly perceive *the truth* is destitute of this knowledge, and therefore *ignorant*. The truth cannot be certainly perceived unless the history or testimony which contains the truth be diligently examined; therefore, he who has not diligently examined the testimony, whatever he may affirm to the contrary, is destitute of the truth which saves the soul.

RELIGION, in the general, may be defined *a system of faith and worship*; so that in this phrase are included the Patriarchal, Mosaic, Christian, and Millennial systems. SUPERSTITION may be defined *a system of credulity and will-worship*; and comprehends all the varieties that chequer the earth, such as Paganism, Mohammedanism, Modern Judaism, Romanism, and Protestantism in all its sectarian forms. **THE CHRISTIAN RELIGION** is based upon *facts attested by God*; superstition upon the *opinions of men*. The author of the Christian Religion is Jehovah—its founders, Jesus and his Apostles; of superstition, the author is the Devil, the lord of the ascendant—Antichrist. The confessors of Jesus Christ are built upon the Apostles and Prophets, Jesus being the foundation corner-stone—the professors of superstition on their frames, feelings, experiences, and opinions of men. For a man to become a confessor of Jesus Christ, that is a Christian or true believer, he must perceive the truth with certainty, which he can only do, by an acquaintance with the writings of the Apostles and Prophets. That a man has perceived the truth with certainty may be known by the ab-

sence of all doubt and uncertainty; and that he has not, may be also known by the presence of these. "*Full assurance of faith*" is characteristic of the *confessor*,—ignorance, doubt, fear, despair and agitation of mind of the *professor*.* The belief of facts testified by Apostles, and Prophets, and confirmed by miracles is *the faith* necessary to make a *confessor*; public opinion upon these, is the true import of the faith, or rather credulity of the professors of superstition of every name and denomination. The very circumstances which lead an Episcopalian, a Romanist, a Presbyterian, a Methodist, and the majority of Baptists to *profess* christianity in America or England, would make them Jews, Pagans, or Mohammedans, if they happened to have been born where these modifications of superstition are the most fashionable. We are convinced of this from observation. These professors are grossly ignorant of the Scriptures or Apostolic testimony, and are utterly unable to give a good reason for what they profess. Ignorance is their grandmother, superstition their mother, scepticism their bosom companion, certain perdition their end. May they avert this by a timely reformation!

Well then, a Christian man from a devotee may be discriminated by a *knowledge and PRACTICE of the truth*. To be perfect in the doctrine of Christ, a perfect knowledge of the truth is necessary. It is not expected that this perfection will be instantly attained; the perfect manhood of the church did not arrive till it was seventy years old, neither will the perfect manhood of the believer in Christ be attained except according to the principles of growth in the wisdom and knowledge of the word of the truth of the Gospel. But a certain perception of certain truths are absolutely necessary before any man can *validly* partake of the institutions or ordinances of the Gospel. And *no knowledge subsequently acquired will supply the deficiency of the knowledge requisite before the ordinances are observed*. "The Lord is a God of knowledge," and he requires to be worshipped according to knowledge, that is, "*in spirit and in truth*." No one can worship him in truth, who does not know the truth. No act of worship, therefore, can be acceptable to him or beneficial to the worshipper which is done ignorantly. Ignorance is compared to darkness—God and knowledge to light; and between light and darkness there is no fellowship. The observance of Gospel ordinances ignorantly is superstition, and

* I distinguish between a *Confessor* and a *Professor*. The former believes in his heart, and *confesses* with his mouth that Jesus is the Christ, and **PRACTISES** IN HIS LIFE, the truth he has confessed; the latter, merely *professes* to believe, and all the world knows, that in these days especially, *profession is not principle*.

one of the abominations of the earth. "WE ARE RENEWED BY KNOWLEDGE," not by ignorance; it is "by the knowledge of him," says Jehovah, "shall my righteous servant (Jesus) justify many." He that is ignorant of the apostolic and prophetic testimony can know nothing certain about this "righteous servant," and therefore, cannot be justified nor renewed by knowledge. A man that does not know for certain that he is saved, is not saved; and if he says he is saved from sin before he has obeyed a single Gospel precept, he lies and contradicts the Scriptures. A first principle of the Gospel, is "*the knowledge of salvation by the remission of sins*"; our position, therefore, is proved. A man cannot believe the Gospel, until he hears or reads it, nor can he then, unless he examines its truth; he must believe it before he can obey it, and if he believes and obeys it, he is conscious of so doing, and he has no *doubts* upon the subject. He knows he is a saved man. Some think that scepticism, or doubting, is necessary to a good christian! But who that knows the truth can accede to such a monstrous proposition?

Let us see the estimation in which knowledge is held by the Holy Spirit. "The lips of knowledge are a precious jewel." The knowledge of the law, the statutes &c. of the Lord, are said to be 'more desirable than gold, yea, than much fine gold; sweeter also than honey and the honey comb.' "The knowledge of the holy is understanding." "Receive knowledge rather than choice gold." Let us hear the Apostle Paul, too, in his prayers for the churches. For the Ephesian confessors, he prays that the Father of glory would give them "the spirit of wisdom and Revelation in the *knowledge* of him; that the *eyes of their understanding being enlightened*, they might *know* what is the hope of his calling, &c. Again 'I bow my knees, praying that you may know the love of Christ which surpasses (human) knowledge.' For the Philippians, he prays that their 'love may abound more and more, with knowledge and with all discretion.' For the Colossians, he requests of God, that they may be filled with the knowledge of his will, in all wisdom and spiritual understanding." On the other hand, the Psalmist says, "so foolish was I, and ignorant, I was as a beast"—"they are all ignorant" says Isaiah, "they are all dumb dogs;"—"if any man be ignorant, let him be ignorant"—"fools hate knowledge," &c.

The amount of knowledge requisite to constitute the observance of the ordinances of the Christian Religion *acceptable* now, is precisely as much as was required of Jews and Gentiles in the Apostles days. When the ancients were immersed, they knew they were buried with Christ, and that when they were raised from the water, they were raised with him through the belief of the strong working of God, who

raised him from the dead; that they *had* put off the old man and his practices, that they *had* put on the new man, who is renewed by knowledge, that they *had been* qualified for a portion of the inheritance of the saints in the light, that they *had been* delivered from the power of darkness, and *had been* translated into the kingdom of his beloved Son, and that they *had* redemption, even the remission of sins. They knew this because these topics were the burden of Apostolic proclamation; and hence, when an Apostle wrote to such, he could appeal to these blessings which they *had* received, called spiritual blessings in the heavenly regions in Christ Jesus, as motives to induce them to preserve to the attainment of the HOPE OF GLORY.

But the surest test of the sufficiency of a man's knowledge and the genuineness of his faith as prerequisites to a valid immersion is *his subsequent walk and conduct*. A man is practising upon himself a most genuine fallacy, if he flatters himself that his faith is *the* faith that justifies, while he is living in conformity to the world, setting his affections upon things on the earth, and fraternizing with the worldlings in their conversation and pursuits. Such a man's faith, if ever it were alive, is dead. There can be no mistake in this matter; for by their fruits you shall know them. Unless such amend their lives, fifty immersions would not wash away their sins. An immersed man, who, instead of bringing forth the peaceable fruits of righteousness, displays the attributes of the worldling, as is almost universally the case, is a mere formallist—a sounding brass and a noisy cymbal.

EDITOR.

A CAMPBELLITE INDEED!

Subjoined is an epistle that illustrates our caption to the life! The writer of it was a Campbellite in spite of his master's teeth. One of the sentiments of the motto of the Christian Baptist is "*assume not the title of leader*"—the Editor repudiates the appellation as an usurpation of the sovereignty of Messiah—yet this inveterate Campbellite "*a Baptist*," acknowledges he sat at the feet of his "leader" Campbell, who was almost with him "all in all." Nay he even made him his mediator between the Lord and himself! What an apostate if ever he knew the truth! Well may he look back on the past of his conduct with fear and trembling, for certainly there can be nothing before him but a fearful looking for of indignation as a punishment for his contumacious hypocrisy. We are happy that the army of *the* faith is free from this atom of corruption; what would we that its ranks were purged of all such Campbellites as this "*Baptist*."

EDITOR.

From the Religious Herald.

VIEWS OF MR. A. CAMPBELL.

DEAR BRO. SANDS,

From a boy, I was desirous of being a Christian, and by the blessing of God, was permitted a few years ago, to enjoy the hopes of the

gospel. I then concluded I had found that inestimable treasure upon which I might rely for permanent bliss, and rejoiced with exceeding great joy. But ah! I was not long permitted to remain in peace. The views of Mr. C. were then making no small stir in the region where I was, and knowing him to be a distinguished man, I thirsted to read his writings. It occurred to me that I ought first to become acquainted with the Bible, and then compare his views with it, instead of carrying the Bible to his writings; but I gave way to my desire. I bought his Christian Baptist, and perused it; and conceiving there was much plausibility in his statements, I was carried far away. The error which he pointed out in various sects, appeared plain; the notion of discarding all human creeds and traditions, of rejecting all men's works and taking the Bible alone as our guide, seemed lovely indeed. And thus sitting at the feet of my leader, I imagined myself to have reached a summit in Christian knowledge from which I might look down on the various sects around me with utter contempt. I was ready for controversy, attacking any and every body who came in my way. Really, Mr. C. was almost with me "all in all." In devotion, I recollect on one occasion that *he was between me and the Lord*, and I used then to pray, perhaps, as often that his life might be preserved, as I do now that his eyes may be opened. Still there were two things, with all my predilections for him, which it was hard for me to swallow; his *rough* treatment of his opponents and the *desire* which he manifested to be *famous* as a reformer. All this time, I enjoyed but little peace of mind, for I was so soured against Christians on account of their supposed ignorance and errors, that I had but little fellowship among them. But as God in his great mercy would have it, I was rebuked by my church, admonished and affectionately labored with by kind brethren. My eyes began to be opened, and the 1st, 2d, and 3d verses of the 3d chapter of Revelations, I became so convinced were applicable to the ungodly notions of Mr. Campbell, that I gave up both him and his writings. Blessed be God, I do hope that I am now entirely delivered of him; and pray that I may never again be entangled in his most dangerous heresy. Since my change, I have had that spiritual enjoyment, to which I was before almost an entire stranger. And although by the great mercy of the Lord, I have had repeated manifestations of my acceptance with him, yet I have often looked back on this part of my conduct, with fear and trembling. In my past life I find many errors, but none I so much regret as the mistake I made in this matter. Dear reader are you in the least degree partial to his peculiarities? Discard them as things which are intended to mar your peace, and carry you from your God and Saviour. Be admonished, be entreated, be warned by one who *feels* much, and who has *suffered* much, to reject with firmness, the notions of this most unfortunate and infatuated man. To deny our experience, and the operations of the Holy Spirit, are most serious matters indeed. May the Lord preserve you and all of his people from these, and all other errors, and may he bring Mr. C. and his adherents to repentance.

A BAPTIST.

June 26th, 1835.

It is likely the next number will be published a few days later than usual, in consequence of my absence from town.

EDITOR.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D. not D. D.

VOL. 2. RICHMOND, Va., SEPTEMBER 1, 1835. No. 5.

RE-IMMERSION.

Baltimore, July 10, 1835.

DEAR BROTHER THOMAS:

I. The last number of the Advocate is before us, containing a letter addressed to the Church in Baltimore, and claims of us some attention, as it contains matters of much interest to the saints and to the world.

II. We, with Christian candor, would notice that part of said letter referring to our manner of receiving members from the Baptist churches, and would acknowledge, in the first place, that the views you have taken of our manner in this respect is correct, *if so be that their views of the Gospel, and induction* into their former associations, accorded with that described by you, as having taken place at Cape May, under the labors of Michael Quin.

III. But we look at this matter in a different light. Those whom we receive from the regular Baptist churches *did on a former occasion believe* the message of salvation *as taught by their preachers*, and having *believed the truth*, they, on their knowledge of the facts, were baptised "into the name of Father, and of the Son, and of the Holy Spirit." Therefore, we conclude (that although this profession was made in the way of *experience*) that their baptism was and is valid, and need not be repeated, although through the neglect, or perhaps the ignorance of their teachers, the profession was not at the time propounded to them. This we do *in order to satisfy ourselves of the ground* on which they stand, and ask them to make to us the confession, not of a fact at that moment apprehended by them only, but of the fact, on which *their whole Christian movements* rested. So in this we do not, as we think, invert the order, but ascertain whether they are and were baptised on the *knowledge* of this *capital fact*, and whether their seeking a place among us, is or is not, bottomed on the conviction, that we are, as a Church of God, built on the foundation which God has laid in Zion, this being the bond of our union.

IV. Again, we do not ask the question on the supposition that the truth has not been previously understood, but because it has not been propounded to the individual. We *suppose that before* their immersion they knew the Lord, although they were, perhaps, unacquainted with the duty of publicly confessing with the mouth, and no doubt were *ignorant of many of the duties, privileges, and blessings* which belonged to them in the new relation, which they had formed, without, no doubt, their being able to decide, to their own satisfaction, whether the forgiveness of sins, through the favor of God, was obtained through faith, repentance, or baptism, or whether that blessing is conferred as the consequence of them all.

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V. You ask us, "Is a Christian built on immersion or on the confession." We answer, on neither of them singly, but in consequence of both, *they are built on Jesus the Rock*. The 3000 first confessed and were immersed, and then were added to those already on the foundation. We conceive this disposes of your second question.

VI. Your third question is, "Is immersion unconnected with belief in the written testimony," &c. We answer, that belief and immersion are both necessary, are both indispensable to the forgiveness, and the application of the blood of Christ, to wash away sins.

VII. Your fourth question is, "Would the Church immerse a man first, and then proceed to convince him that Jesus is the Christ," to which we answer, no.

VIII. Your fifth question is, "If it be necessary to confess, why are they not required to be immersed again in order, &c." to which we answer, that as we have not in the New Testament any information requiring re-immersion, we would rather run the risk of dispensing with a previous public profession, in the way referred to, than legislate in this matter.

IX. Your sixth question is, "Can the ordinances of the kingdom be administered by aliens, beyond the territory of the Great King," &c. Our answer to this question must depend on fixing some data in order to know who should be considered an alien, and what are the boundaries of the territory. In order to understand the bounds of the latter we refer you and the reader, to M. Harbinger, 5 Vol. Extra, page 411, and so far as regard aliens, we would ask, if it should so happen that a person who has truly believed, and conscientiously obeyed the Gospel, by being baptised by one who should prove afterward by his wicked conduct to be an alien, *what would you do in the premises? would you consider this disciple's baptism invalid because the administrator turned out a bad man?* we think you would not—we have no doubt but there are many consistent members in the kingdom who have heard the word, believed, and were baptised by men, who are no ornaments to the cause, and likely should not have a place there. So with regard to those, who from among the Baptists, seek a place among us. We are less anxious to know the character of the baptiser than we are to know the mind of the applicant, and *the ground on which they were baptised*. Moreover we dare not call every one who does not know and see matters as we now do, on the subject of confession and immersion aliens, else, peradventure, we might for the same good reason implicate ourselves for the greater length of time we have made a profession. We knew less at that time than we now do. We would also remark here, that perhaps not one half of the present number now in the reformation, had the question of faith on the Son of God, publicly propounded to them on the eve of their immersion, or understood that *the forgiveness of sins was* the special consequence of obeying. We would humbly ask, What you would do with such? would you call their immersion invalid? would you confine valid baptism to those who have obeyed within the last few years? or, would you renew baptism on every additional accession of knowledge, which the Christian attains to, and should attain to?

X. Our anxiety is not so much as to who inlisted and attested, as it is to know, whether the person is a faithful subject of our King, ready to do all things which the King has commanded, and our con-

fidence will be in proportion to the fruit exhibited. This brings to our mind your application of Eph: v. 26, 27, where we understand you to hint, that the Christian attains to the purity spoken of by Paul, by his immersion, which is only the first step he has taken; *we know that here he receives forgiveness of his past sins*; yet we think that the sanctifying and cleansing referred to there, is the result of a *faithful training in the Church* under the influence of the word and ordinances of the Lord, wisely appointed by himself for that purpose, by adding daily to their knowledge *virtue, &c.* A matter, by the way, which is too seldom taught, and less attended to in the present reformation.

XI. What is the reason that the majority of the churches, even under the eye of our Brother, differs so little from the Baptist churches from which you would not receive members without re-immersion? We fear it is because the proclaimers are much fonder of recruiting and setting down the congregations to hear *sermons*, than they are of training, edifying, and building up the soldiers of the Great King, by placing before them regularly the institutions of his house, not only for their spiritual growth, but for the light of the world. If this had been properly attended to, we think one half of the conversions made for the last ten years, would at this day have outnumbered the present reformation, in efficiency and force, to be wielded against the enemies of our Lord and his cause in the world.

XII. It will not be asked in the great day of accounts, who enlisted you, or how much you knew of the blessing you were to enjoy, and of the bounty of the King at the time of your enlistment. It will be rather, have you been a good soldier all through, have you obeyed me at all costs, have you acknowledged me, defended my cause in good and evil report, have you been kind to your feeble companions in their distresses after my example, have you, according to your opportunities and ability, taught them my will, and have you, by your counsel and your example, encouraged them to do it faithfully?

XIII. If you would *re-baptize* every one who knows less of the "one faith, one Lord, and one baptism" than you now do, it might so happen (for who is perfect in knowledge) that some years hence, some disciples may excel your present knowledge, and call on you to submit a second time to immersion, and in this way, we would, instead of the *one baptism*, have every one who is diligent in acquiring knowledge, immersed every year.

XIV. Thus, Dear Brother, we have noticed the matters in your letter, which we deemed most material. What we have said is honestly said, and trust will be received by those in kindness for what they are worth, even by those who may differ with us. We would not willingly give offence to any one. We wish all who name the name of Jesus to regulate their course in all things by the *Book*—praying that you and the whole family of God may enjoy favor, mercy, and peace always.

Yours, in the good hope,

WILLIAM CARMAN, } Rulers of the
CHAS. FARQUHARSON, } Church in
HUGH BELL, } Baltimore.

REMARKS.

Our letter to the Rulers of the Church in Baltimore, and their reply is now before our readers. They will be able to judge of the merits or demerits of both documents. For my own part I confess, that I remain unconvinced of the propriety; that is, of the scripturality of the views contained in the rejoinder of our highly esteemed and beloved brethren who have subscribed the foregoing epistle. I shall, therefore, submit a few observations upon the subject, in the same fraternal spirit as they have exemplified.

First, then, I cannot refrain from expressing great surprise at the declaration contained in the second paragraph of this letter, that they would only require a confession from such converts as Michael Quin's. Indeed, from the whole of this document, I perceive that no case is supposed to exist, in which re-immersion would be required. I admit that confession and baptism are used in scripture synonymously, but for this simple and cogent reason, that no one was ever admitted to baptism who did not confess with his tongue that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 11. That confession and baptism are used interchangeably, I freely admit, for Paul says, "If you shall openly confess with your mouth, that Jesus is Lord, and believe with your heart, that God raised him from the dead, you shall be saved. Because with the heart man believes to justification; and with the mouth confession is made to salvation." Rom. x. 9. Now in this quotation baptism is not literally expressed; but, reverting to the commission, we know that the Apostles were commanded to announce belief and baptism for salvation or pardon; whatever variation of phraseology, therefore, we may meet with, being assured that they preached but *one way of salvation*, we are certain that the terms stand for one and the same thing, and that believing with the heart, and confessing with the mouth, *were*, in the Apostles' days, synonymous with believing and being baptised. But this admission does not supersede the necessity of confessing with the tongue the Lord Jesus, it only places its importance in a stronger light. Now, in respect to Michael Quin's converts, it would have been utterly impossible for them to have confessed that Jesus Christ is Lord, in the Apostolic sense—and why? Because they were ignorant of the testimony necessary to establish this truth. I grant, had they been asked if they believed it, they might have said yes; but in so doing they would have lied, for "no one can declare Jesus Lord, except by the Holy Spirit;" that is, except by a belief of the testimony given by the Holy Spirit to substantiate that truth. Remember that one of the very first principles contended for by us is that *faith is the belief of testimony, and that without testimony there can be no faith*. But what becomes of the principle, if we admit that Michael Quin's novices were believers, seeing that the word of God had not been explained to them, no facts stated, nor any apostolic or prophetic testimony given to sustain them? It was impossible for them to believe in their hearts, that God had raised Jesus from the dead, without evidence of the fact. This fact is so astounding, that in apostolic times, even signs, wonders, divers miracles, and distributions of the Holy Spirit were exhibited for its confirmation. God knew that men would not believe, nay, could not credit such a proposition without the strongest testimony, therefore, he vouchsafed it, but now it appears that men can believe this same fact without any evidence

at all! We, however, affirm, without fear of confutation, that there are very few who *say* they believe it, have the least faith in it; for, if they did, they would produce fruits of a very different character to what they do. From these premises Michael's converts are not believers, their immersion, therefore, is invalid; and a confession with the mouth *now* on their part without a re-immersion would leave them in the state of unbaptised persons. They would stand in the same relation to Jesus Christ as a lover to his Dulcinea—unmarried, and therefore, without right or title to any of the privileges, immunities, or blessings, consequent upon the matrimonial alliance. They may express great affection for Him, but they must be married to Him before their profession could or would be reciprocated. To this it may be objected, however, that a person may be married to another without loving; they are, nevertheless married, and become mutually seized of each other's goods, chattels and effects. This is true, and assuredly holds good among men; but no such marriage can take place validly between Christ and such a person. If a man be married to the Bridegroom from such selfish motives as these, he will find himself deceived when the day of reckoning comes. It must be an unfeigned belief in the attributes of the Lamb, working by love, that will alone succeed in putting an immersed person in possession of the estate, called the incorruptible inheritance.

Our sovereign Lord the King is too generally regarded as a mere scape-goat from damnation, instead of the leader of many sons to glory. The design of the religion of which he is the Alpha and Omega has been most egregiously mistaken. It was instituted for the purpose of taking from among the Gentiles a people for his name. Not by compulsion but willingly; so that as many as are disposed for eternal life may receive it on certain conditions. It offers eternal life to all that hear its invitations, and to none else. It is not addressed to idiots, infants, death-bed sinners, or the insane; it is offered to none who are not in a situation to understand and obey it. It is an intelligent affair—an affair of knowledge and obedience: it is an institution, first to purify the aspirants to immortality, and then to train them up as citizens of the Third Heaven or Paradise of God. Rev. xxi. 22. It sets forth the most bewitching inducements—the most seductive allurements, as motives to incite men to obey God *from a principle of love*. Hence, in all the proclamations of the good news recorded in the Sacred Writings, we find no effort made to terrify men into obedience, which, when resulting from fear, is the obedience of slaves and not of sons. On the contrary God is represented as a God of love, full of philanthropy to our race, and developing his beneficent plans for our eternal good. Mankind are naturally mortal, and, but for God's interposition, generation after generation would have perished, and that forever. But "Jesus Christ has vanquished death, and brought life and incorruptibility to light by the Gospel," so that a part of our animal race will be raised to the enjoyment of never-ending felicity according to the terms presented. We say then, that none of those, to whom something called Gospel has been addressed, whose fears have been appealed to, and to whom salvation from hell has been preached, instead of immediate pardon, perfect and complete, and the joys of the eternal state—none of them, we say, if this be all they have heard, have ever been greeted with the glad tidings of great joy. The converts of such

preachers, are the blind led by the blind—they are the faithless professors of this age, immersed indeed, but who, unless they reform, and cordially and understandingly embrace the ancient faith, will never taste of those blessings which come by believing and being baptised, and persevering in well doing according to the principles of Apostolic truth.

It is not "views of the Gospel," but genuine fruits we look for, as evincing the nature of a professor's faith. The fruits developed in Michael Quin's novices are spurious, their faith consequently is counterfeit; even therefore, if they confessed and were immersed, they would need first to be instructed in the way of the Lord, and immersed again, ere their Christianity would be preferable to that of the Patriarch of Constantinople. We proceed now to the third paragraph.

III. We have seen that "the message of salvation as taught by their (the Baptists') preachers" generally, is not the true message of God to man. That the preachers stumble upon it sometimes we do not deny; but then it unfortunately happens, that what they affirm to-day, they contradict to-morrow. If those, however, whom our brethren receive at Baltimore "believed the truth, and on a knowledge thereof were immersed" concerning them, indeed, there is no controversy between us. Certainly their immersion need not be repeated. But we would inquire, how many believers of the truth are to be found among Baptist Churches at this era of the Apostacy? If we may judge of Maryland by Virginia, I fear the number will be found to be very, very small. "The ignorance of their teachers" in the Scriptures is proverbial, and so is their own, by what means, therefore, are they to know the truth? *He that shall believe and be baptised shall be saved*—believe what, and what is it to be baptised? *Ans.* Believe without testimony that God *has* pardoned them or profess to have obtained a hope—and then a mere immersion in water "in the name of the Trinity!" This is the Gospel of the day, but not the Gospel of Christ—such a Gospel will save no man from sin.

IV. Our brethren, "suppose that before their immersion the candidates for admission among them knew the Lord." In such times as these, while we are laboring, too, to restore the ancient faith, should we rest in *suppositions*? Again, can a person who has heard the Gospel be ignorant of the privileges, and blessings attached to it? The question is not if they can logically determine whether pardon comes through Faith, Repentance, or Baptism (though they ought to be able to say that it comes by the death of Jesus and is enjoyed by obedience to the faith)—the question is, can a person believe the Gospel and obey it, and not have a full and intelligent assurance of pardon? I answer, no. He that *says* he believes and is baptised, and yet doubts, is a sceptic and not a Christian.

VIII. As an instance of re-immersion we refer to Acts xix. which, as to the principle we contend for, is quite in point. Our argument is this, that the *premises upon which an immersion is predicated characterizes the immersion, and that if these premises do not harmonize with those laid down in the Scriptures of truth, the immersion is not Christian immersion or baptism.* The twelve disciples of John were re-immersed for this very cause, because the immersion with which they had been baptised was predicated upon the prospective faith, that the Messiah was at hand, instead of upon the belief that he had come, that Jesus was that Messiah, that he had suffered death for our offences, and had been raised again for our justification. When they were re-immersed upon the right premises they could then receive the gifts of the Spirit, which they could not do before, as there was no such promise in connexion with John's baptism.

The premises of the immersion of the Baptist denomination are, in almost all cases unscriptural and antichristian. It immerses its disciples upon the declaration of falsehoods—thus a man will profess to have seen a bright light at mid-day, and to have heard a voice, saying "thy sins are forgiven thee." Now, if this experience be true, the Scriptures must be false, for they teach, we must believe and be baptised for pardon; but if these be true, then the experience is false, and the man is immersed into a lie, in the name of the Father, &c. which is awful to reflect upon. Thousands have been immersed into this and similar lies; shall we say then, that a subsequent confession will render such an immersion a valid baptism? It may be Baptist baptism, but it is not Christian immersion. Such Baptists must be immersed on very different premises before they can rejoice in sins forgiven, or glory in the hope of eternal life.

IX. I see no difficulty in determining who are *aliens*. There are but two classes among mankind as related to the reign of heaven, these are citizens and aliens. All men must belong to the one or the other. Paul stiles himself and the Philippian brethren, "Citizens of Heaven;" all, therefore, who have not "confessed with the tongue, that Jesus is Lord to the glory of God the Father," and "believed in their heart that He has raised him from the dead," *in the way they did*, are not "fellow-citizens" with them, and therefore, aliens. To be fellow-citizens with Paul, we must have the same *faith*, confess the same *Lord*, be buried in the same *immersion*, and have the same *hope* as he. I imagine I hear some "charitable" reader exclaim, "how hard, how monstrously uncharitable; who then can be saved!" Let Jesus reply, "Many are called but few chosen"—"Strait is the gate of life; narrow the way leading thither; and few are they who find it!"—"By their fruits you shall discover them!"—"Not every one who says to me, Master, Master, shall enter into the kingdom of heaven; but he that does the will of my Father who is in heaven."

As to the word *territory* in my sixth query, that is not strictly applicable to this dispensation; I ought rather to have said, beyond *the limits* of the assembly of the King. It would perhaps be better expressed by simply saying, "Can the ordinances of the kingdom be administered by aliens." The reference to the Extra is not satisfactory. It is a hazardous affair to set one's judgment in opposition to such a giant as our beloved Bro. Campbell; but in this instance I cannot help it. He says, "The whole earth is the present territory of the kingdom of heaven;"—but this is contrary to fact. China, India, the Mohammedan countries, Europe, Africa, and America are all the territorial and actual possessions of the ruler of the darkness of the world. Jesus does not possess a foot of land that owns his undisputed sway. He *will* possess all these countries, but he will have to conquer them first; and *then* it will truly be said, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." The 24th Psalm, of which this is a quotation, applies to the Lord's triumphant entry into Jerusalem at his second advent; when they shall say, "Blessed is he that comes in the name of the Lord."

A person's bad conduct subsequently to his naturalization does not make him an alien in the foregoing sense, though it will so disfranchise him that he will never enjoy eternal life, unless he reform. To put the question in a clearer light I would say, Is the immersion of, or by an Episcopalian, Presbyterian, or Methodist priest, upon their premises, a valid baptism? The question is put, because there are some persons among the "reformers" who were immersed into Methodism, &c. These certainly are not citizens. As a matter of right, these sectaries have no

more right to administer immersion, than an alien has to administer the laws of these States; and as a matter of reason, I should say there would be no more validity in such an administration, than there would if one alien were to pretend to naturalize another according to the forms of law made and provided for the purpose under the Constitution of the United States of America. The church is "the pillar and support of the truth;" she it is that delegates members of her own body to administer ordinances; if an alien may administer immersion, why may he not break the loaf and preside over the worship of the congregation? Although I admit that the administrator imparts no virtue to an ordinance, yet I am not so sure that he does not detract from it. Can an impure person administer a purifying institution? When I abstract these premises from their consequent I see no difficulty, but when I regard them in relation to their consequences I am perplexed. Such is the horrible state of things superinduced by the apostacy.

Brethren, never mind implicating yourselves, if such an implication should result from the discovery, that for the greater length of time you have made a profession you have been in error. I would not confine valid immersion to those who have obeyed within the last few years, though I believe there are comparatively few that are valid; I will not judge this matter, I will leave it to Him who will do right. My efforts relate to my own generation; there is work enough in relation to this for me to do. My position in relation to knowledge has been mistaken. I do not suppose that a man is to have all knowledge of the Christian Religion before he is immersed; if this were so, how could he *add* to his courage knowledge, &c.? But I do expect him to know the Gospel before he can obey it, so as to be "renewed by knowledge." No fear of annual immersions if the subject is properly baptised. I would re-baptize no one, though I would willingly re-immerser nine-tenths of the "reformers" who have left the Baptists; provided, always, they presented themselves with a purer fruit-bearing and love-working faith than they had before. The reader must discriminate between being immersed in ignorance of the *Gospel*, and in ignorance of the knowledge of the *Christian Religion* in all its parts. We contend for the re-immersion of the former, not of the latter.

X. I differ from our beloved brethren in their view of Ephes. v. 26, 27. It is clear to my mind, from all Paul's writings, that he teaches, that as soon as a person is subjected to the influence of the "bath of water with the word," he is wholly sanctified, and cleansed, having neither spot, wrinkle, nor any such thing, that he is holy and without blemish; as free from actual transgressions as a child unborn. "You" Colossians, "who were dead on account of trespasses, he has made alive together with Him, having forgiven you *all* trespasses;" now, if, when "by baptism we are raised with Christ, through the belief of the strong working of God, who raised him from the dead," God has forgiven us *all* trespasses, and we stand in his presence clothed with the righteousness of our Lord, surely at that time we are holy, unblameable, and unreprieveable in his esteem. I know some suppose we can hardly draw a breath without sinning; but the Scriptures do not teach this. They call on disciples to live pure, and holy, and sinless lives; and this they would not do, unless we could do what they require. Every sin that a man commits is without the body, for "sin is the transgression of law," and where there is no law there is no sin—it is an overt act—it is as possible, therefore, for a citizen of heaven to keep all the ordinances and commandments of the Lord blameless, as it is for a citizen of these States to live in obedience to the laws;

that professors do not, is certain; but that it is possible I am sure. The interval of a believer's life, from his being raised with Christ by baptism till the day of his death, is not allotted for the purpose of making him holier, purer, or more acceptable to God than he was immediately after his birth into the kingdom—but is designed to give him an opportunity of proving his fitness for the enjoyment of that state of glory to which he is called; so that he will be put into the possession of eternal life—of glory, honor, and immortality if he persevere in well doing:—if he "fly the track," then, though baptised and pardoned, affliction and sore distress alone await him. "Save yourselves by your perseverance." The "virtue" that Peter exhorts us to add to our faith, is fortitude in the Christian warfare, and not morality; for in every good Christian that is presupposed. "Add to your faith, courage; to courage, knowledge, &c." However, I agree with our brethren, that moral goodness or virtue, might be more attended to by the teachers, and be taught in this age with great advantage on all hands. There must be more practice and less theorizing than hitherto. We must be not only hearers, but doers of the truth; and in so doing we shall be happy. EDITOR.

INCIDENTS OF A TOUR.

(Concluded from page 57.)

Our next appointment was at Paineville, Amelia. It was intended to hold meeting here, three days. For the time of the year the weather was very cold and wet on the first and second days, but cleared off, on the Lord's Day, so that we had a very good audience. Like all the assemblies we are accustomed to address, it was composed of sectaries and unbelievers who have honesty enough not to profess what they do not understand. These, though they admit our premises, and acknowledge our conclusions to be just, evade our persuasives to obedience, because they do not believe the Bible contains a revelation from God. Could they admit this, they confess that what we contend for and set forth, is accordant with the written testimony. The unbelievers are great stumbling blocks in the way of sectarians; for some of them know more of what is in the Bible than professors themselves; so that when they affirm, the infidel meets them with an objection that it cannot be so, for it is not so written. This staggers them, infidelity triumphs, and contemns a system, whose glory seems to be the ignorance of its votaries. These cases crossed us every now and then; illustrating the remark, that superstition is the offspring of ignorance, and begets infidelity, which recoils upon its parent and destroys her. Sectarianism, being based in ignorance, is but another name for superstition; it is the prolific parent of infidelity and atheism, which are overspreading the land in every direction. Our sectarian hearers soon get exceedingly mad against us (which is unwise at best;) for we cannot utter a Bible truth without striking a blow at some darling speculation or other. We found this especially the case; for the subjects we descanted upon led us to maintain but "one Lord, one faith, ONE BAPTISM," that there was no other way of acceptance with God, than in the written record, which requires every *believer* to be immersed for the remission of his sins, that no one, who has not been baptised into Christ, is an heir of eternal life, and that no heir will attain to it unless he walk worthy of his vocation. These truths present a most uncharitable aspect to those, who would be more merciful than God, and save all men by a *sincerity of opinion*. But as we stand up before the people to instruct not to amuse them, to expose error not to palliate it, to pull down tradition not to build it up, we have the honor of being very obnoxious

to the most superficial, ignorant, and tradition-loving part of our audiences. These go away venting their reproaches upon our harshness, and severity, while the intelligent acknowledge the justness of our reasonings and visit us again that they may hear more of these matters. We discoursed on the absolute necessity of being "born of water and of the Spirit" in order to admission into the kingdom of God. Our last address was founded on the 2 Thess. ii. We expounded this chapter throughout, traced the apostacy in all its chief ramifications, and showed by demonstration, that all antichristendom, both Protestant and Papal, is under a "strong delusion" sent from God, that they might "believe a lie," because they obey not the truth, but take pleasure in iniquity. We urged the existence of the apostacy as one of the strongest proofs of the truth of the religion of Jesus. It especially proves Paul's pretensions to be a prophet, and to have received divine communications from Jesus, for none but the Holy Spirit given by Jesus could foreshow with such accuracy what should be, has been, and is fulfilling under our own eyes. All that Paul says, therefore, concerning the resurrection of Jesus is credible; for God never would have given his Holy Spirit to a liar in his name. Our efforts at this meeting we learn have had the effect of making the sectarists more hostile, the unbelievers more favorably inclined to the truth, and the assemblies of the brethren more numerously attended. The Christians in Paineville have only to "walk as becometh saints," and they cannot fail of making a permanent impression on the public mind. This, we trust, they will make it their meat and drink to do, for the love, the honor, the glory of the Great King.

From Paineville we journeyed to Sandy River Church, Prince Edward, where we addressed an attentive audience from Hebrews, upon the importance of attending to the things spoken by Jehovah "in the last days" by the Son; and that we ought to be contented with nothing less than a "thus it is written" for all our religious practices. *We have no right to do any thing in connexion with the religion of Jesus Christ which is not authorized either by the precepts or examples of the Apostles whom Jesus empowered to give laws to believers.* We urged the necessity of giving earnest heed to the things they read, lest at any time they should let them slip. For if the word spoken by angels (the law) was firm, and every transgression and disobedience received a just retribution, how shall we, Christians, escape if we neglect so great salvation? Which beginning to be spoken by the Lord (Jesus) was confirmed by the Apostles who heard him; God also bearing witness, both by signs and wonders, and divers miracles, and distributions of the Holy Spirit, which he enabled both Jesus and his Apostles to perform, according to his own pleasure. Heb. ii. 1.

Being within ten miles of Farmville, and desiring to see the town, we directed our course thither. Brethren Walthal, Wilson, and Arvin accompanied me. We arrived at the place about sun-set. The town is seated upon the Appomattox, contains about 1000 inhabitants, and appears to be thriving as regards commercial affairs. The citizens appear to be an intelligent class of people in all things but the religion of Jesus Christ, of which, from the facts before me, I am sorry to say, they know little or nothing. The population of Farmville is divided into Presbyterians, Methodists, and sceptics. There are but three immersed white persons in the place. It was not my intention to speak here, supposing that no place or audience could be obtained. The brethren, however, undertook to obtain both if I would address the citizens. Of course I consented. The dining room of the tavern was provided, and we were agreeably

disappointed at having an audience of ladies and gentlemen that filled the room, which was large. Some of the citizens were too blinded by prejudice to come within the sound of our voice; it was quite enough to hint that "he's a Campbellite" to scare them like panic stricken sheep before the wolf! But we are happy to say, for the honor of Farmville, that all its inhabitants are not such chicken-hearted folk. We addressed them about two hours, on *the Gospel*, and *the religion of Jesus Christ*. They were remarkably attentive; and, as far as I could learn, as well satisfied as could be expected; saving my supposed want of "charity!" forgetting that it is the very climax of charity to tell men the truth at the risk of their displeasure. "The strange things" we brought to their ears were the subject of much conversation in the tobacco markets on the morrow. As might be expected, various and opposite opinions were formed; the truth, however, that was sown, will yet, we trust, bring forth fruit to maturity. If what they heard is true (and we firmly believe it is) their condition is perilous; if false, there is no true Gospel or religion in the world; for what we contend for is the *only true way of the Lord God extant*. This is our offence, here is the stone of stumbling, to *avor* this, is the high crime and misdemeanor, which makes us obnoxious to this generation of will-worshippers. It is nevertheless true, and therefore, we stand or fall with its veracity.

On the morrow, we left Farmville for Charlotte Court House. On our way we paid a visit to Prince Edward Court House, Hampden-Sydney College, and the Seminary. These are the head quarters of the Presbyterian philosophy in these parts. It was the vacation; but few academicians, therefore, were to be seen. If we had been on a tour in search of professors, whose sole purpose was the propagation of THE FAITH exhibited in the Apostolic writings, this Seminary, of all places, is the very last we should have visited. Here may be found, "the wise man, the scribe, the disputers of this world"—but this "seat of learning" would be degraded in the estimation of its own sect and the world, if "the wisdom of the world" were not instilled into its sons—if they were not as familiar with the amours and battles of the gods and goddesses of ancient times as the infidel; or if it were the asylum of the powerless, the ignoble, and the despised. But, on the contrary, had we been in search of "apostates from the faith" (if they can be called apostates who never knew the truth,) dealers in "profane and old wives' fables," "men destitute of the truth," "who reckon gain to be godliness," "captivators of silly women laden with sins," "slaves of corruption," "false teachers," "merchandizers of the people's souls, through covetousness, by fictitious tales," &c.—here is one of the fountain heads, to which we should have made appeal. The pride of these seminarians—or embryo-leaders of the people, we are informed is considerable; and that whatever the humility or amiability of the candidate for admission, the "vain philosophy" taught in this factory of priests soon corrupts his modesty, and transmutes him into a son of Belial. This is a necessary consequence of a false religion. The next time we journey this way, we shall pay the citizens in this neighborhood a visit.

About sun-set we arrived at Charlotte Court House. We put up at Capt. Smith's, a very worthy citizen of Marysville. The population of this village is about 200. It is pleasantly situated, and commands a very extensive view. There are two "Churches" and the Court House; the one a Baptist and the other a Presbyterian. This used to be the head quarters of Mr. Clopton, of "orthodox" renown; it is now those of Mr. Mason, formerly the agent and enthusiastic admirer of Alexander Camp-

bell when "Pastor of the Church at Petersburg;" but now one of his most bitter opponents. The reason of this is well known to himself, and to his brethren at Petersburg. He can detail the influence exercised over his youthful mind by the Baptist clergy of Richmond; he knows well the tergiversation of which he was guilty; and he can tell what overtures he made when he contemplated the desertion of his sect. This "Reverend Clergyman" is he, who, when in Richmond, threatened with excommunication the man of his flock who should read the writings of him for whom he was formerly an agent! Matthew Webber and others can refresh his memory as to the contempt they avowed to his face for his effrontery; and he can himself testify the vexation he expressed at being so much hampered by the "Campbellites," as he calls them. *We are informed*, that this divine is a pluralist of no ordinary calibre, and that he visits six congregations once in six weeks, at the rate of one hundred dollars each; which is about eight visits per year to each, at twelve dollars a visit. Added to this we learn, some, or all of them, have purchased a glebe at Marysville, for which they are to give six hundred dollars. Mr. M. we are told, wanted the glebe and parsonage to be made over to him in fee simple; but the laity in this place have not quite lost all prudence and understanding, so that Mr. M. holds it upon the tenure of good behaviour. Very much to our surprise, when upon this tour we learned, that the Baptist congregations rarely had public worship more than once a month; and that only when visited by a preacher. On the other three Sundays some of them employed themselves in teaching Sunday schools. No preacher, no worship! what an awful state of things. Congregations of people calling themselves Christians, with the Scriptures within reach, and yet cannot worship the Father, through the Son, according to the instructions of the Holy Spirit recorded in the New Testament! "Christian Churches," and yet do not obey a single precept, nor follow a single example of Jesus and his holy Apostles! Can they not pray together without a preacher, can they not make supplications, intercessions, and thanksgivings for themselves and for all men; that they may lead a quiet and peaceable life in all godliness and honesty, without a "divine!" Can they not read the Scriptures, praise God, and commemorate his death and resurrection, without the aid of the clergy, the miserable comforters of the age! Oh to what a pass have "Christians" come! that all the homage they pay to God must be done by proxy! We hesitate not to say, that the Baptist Churches have no right to the title of Churches of Jesus Christ; inasmuch as they do not obey a single law of the King. Pretty subjects of a King, indeed, are they who do not obey his will in a single particular! Subjects! no, rather call them rebels, who have set at defiance the precepts and ordinances of the Lord's Anointed.

Unfortunately for our meeting, in one sense, though, perhaps fortunately in another, the two days we remained in this neighborhood were muster days for training the officers of the county militia. Never did I feel so convincingly the incompatibility of the drum and fife and all their accompaniments with the affairs of the Christian religion. The effect is most dissipating and discordant with all those high and noble feelings which the knowledge of the Gospel inspires. Never did Jesus intend his institutions to locate themselves amid the din of arms, the clangor of trumpets, and the roll of the drum; much less to be the spectators, in the persons of their "administrators" and disciples, of human slaughter by the thunder and lightning of war. The Colonel of the regiment very politely shortened the drill for the accommodation of the citizens; who assembled in good numbers in the Court House. We addressed them

on the subject of Paul's visit to the synagogue of the Jews in Thessalonica; in order to explain to them, how it was the disciples of that city were *in* God the Father and *in* the Lord Jesus Christ. This gave us an opportunity of opening and alleging from the Scriptures, that the Messiah must needs have been a sufferer, that he must rise from the dead, that Jesus was that suffering and risen Messiah, and that remission of sins could be obtained alone through his name. "Whosoever calls upon the name of the Lord shall be saved." We showed, that the way to call upon his name, was to be buried with him in baptism, praying that he would ratify in heaven, what had been done on earth for the remission of sins, according to his promise. Next day we spoke from Matt. xvi. 13-19. This led us to discuss the good confession, which every one must make, before his immersion can put him on the Rock; the means we possessed of judging true from spurious churches—the fact of Peter being appointed the revealer of the great secret in connexion with binding and unloosing men from their sins—*when* he made this secret known; *where* he did so; what the revelation was when it was announced to believers—REFORM and BE IMMersed IN THE NAME of Jesus Christ FOR THE REMISSION OF SINS. Acts ii. 38. That this declaration was the same he made to 5000 believing Jews a few days after—"Reform and BE CONVERTED that your SINS MAY BE BLOTTED OUT." That no one was *converted* in the Scripture or New Testament sense, who had not, from an examination of the testimony, been induced to *confess* with their mouths, as well as *believe* in their hearts, that Jesus is the Christ and rose again, and to be *immersed* into the name of the Father, Son, and Holy Spirit: that such an *immersed confessor*, and such alone was converted. There were a Presbyterian clergyman and two seminarians present; they sat it, for about an hour, but could hold out no longer. Now, was this consistent? Do not these gentlemen profess to be the "called and sent ambassadors of Jesus Christ?" Were they not recreant to their Master's cause, then, in leaving me in possession of the ears of the people? If I was stating what was false, ought they not to have remained, and after I had done, stood forth and have shown the people where I was misleading them? Even if the *transformed Angel of Light* were their Master, they should have staid and opposed me, for, if the Presbyterian philosophy they teach be his doctrine, I was undermining it, and consequently attacking their Master. *Querv.* Do these shepherds deserve the support of the people, seeing that when the wolf makes his appearance they decamp, and leave the sheep to his mercy? Let the people consider this.

I know, that a strong impression was made on some who heard the Word explained. I could mention some of Mr. Mason's flock. One admitted fully that what he had heard was according to Scripture, but declared I was "no Campbellite!" This is the very thing we maintain. There are "Campbellites," but there are thousands among us who are not. The true Campbellites are such men as Messrs. Mason and Ryland, and those who run after Brother Campbell, to *hear* him preach, but *do* not what he advises. Bro. C. publishes *the* Gospel, and those who obey it, from the love of the truth, are not his followers. Campbellites are those who talk about truth, but do not practice it. With such we desire no fellowship, and we are persuaded that Bro. C. himself would be heartily ashamed of them. Another of Mr. M's flock, said he had heard a good deal about "Campbellism," but he was satisfied he had been misinformed; that he should examine the Scriptures for himself and see if these things were so; and if he found he had been in error, he would renounce it and obey the truth. There was a nobility of mind about this highly to be com-

mended. Others offered us money; but this was respectfully refused; for, as we observed, the world had been paying long enough for religion to no purpose, and that it was high time now, that it should be offered them without money and without price. It is the duty of the church to bear all expenses. Others offered us their hospitality, and among these our worthy host, Capt. Smith, who said that his house and the Court House were open to us, whenever we came that way. We had a little altercation with the Captain—who refused to accept any equivalent for myself and horse. I told him, I was not a clergyman, and therefore, claimed no privileges over any other traveller; hence, I begged him to say how much was due to him, that I might pay him. But my expostulation was ineffectual, and therefore, I remain his debtor.

One difficulty in the way of the citizens at Marysville was the fact of my addressing them, without the preliminaries of prayer and singing. I told them, that as an advocate for Apostolic Christianity I could not consent to any practice not sanctioned by the Apostles. That my duty was clear; that when I went to a Forum or Court House to speak concerning Jesus Christ and his religion, it became me to examine how Paul and the other Apostles acted upon such an occasion. That I had done this, and found that "he *reasoned* in the Forum daily, with those that met with him." Acts xviii. 18, and that there "he declared the good news concerning Jesus and the resurrection." I do not find, although accompanied with ever so many brethren, that he took a hymn book out of his pocket and began singing a song like a wandering ballad singer, and then "affected to pray standing in the assemblies and at the corners of the streets." Suppose they were to send a servant with some good intelligence to a friend, would they not think it very absurd if that servant refused to deliver the word, unless he first fell on his knees, and prayed that his absent master would accompany the joyful message of which he was the bearer with his powerful influence over his friend to compel him to receive it? Certainly; yet such was the insane practice of the age! They pray God to bless his word or message, as if it were not already blessed, nay, full of the greatest blessings? The Apostles did not do so, therefore, neither shall I; for they exhort us to "be imitators of them."

From Marysville we returned to Jetersville, Amelia, where we addressed a good congregation of the citizens on the subject—*The Holy Spirit the preceptor of the Christian Institution*. We showed that he taught this divine science in the way most customary among men in relation to human science—*by a book*; called the Bible. That the Holy Spirit was the author of this book, which was written by men called *Prophets* and *Apostles*; who acted as amanuenses or recording secretaries. Peter informs us this, and Jesus himself said he would provide scribes for the purpose. These scribes were led into all the truth, and all that they had seen and heard was brought to their remembrance. The divine communications in the book might be called the testimony of God concerning Jesus Christ. That the *scrutiny* of this testimony, and a conviction that it is true, is *faith*; and that faith so operated is the Lord's "putting his laws into our minds, and inscribing them on our hearts;" that it was in this way, by the testimony of the Holy Spirit, written or spoken, that the world is "convinced of sin, of righteousness, and of judgment;" and that he who believes *what is written*, and obeys, may say with the Apostle, "We are built on the testimony of Apostles and Prophets, Jesus Christ himself being the foundation corner stone." *Faith*, then, results from the *examination* of testimony; not an infusion, and therefore, not wrought in the heart by any supernatural and undefinable process. Those

who profess to have been the subjects of this process are *credulous*, and their theological system *superstition*.

On our return to Richmond we passed through Petersburg. A brief interview with two or three of the brethren was all we had time to effect. In Petersburg, superstition reigns triumphant. The brethren are scattered, so that in the whole city there exists not a congregation that worships God in spirit and in truth. We urged upon a brother the importance, the indispensable necessity of Christians meeting together every first day of the week to break bread; to do it, if it were only himself and wife, rather than mingle in the will-worship of the day. As to the reproach cast upon them by the devotees, they ought to esteem it an honor. Brethren, well-doing consists in doing the will of God, and it is his will that you should do as Jesus commanded the Apostles to teach the believers in their day to do. Duty did I say, nay, rather, it is your privilege in the midst of a wicked and adulterous generation, to serve God according to his appointments. Do you expect eternal life? And do you expect to attain to it, while you live knowingly in disobedience to his laws? If the finger of scorn be pointed at you, if you be derided, ought you not rather to rejoice that you are counted worthy to suffer shame for the sake of Him who was bitterly reviled even by thieves while suffering in behalf of our race? What is poor mortal man of time, that you should regard him; are not the frowns of the judge of the living and the dead more to be feared than his, whose breath is in his nostrils? Awake up, then, as you ought. The Church of Baltimore was once reduced to five, but now numbers upwards of 160. Take encouragement from this; for where two or three only meet together in the name of Jesus will he be in their midst, and that to bless them; especially if they meet to show forth his death and suffering.

EDITOR.

NEW TRANSLATION OF ISAIAH, CHAP. XVIII.

"This is one of the most obscure prophecies," says Bishop Lowth, "in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent; are all obscure and doubtful." The learned translator seems to have quite misapprehended the general meaning of this prophecy.

As to the English reader the wrong translation of the first word in the prophecy, and the addition of the word *saying*, in the second verse, have proved fatal to the right understanding of the whole of it. *Hevi* is a participle of calling to, and in this place it should be so understood. *Hol the land shadowing with wings!* The prophet is calling to some country. But the King's translators understood it as a participle of threatening, and have rendered it *Wo to the land shadowing with wings*, which gives an entirely wrong turn to the prophecy: for instead of a denunciation against the shadowing nation, here is a call to some people, who are to be the protectors of the Jews (of which protection *shadowing with wings* is the Scripture metaphor) to go with God's message of mercy to them, that is, to assist them in returning from their dispersions, and in recovering their own land; and this nation is described as situated *beyond the rivers of Cush*.

To the late Bishop of Rochester, the lovers of Biblical studies are indebted for the best translation and interpretation of this short but interesting chapter, which is extant in our language or any other.

The Bishop sets out by observing—"First, The prophecy indeed predicts some woful judgment: but the principal matter of the prophecy is

not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, The prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people, or another, destined to be the principal instruments in the hand of Providence in the great work of the re-settlement of the Jews in the Holy Land, a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, The time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being, indeed, the season of the second advent of our Lord."

1. Ho! Land spreading wide the shadow of (thy) wings, which art beyond the rivers of Cush.

2. Accustomed to send messengers by sea, even in bulrush vessels, upon the surface of the waters! Go, swift messengers, unto a nation dragged away and peeled; unto a people wonderful from their beginning hitherto; a nation expecting, expecting, trampled under foot, whose land rivers have spoiled.

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were of a trumpet.

4. For thus saith Jehovah unto me; I will sit still (but I will keep my eye upon my prepared habitation.) As the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that season a present shall be led to Jehovah of hosts, a people dragged away and plucked; even of a people wonderful from the beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of Jehovah of hosts, Mount Zion.

NOTES.

Verse 1. *Beyond the rivers of Cush.* This geographical expression the Bishop considers as the language of the Phœnician voyagers of the prophet's day; when the most distant voyages being coasting ones, the Phœnician mariners would speak of all countries west of the mouths of the Nile, as beyond the Nile; that is, in the poetical language of Isaiah, beyond the rivers of Cush. The nation called to is described as a great commercial and maritime power; and the land, beyond the rivers of Cush, is some land beyond or west of the mouths of the Nile; some maritime and commercial country of Europe.

V. 2. *Accustomed to send.* The original signifies not a single act of sending, but the habit of sending perpetually.

Sending by sea in bulrush vessels, is a figurative expression, descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages. The country to which the prophet calls is characterised as one, which in the days of the completion of the prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world, with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to

be found is not otherwise said, than that it will be remote from Judea, and with respect to that country, beyond the Cushæan streams.

Go swift messengers. You, who by your skill in navigation, and your extensive commerce and alliances are so well qualified to be carriers of a message to people in the remotest corners, go with God's message. The swift messengers will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people. It may be some part of their business to afford the Jews the assistance and protection of their fleets.

A nation dragged away and plucked. Dispersed about the world and robbed, both of their property and rights as men.

Unto a people wonderful from their beginning hitherto. And have not the Jews been a wonderful, and awfully remarkable people, from first to last? From their deliverance out of Egypt unto the present day? Wonderful providences, and divine interpositions, have attended them. Awfully remarkable have been their sufferings for their sins; and their preservation still may well excite astonishment.

Whose land rivers have spoiled, i. e. invading armies have done so. See chap. viii. 7, where the king of Assyria and his army are represented as an overflowing river.

We have thus far heard messengers summoned. We have heard a command given to them to go swiftly with the message. We have heard the people described, to whom the message was to be carried. It might be expected we should next hear the message given to the messengers in precise terms. In prophecy the curtain is often suddenly dropped upon the action that is going on, before it is finished: and the subject is continued in a shifted vision. In the present instance, the scene of messengers, sent on a message, is suddenly closed, with the second verse, before the messengers set out, before even the message is given to them. But the new objects, which are immediately brought in view, evidently represent, under the usual emblems of sacred prophecy, other parts of the same entire action, and declare with the greatest perspicuity, the report, the season, and the effect of the message. An ensign, or standard is lifted up on the mountains, a trumpet is blown on the hills.

V. 3. The setting up the standard, and sounding the trumpet, in this verse, appears to be for the purpose of gathering the nations to the war of Armageddon, described in Rev. xvi. 14-21, and at which time of trouble Israel is to be gathered.

V. 4. Represents a long cessation of visible interpositions of Providence, under the image of God's sitting still; the stillness of that awful pause, under the image of that torpid state of the atmosphere, in hot weather, when not a gleam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no rippling wave curls on the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone. Nature seems numbened in all her operations. The vigilance nevertheless of God's silent providence, is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden irruption of judgment, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning, which in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder, at such seasons, is the welcome harbinger of refreshing and copious showers; so, it appears, the thunder of God's judgment will usher

in the long desired season of the consummation of mercy. So accurate is the allusion in all its parts.

The prophet having thus described that cessation of the divine interposition in favor of God's people, which has continued now for so many ages, and during which time the Gentiles have so cruelly and so wantonly afflicted them, and trodden under foot his consecrated habitation; and having given warning of the judgments which are to prepare the way for the display of returning mercy; the curtain again rises, and we see the full effects of the message committed to the *protecting nation*, which, in the dispensation of God's providence, is appointed to be the first and principal instrument for bringing about the deliverance of the Jews.

From this remarkable prophecy, says a celebrated writer, we may fairly conclude that some nation lying far west of Judea, possessing shipping, will be the instrument in bringing about the restoration of the Jews, and that it is likely to be one of the European powers, but whether France or Great Britain, or some other, the prophecy says nothing to enable us to conclude. The Bishop of Rochester says, "That there is no reason to believe, that the Atheistical Democracy of France is destined to so high an office? May not France and England, now in such strict alliance, conjointly effect it? May not the conquest of the Sultan of Egypt be considered as having contributed to that event? Are not the encroachments of the Autocrat of Russia, and his interference in the affairs of Turkey ominous of an important change in the affairs of the East? And is not the revolution in the social condition of the Jews indicative of a new era in their tragical history? These questions are highly interesting and important, and well worthy the consideration of every Christian philosopher.

EDITOR.

THE MEDITERRANEAN COUNTRIES.

And Jehovah shall smite Egypt, smiting and healing her; and they shall turn unto Jehovah, and he will be entreated by them, and will heal them. In that day there shall be a high way from Egypt to Assyria; and the Assyrian (the inhabitants East of the Euphrates from India, China, &c.) shall come into Egypt, and the Egyptian into Assyria; and the Egyptian shall do homage with the Assyrian. (See Zech. xiv. 17, 18.) In that day Israel shall be reckoned a third, together with Egypt and Assyria; a blessing in the midst of the earth; whom Jehovah God of hosts has blessed, saying, blessed be my people, Egypt; and Assyria, the work of my hands; and Israel mine inheritance. Isaiah xix. 22-25.

Prophecy plainly announces the restoration of the Oriental World to a state of grandeur, magnificence, and prosperity, far transcending any thing yet witnessed in the Asian portion of the globe. Here man was first placed under the government of God, and here he will be again brought back to his rightful sway. Jerusalem, Jerusalem is the city of the Great King, and Jehovah will not rest until he has made her "a praise in all the earth." Events are crowding onward to the crisis. The commercial, religious, and political worlds are contributing to the consummation, though they know it not. In looking over a newspaper, forwarded to me from England, I was much struck with the following sketch of the British trade in the Levant, as bearing upon this animating subject. The reader of the Prophets cannot fail being deeply interested in the prospect it unfolds of a speedy completion of some most remarkable predictions.

"The trade which we have hitherto carried on with the Levant has

been deemed of considerable importance. It is increasing every year, as the last returns demonstrate. The restoration of GREECE to her ancient independence opens new sources of commerce. The IONIAN ISLES are becoming consumers of our manufactures, for which in return they send us their fruits. Look at the quantities of raw cotton we import from EGYPT, for which our cloths, and silks, and hardware are exchanged. SYRIA cannot long remain an inactive spectator of the improvements going on in her neighborhood, and will open the way for our manufacturers to the interior of ASIA MINOR and PERSIA. The magic powers of steam may be said to have brought all these vast countries nearer to Falmouth than Ireland was twenty years ago. It is by the ISTHMUS OF SUEZ that we hope to reduce our communications with India to six weeks instead of six months. And when the Danube shall have been rendered navigable throughout its whole extent, from Presburg to the Euxine, our commerce will have access to WALLACHIA, TRANSYLVANIA, and HUNGARY—the latter wanting only a few political reforms and the impulse of civilization to become a second France. Look at the projects which are at this moment announced, with every probability of successful results, for the purpose of establishing lines of steam packets between Marseilles and almost every port in Italy, Turkey, Greece, Egypt, and the whole coast of Barbary, and the conclusion must be admitted that *the Mediterranean is about to be restored to much more than the influence which it exercised in ancient times upon the destinies of mankind. It will be the principal scene of the commerce of all nations—it will be the field upon which all the battles for predominance must be fought.*" So speaks "Bell's New Weekly Messenger" upon the data before it, and without any reference to Holy Writ; and so testify the Jewish Prophets, and Apostles of Jesus Christ.

EDITOR.

MEMORANDA ECCLESIASTICA.

"The British and Foreign Bible Society has spent more than *ten millions of dollars* in circulating *nine millions* of copies of the Holy Scriptures, in more than *one hundred and sixty* different languages and dialects of the earth." In other words, infidels and sectarians of all the contradictory and scripture-nullifying creeds of christendom, have subscribed their money, and compassed sea and land to circulate, the testimony of Apostles and Prophets to their own ultimate and certain destruction. Nine millions of copies of the Testimony of the Two Witnesses circulating among the nations, and protesting against the traditions and commandments of the very men who are the most active in their distribution! This immense diffusion of divine knowledge cannot fail to revolutionize human society, and to counteract the baneful effects of sectarian proselyting institutions. It will be the overthrow of the seven-headed, ten-horned, and two-horned beasts, and utterly destroy the craft of kings and priests of every grade. How admirable are the ways of Providence!

In PARIS, where the Bible was once execrated by the people, there is a society for its circulation. It distributes upwards of 60,000 a year. The Swedish society has issued 300,000 copies; and in Russia 717,977 copies of the word of God have been distributed.

In PORTUGAL, (!) persecution has ceased, and every man is allowed to choose the religion he prefers, and to worship God after his own fashion: A BIBLE SOCIETY HAS BEEN FORMED IN LISBON!!! These are some of the signs of the times, which indicate the beaming forth of the meridian splendor of the Sun of Righteousness—which announce a dispersion—a speedy and final dispersion of the dark clouds that have brooded over

the horizon of our benighted world for ages. Yes, the hour is at hand, when the fogs and miasmata of the apostacy will be utterly dispelled, superstition annihilated, and the reign of peace and righteousness commence.

In GREECE, just emancipated from Turkish despotism, the government has recognized the momentous principle that the Holy Scriptures may be read in the schools. How interesting would it be to hear the little Athenian boys reading, near the very place where he stood, Paul's address to the Archons of their city.

In SPAIN, the European Patron of the Inquisition, some of the booksellers have consented to become venders of the Scriptures. In Seville, a city of Spain, there are 90,000 Roman Catholics, 70,000 of whom never attended the institutions of Rome, and had fallen back on infidelity as a refuge from the mummeries of Popery. One Spanish Prelate(!) had distributed 3,000 Spanish Bibles in his district. The present contest between Don Carlos and Isabella lies deeper in the providence of God than mere politicians suspect. The moral renovation of Spain is the true meaning of the contest for the Spanish crown. Whichever party conquers, their triumph will be brief. Events are marching to the overthrow of both.

Persecution has ceased in Portugal, but not in England! A Mr. Childs has been cast into Ipswich gaol by the tender mercies of the *spiritual* court of Norwich, because on purely conscientious grounds, he refused to pay a tax towards the support of a church he did not belong to. He is said to be surpassed by none, in the county of Suffolk, for benevolence and rectitude. Public opinion has caused his liberation from his cell, where he was confined as a common felon. A few more such acts of ecclesiastical tyranny, and the Church of England is gone for ever. This spiritual harlot will never learn wisdom until scathed by the lightning of a national thunderstorm. Such is Episcopal toleration when armed with the power of a State!

"The Congregational Union of England and Wales" has agreed, in concurrence with their American brethren, that an interchange of deputations between England and America, should take place once in three years, and that arrangements shall be forthwith made for publishing a hymn book for the use of the denomination." "The American deputation, Drs. Codman, Humphrey, and Spring, held the assembly they addressed in breathless attention till a late hour. Piety, affection, and consecrated eloquence, were the characteristic features of their animating appeals." Imagine an audience hanging with breathless attention on the lips of a triplet of priests, flustering amid the froth of American Presbyterian philosophy! A puff lighter than vanity—a grateful return, however, for the incense of adulation burned by them to the honor of Drs. Reed and Mathison, the deputation from England to the Presbyterians here, whose visit, they declared, had been "a *real spiritual* blessing to the transatlantic churches!!"

The English deputation on their return published "A narrative of their visit to the American (Presbyterian) Churches." On their arrival at New York, they attended the opening of a free church, "where they had occasion to witness the use of what is called in America the *anxious seat*." "The sermon," observes Dr. Reed, "had shed seriousness over the congregation, and had produced tenderness on many; and had they been allowed to retire at a suitable hour for reflection in their closets, one could not avoid hoping that the effect would have been most happy. As it was, I had deep regret. When it was felt, indeed, by the people, that

the seat was to be used, there was a sensible excitement produced, which the *novice* might commend, but which the *judicious* would deprecate. I could perceive that a large portion of the people was excited to see how others would act in this crisis, and were thus relieved from thinking of themselves; while another portion, composed of such as had been affected by the discourse, feared that they should be overcome by the *alarming* appeals" (ranting about fire and brimstone, as is customary, instead of proclaiming "Christ the hope of glory") "usual on such occasions, and by diverting their attention, *stopping their ears*, or a *suppressed shuddering*, told you that they were hardening themselves into resistance as well as they could."

One of the Native Princes of India avowed his belief, to one of the English Missionaries, that if the principles of the Bible obtained sway, gunpowder, cannons, and swords would no longer be required. An observation, which it would be well for our military brethren to reflect upon. The sword of the spirit and the sword of the flesh are incompatible.

The American Missionaries are converting the Sandwich Islanders to Presbyterianism; the English, the Marquesas, Gambier Island Group, Paumotu, Tahitian and Society Islands to Independency; the Tongatabu to Methodism; the New Zealanders to Episcopalianism; and the South American, the Fiji Islanders to Romanism! So that the Islands of the South Pacific are fast becoming an epitome of the sectarian world.

Lord Stanley presented a petition against the Rev. Dr. Webber, formerly Chaplain to the House of Commons, now a Prebendary of Westminster, Dean of Ripon, and Vicar of Kirkham, in Lancashire. This parish contains 12,000 inhabitants, from whom he derived 5,000 dollars per annum for tithes, with the promise, on his part, that they should not be increased. For six years he had but once set his foot in Kirkham, and then only for the purpose of augmenting his tithes. It was likewise affirmed upon this presentation, that many of the clergy receiving 5,000 dollars a year for tithes, had had the gross meanness to claim and receive sums out of the money voted by Parliament for increasing small stipends. One impropiator of tithes, Lord Guilford, received 3,700 dollars a year, out of which he pays a poor parson 75 dollars per annum to do the duty!

"More human blood has been shed for the sake of the Protestant E. Church. A rich and thriving parson, in his magisterial and tithe collecting capacity, at the head of an armed detachment, marched to the town of Keady, and seized a cow and other goods to satisfy his Christian wants. There was a great crowd of spectators; among whom was a man with a gun in his hand. A Sergeant of this Christian Minister's Troop endeavored to wrest it from him. A conflict ensued, shots were fired, and one countryman, named James Hughes was killed, another was wounded!"

The Court of King's Bench in Ireland has upon some technical objections, quashed the coroners' inquisitions, relative to the men murdered in the affair of Rathcormac (vol. 1, p. 274!!!) This is a proceeding of the sort that maketh the heart of Captain Rock merry within him; here is the judicial ermine of the highest tribunal in the country, sheltering from inquiry a transaction where the blood was spilled of no fewer than eleven or twelve human beings!!! These are a specimen of events transacting in the bosom of that church which gave birth to American Episcopacy. Here are some of the fruits of the faith of the "Apostolic Church of England!" Surely vengeance will overtake her soon!

SCOTCH BAPTISTS.

Richmond, July 23, 1835.

DEAR BROTHER CAMPBELL,—In the last number of your intellectual and valuable journal, I perceive there is a letter from Mr. Wm. Jones of London, the burden whereof seems to be an apology for the Scotch Baptists. In this epistle he introduces me as having made an attack upon them; not indeed directly, but inferentially. Your readers can refer to the passage, p. 299, July, 1835. Among some of my "unfortunate blunders" that of arranging the "New Independents, or Haldanites" under the "Genevese Branch of the Apostacy" seems to be an important one in the estimation of our worthy friend, judging from the note of astonishment he has bestowed upon it. I think he has mistaken the rule by which I was directed in forming the Table of Descent. I considered all sects, that were not modelled after the New Testament examples of Christian Churches, and which had broke off from National Establishments, or the descendants thereof, as either originally belonging to, or having merged into, the family of Antichrist. And if I found in history one such a sect, which had subsequently obeyed the Gospel, I regarded it as I would an individual converted from the world to the Gospel of Christ—as having washed away its sectarianism, and so adopted into the family of God. Now the Haldanites in their origin, like the Scotch Bereans also, were sectarian and antichristian; but, as I have stated in my extra Apostolic Advocate, they subsequently renounced their former state by being immersed into Jesus Christ—thus they put off their old man and his practices, and put on the new, who is renewed by knowledge. If the Haldanites were Christians before, while out of Christ, why did they put on Christ by being baptised into him?

The "remarkable words" which seem to have had a very pungent effect upon Mr. Jones are these, "ALL the sects that arose between 1685 and 1790 can have no pretensions to the character of Christian Churches, for during that period, the bodies of the Witnesses lay dead and unburied in the street (Platea) of the city, which runs through the nations of different languages." I had heard of the Scotch Baptists, which took their rise in 1767; and in the face of all I had gleaned concerning them I penned the above. Mr. Jones, in the fervor of his apology, has been over hasty in his conclusions. The Extra treats of the Apostacy, and if he reflects upon this he will discern the reason why the Scotch Baptists have never been so much as mentioned throughout the pamphlet. Had I been tracing the descent of the Church of Christ from the Day of Pentecost till now the Scotch Baptists would have fallen under my notice as matter of course. The Scotch Baptists are of the same family as the English and American Baptists. The latter have descended from the "Anabaptists" though they have now merged into the apostacy. The Scotch Baptists kept alive the dying embers of apostolicity; but it was not till the great French Revolution that the testimony of the Apostolic Churches resurrected, or stood upon its own basis to the terror of the enemy. Our Churches did not take their rise from the Scotch Baptist; although our faith and the things for which we contend may be one and the same. Our Churches in England, Ireland, Scotland, and America took their origin in the same generation; but in this country alone is the grand battle being fought for the restoration of the ancient faith and Apostolic institutions. Hence is the magnificent arena upon which the Lamb's wife is preparing herself for the marriage supper; and when she shall have made herself ready, there will be a voice, like the peal of mighty thunders, saying, Hallelujah! For the Lord God, the Omnipotent reigns!

As for my incompetency, so manifest to Mr. Jones in all that I have written upon this subject, he must attribute this, in some measure, to my not looking at the facts of history, and the prophetic writings through his spectacles. It is true I have not written by the light of his "Lectures on the Apocalypse," for they do not appear to me to have illuminated the prophetic page of the New Testament sufficiently; but I am "young" and I trust, "teachable"—may I return the compliment, and hope that our worthy friend is not too old to learn?

Your insertion of this in your next will oblige your fellow-citizen in the hope of glory,

JOHN THOMAS, M. D.

"SPEAKING TO THE AIR."

If I do not know the meaning of a language, I shall be to him who speaks, a barbarian, and he who speaks will be a barbarian to me.—PAUL.

On Sunday, July 19, there was exhibited at the theatre of the "Third Baptist Church," a Comedy, styled by a sage of ancient times—"Speaking to the Air." The *dramatis personæ* provided by the Manager, "the Rev." Mr. Keeling, were a Missionary and a Cherokee. The entertainment of the evening was "a sermon" by the former from a fragment of Scripture, and a chapter, a song, and a "prayer" in Cherokee by the Indian. In the song, the Missionary and the son of the forest duetted. After the exhibition was over, the Manager presented himself in a speech suited to the occasion; and, among many equally wise sayings, observed, that "the tone of his (the Indian's) voice evinced much sincerity!!" Some one then proposed that a collection should be taken up for the benefit of missions, which was accordingly done, and the company dismissed; no doubt wonderfully edified and amused at this remarkable exhibition!

And is it come to this, that the "ministers of the Gospel" (!) and their converts have degenerated into a theatrical company, acting comic representations, for the amusement of their flocks, for as much as they choose to give! Only think, reader, of an Indian being brought several hundred miles to speak to the air! For he that speaks in a language unknown to his hearers, Paul, an old fashioned minister of the Gospel, says, is speaking to the air. This worthy man has left it on record, that "in the congregation he would rather speak five sentences with his meaning understood, that he might instruct others, than ten thousand sentences in a foreign language." Hear the exhortation he gives to these speakers to the air—"be not children in understanding; but in evil be children, and in understanding be full grown men." But the "Reverend" actors of this age possess a secret of which Paul was ignorant. They have found out that "the word of God," which he describes, as "living and powerful" is dead and inert; and that it is not the Gospel, which is the power of God to every one that believes, but his spirit which is poured out upon sinners that convicts, and converts them to God. The mystery is revealed! No wonder they should set up an Indian "novice" to read, pray, and sing in a barbarous tongue, unknown to all but the showman himself! An unknown tongue is certainly "a dead letter" to all who do not understand it, and "orthodoxy" says God's word is a dead letter, thus placing them both on a level. The one, therefore, can have no greater power of converting than the other. Oh no! sinners must be converted by "suasive influence" from above; who knows then but the Spirit may take the Indian's song, or his dead-lettered-prayer, and apply it to the heart of some present for their conversion! As for us, we believe, that the gutturals of the Cherokee are just as likely to convert sinners from

the error of their ways as the harsh tones of the clergy's voice, croaking forth *a la Fife* their funeral ditties.

We have often heard of "high-toned piety," but it was not till the comicality of the 19th July, that we suspected it to be synonymous with a certain *tone of voice*. The Rev. Mr. Keeling judges of a barbarian's sincerity by the "tone of his voice!" It is presumable that he judges of all men by the same rule. We always have thought that this "Divine's" was a very different rule from that of Jesus Christ, who says we are to judge by actions and not by the tone of the voice; for, says he, *By their fruits you shall know them*. In tones of the voice the moderns "profess to know God, but by works or actions they deny him; being abominable and disobedient, and to every good work reprobate." A melancholy, fervid, and pious tone an evidence of sincerity! Sound without sense is the order of the day. Talk nonsense in a high tone; shout out and cry aloud; be it Dutch, Sanscrit, or Cherokee, it is all one—sincerity is evinced, and for this you will be accepted!!! Well, notwithstanding the absurdities practiced in these Baptist Churches, some who pretend to be Apostolical will fraternize with them, and even esteem them Churches of Christ! This is the farce and the comedy. The very mockery of Scripture, reason, and common sense!

EDITOR.

RECEIPTS.

FOR VOL. II.—*Tappahannock*, E. Carter; *Mangohick*, G. Sizer, A. Campbell, W. Sizer, F. Taliaferro, T. Dabney; *Dover Mills*, M. Webber; *Bethany*, Va. A. Campbell, \$5; *Rising Sun*, Ia. I. B. Craft; *Bowling Green*, Va. W. Mawry, \$15; *Richmond*, I. Griffin, Mrs. Burke, L. Waller, W. Smith; *Louisa Court House*, Va. A. H. Johnson; *Versailles*, Ky. P. Fisher, A. O. Redd, T. A. Clarke, W. D. Dale, M. Mill, J. L. Jenkins, J. W. Craig, T. Hewett, H. W. Fisher; *Rockdale*, Pa. I. Harper, \$10; *Locust Creek*, Va. N. H. Turner, L. Turner; *Hanover*, Va. A. Frazer; *Nashville*, Tenn. P. Robertson; *Jefferson*, Tenn. J. McGrigon, J. W. Richardson; *Augusta*, Geo. E. Starnes; *Callatin*, Tenn. J. Branham, P. Hubbard, W. Parker, O. D. Williams, J. M. Anderson; *Red House*, N. C. J. P. Rainey; *Franklin*, Tenn. I. Anderson, H. Kirkpatrick; *Winchester*, Tenn. H. L. Campbell; *Yorktown*, Va. I. Tabb, K. P. Ellett, A. Chapman, F. B. Power, W. Fox; *Charlottesville*, Va. R. S. Coleman, *Louisa*, Va. T. G. Meredith, P. Mallory, 1 & 2; *Scottsville*, Va. W. Woodson; *Throopsville*, N. Y. C. W. Clapp, \$6; *Chilesburg*, Va. H. Jones; *Pompey*, N. Y. I. L. Lowell \$5; *Locust Creek*, Va. I. S. Bowles, W. Pleasants, T. A. Hope; *Jackson*, Louisiana, Va. R. T. White; *Watkinsville*, Va. A. G. Bowles; *Stonesville*, Charlotte, R. Williams, T. J. Morris, J. H. Roberts, W. T. Roberts, W. Hawkins, W. Haily; *Charlotte Court House*, G. I. Roberts, W. Davidson; *Wyliesburg*, S. Elam, H. M'Cargo; *Memphis*, Tenn. M. Moseby; *Shaklefoot*, Va. E. Titian.

FOR VOL. I.—*Mount Willing*, Ala. I. A. Butler, \$80; *Versailles*, Ky. B. F. Duval; *Rockdale*, Pa. I. Harper, \$5; *Locust Creek*, Va. H. Lapeter.
 ☞ Other Receipts in a future number.

AGENTS.

Palmyra, Marion, Ill. H. A. Cyrus; *Fredericksburg*, Va. Abner Leitch; *Versailles*, Ky. B. F. Duval; *York County*, Va. Elder I. Curtis; *Louisa*, Va. T. Mallory; *Charlottesville*, Albemarle, W. Summerson and J. Letellier.

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THE

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FIRST PURE AND THEN PEACEABLE.—*James* iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—*1 John* iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—*2 Peter* iii. 2.

Associations—John Kerr—The Dunkards—Trine Immersion.

On Sept. 2d I returned to Richmond after an absence of five weeks. During this period I travelled about six hundred miles, and spoke twenty-six times on the Christian Institution to a total of some three thousand people. On July 30th I arrived at Flat Rock in company with Bros. Jeter and Walthal. Here we found many of the brethren from various parts of Lunenburg and the adjacent counties. They had met here as delegates to, and spectators of, the proceedings of an Association, now probably defunct, called the Meherrin Association. We were respectfully invited to a seat. We appreciated the motive of our friends, but the invitation was not accepted. As far as we could learn, we believe there was not a single delegate, that was not fully impressed with the unscriptural character of these assemblies. Indeed, a vote was unanimously passed, that the churches be advised to dissolve the body. It is probable, therefore, that we were spectators of its demise. No "funeral was preached" over its corpse; may its ashes, however, rest in peace, and never rise again.

"Associations" are unscriptural. The congregations of Christ in early times, were entirely independent, none of them being subject to any foreign or extraneous jurisdiction, but each governed by its own Rulers, and the Apostolic laws. No peculiar set of men, associated under any exclusive title, had any juridical authority, or any sort of supremacy, or the least right to enact laws under any pretence whatever. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear, in the first century, that association of provincial churches from which *councils* and *metropolitans* derive their origin. It was only in the second century, that the custom of holding councils commenced in Greece whence it soon spread through the other provinces of the Roman world.

The meeting of the Church at Jerusalem (Acts xv.) is commonly considered as the first Christian council or association. But this notion arises from a manifest abuse of the word *council*. That meeting was only of one church, and, if such a meeting be called a council, it will follow that there were innumerable councils in the primitive times. But every one knows that a council is an assembly of delegates, deputies or commissioners, sent from several churches associated by certain bonds in a general body, and thus the said supposition falls to the ground.

Although the Christian assemblies in the first century were unassociated in any other bonds than those of love, in process of time, as HUMAN POLICY gained the ascendant, all the churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times, in order to deliberate about the common interests of the whole. This institution had its origin among the Greeks, with whom nothing was more common than this confederacy of independent States, and the regular assemblies which met, in consequence thereof, at fixed times, and were composed of the deputies of each respective State. But these ecclesiastical associations were not long confined to the Greeks; their great utility in subserving the ambitious views of a rising priesthood was no sooner perceived by the clergy, than they became universal, and were formed in all places where the Christian religion had been planted. To these assemblies, in which the deputies or commissioners of several churches consulted together, the names of SYNOD was appropriated by the Greeks, and that of *councils* by the Latins; and the laws that were enacted in these general meetings, were called *canons*, i. e. *rules*.

"These *councils*," says Mosheim, "of which we find not the smallest trace before the middle of the second century, changed the whole face of the church and gave it a new form; for, by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented." Prudence indeed prevented the clergy assuming all at once the power with which they were afterwards invested. At their first appearance in these general councils they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the appointment of the people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people *authoritative rules of faith and manners*. Another effect of these councils was, the gradual abolition of that perfect equality which reigned among all bishops in the primitive times. For the order and decency of these assemblies required, that some one of the provincial bishops, meeting in council, should be invested with a superior degree of power and authority, and hence the rights of metropolitan bishops derive their origin. In the mean time the bounds of the church were enlarged; the custom of holding councils was followed where ever the sound of a corrupted gospel had reached; and the universal church had now the appearance of one vast republic, formed by a combination of a great number of little States. This occasioned a new order of ecclesiastics, who were appointed in different parts of the world, as heads of the church, and whose office it was to preserve the consistence and union of that immense body, whose members were so widely dispersed throughout the nations. Such were the nature and office of the *patriarchs*, among whom at length, ambition, having reached its most insolent period, formed a new dignity, investing the Bishop of Rome, and his successors, with the title and authority of Prince of the Patriarchs. (Mosheim, vol. i. p. 60.)

Such is the testimony afforded us by history of the origin and usurpation of associations. History is the experience of past ages, and is able to make us wise in the conduct of the future. The embryo assemblies out of which arose the councils of Nice, Nicomedia and Trent, claimed to be nothing more than "advisory," which is the main plea by which it is attempted to sustain them among the Baptists at this time! Advisory! yes, indeed, even to the excommunication of churches from Christian fel-

lowship. The designs of ambition are generally masked under a show of moderation and humility. These have been well played off among the Baptists until the people are cajoled into the belief of their scriptural and apostolic character. We rejoice, however, that in Lunenburg the knell has been sounded and the requiem of these antichristian assemblies chaunted perhaps forever.

While sojourning at Bro. Stone's, in the vicinity of the Fork Meeting House, a brother, who heard it, related the following anecdote of the "Rev." John Kerr. This "divine" was "preaching" at a Meeting House named Concord, for money, in aid of the Virginia Baptist Seminary. His text was, "and Paul reasoned of righteousness, and *temperance*, and judgment to come." He had disposed of righteousness on the day before, and on the day following took up the subject of *temperance*; and while discoursing thereon, confessed that he had robbed God of hundreds, yea, of thousands of dollars, which he had spent in liquor; and declared that the first thing he should ask when he got to heaven was pardon of God for having done so!! If this is not blasphemy, what is! Reader! what think you of this "divine's" knowledge of the gospel, to say nothing of his levity, who inculcates the idea of pardon for sins when we get to heaven? Is it wonderful that, when the minds of *his* converts are enlightened by the ancient gospel, they should discover, that what he taught them as *the* faith of *the* gospel was nothing but belief of human tradition, and that their immersion predicated upon such teaching was not baptism? But we forget, this gentleman is an Apostle or a successor to one; for, if we believe his word he has seen Jesus Christ with his own eyes, when he poured oil upon his leg, and healed him! Perhaps he received a new revelation then that men's sins are pardoned when they get to heaven and confess them there!!

Brother Shelburn accompanied me to Mecklenburg Court House. We spoke to a very attentive audience, composed of students from Randolph Macon College, and others. They thought we made the way to heaven too easy. We endeavored to show them, however, in the evening, that simplicity characterised all God's institutions; that they should reflect how easily death, and all our woes were introduced into the world. That it was simply by a single act of disobedience, and that as man had lost the favor of God so easily, God in the abundance of his goodness designed that man should regain it with equal facility—*by obeying his commands*. See Rom. v. We spoke to them of repentance, showing the utter destitution of scripture testimony in support of what is called repentance by theologians of the schools.

We addressed the citizens in the Episcopal house at Halifax court village. They are inclined to listen here. Dr. Averett showed us much politeness, and will at any time prepare the way for our brethren. From this place we went to Milton, N. C. and from thence to Danville, Pittsylvania. At an hour's notice the citizens collected in good numbers at the Masonic Hall. Dr. Baker is the Baptist clergyman here. He has a very neat brick "church," placed very conspicuously upon a hill, with a steeple towering above its roof! What will our Baptist friends come to next? What with councils, and clergymen, and steepled temples they lack but little to rival antichrist in lust of the flesh, the lust of the eye, and the pride of life.

From Halifax to Henry Court House I travelled in company with brethren Jeter and Dejernette. While in the former county we put up at the hospitable mansion of a preacher among the O'Kellyites. On this occasion our principles were put to the test concerning prayer. We

were asked to join in with them in prayer. We stated that prayer was the most intimate act of communion that could be performed. That we could pray *with* every one with whom we could break bread. That, without meaning any offence, we could not fellowship him as a Christian, and therefore, until he obeyed Jesus Christ, we could not consent to his practising a deception upon himself with our concurrence. A young preacher who was by, began to talk about ducking, &c. but we observed that God's institutions were not to be lightly spoken of; they were sacred. He was proceeding to talk about prayer, but we soon restrained his volubility by asking him *what is prayer?* "The breathing of the soul's desires to God." We explained to him, however, that no aspirations constituted Christian prayer, unless they were offered by one whose heart had been sprinkled from an evil conscience by the blood of Jesus, and whose body had been washed with pure water. That all other aspirations were the breathings of unclean and uncircumcised lips. It was painful to our feelings to be under the necessity of denying the Christianity of a preacher of whose hospitality we were partaking; but he was a man of understanding, and appreciated conscientious scruples. We parted excellent friends, with an earnest solicitation on his part for us to return that way and proclaim the gospel in his neighborhood.

When we arrived at Henry Court House, where I also spoke, brethren Jeter and Dejermette returned to their respective homes, while I proceeded, accompanied by Bro. J. T. Wootton, to visit a few disciples on the top of the Blue Ridge on the edge of Floyd. Here, in the midst of mountain spurs and gaps, we found old Bro. Shortt, a Baptist preacher of forty years standing, but a young disciple of a few weeks old. He assembled his neighbors together on the morrow, to hear the words of eternal life. We had a goodly number, many of whom seemed to absorb the message with open eyes and mouths. Had we but some evangelists who could stay some days at a time, both to sow and reap, much might be effected. After I left Lunenburg till I returned to Amelia, the ground I labored to fallow is entirely new. My tour was one of pioneering. I find that the people are disposed to hear, but the misfortune is we have scarcely any in these parts to speak to them. We will hope for better times.

On our way to Lynchburg we visited the Dunkard settlement at Maggotty. Before we arrived at the place we overtook a cavalier with whom Bro. Wootton entered into conversation. He informed us that he did not think much of their preachers, for there was no telling what they were. Sometimes they preached Arminianism, sometimes Unitarianism, sometimes one thing and sometimes another, but that as to their reputation in the neighborhood, they were much esteemed, as the "*honest Dunkards*," were most honorable in all their transactions, never having been known to cheat or overreach any one. After he had left us, I observed to Bro. Wootton, that the doctrine of these "*honest Dunkards*" must be something better than common, for it puzzled the sectarians to tell what it was—whether good or bad according to the scripture standard; and that, as our doctrine was evil spoken of by the same class of critics, we might hope to find some true believers; at all events, *honesty* of life bespoke a pure faith. Not long after, we arrived at Bro. John Bowman's gate. He is "the servant of the church" as he styles himself, that is, one of their elders. We found him sitting in his porch, reading the scriptures, which, in our estimation, augured much in his favor. In answer to our inquiry, he stated that his name was Bowman. We then introduced ourselves as Christians, who desired to become acquainted with him, that we might know more about the faith and practice of the

church to which he belonged. He invited us in, having ordered our horses to be taken and "well fed." He seemed to have a large and well ordered family, all of them more or less engaged in the useful avocations of life. Being seated in the porch, we soon found ourselves in familiar and highly interesting conversation on the politics of the kingdom of the Great King. We had hoped, that "Campbellism" was a name unknown in this retired vale; and that nothing but the name of Christ and his ism, even Christianity, was the only schism known here—a schism which separates his followers from the world, both sectarian, political, and military. But we soon discovered our error, for it was not long before we were introduced to some ladies from Richmond, one of whom recognised me by the odious appellation of "Campbellite." Our conversation proceeded in their presence, and they soon became convinced, that if proclaiming "repentance and baptism in the name of Jesus for the remission of sins" were "Campbellism" that the inhabitants of the Dunkard settlement were all "Campbellites." Indeed, they confessed, that with the exception of trine immersion, and washing of feet, they saw no difference between us.

We observed to Bro. Bowman, that in introducing ourselves as Christians, we felt that in the present state of the world, some explanation was necessary. Taking the New Testament as our rule of faith and manners, we conceived that there was but *one name* by which the disciples of Christ were designated in the apostolic age—that of *Christian*. The only sect we claimed relation to, was the sect of the Nazarenes, first called by this name at Antioch in Syria; and that, as we nowhere read in the sacred writings, of Episcopalian Christians, Presbyterian Christians, Roman Catholic Christians, Methodist Christians, Baptist Christians, or of any other Christians, with an adjective prefixed to the word, we renounced in toto every such appellation as unscriptural, sectarian, and therefore, antichristian. If, therefore, he wished to know whether we had been cast in the apostolic mould of doctrine, our answer was, that we had confessed with our mouth that Jesus is Lord to the glory of God the Father, and had been immersed *into* the name of the Father, Son, and Spirit, *in* the name of Jesus, for the remission of sins; and that now, having put on Christ, we felt bound by love to God to keep his statutes and ordinances even as we hoped to attain to the great recompense of reward.

He then proceeded to give us an account of the faith and manner of himself and brethren; and among other things trine immersion, washing of feet, bearing arms, and the wearing the beard were mentioned. We differed from him as to trine immersion, not so much to the thrice dipping, as to the doctrine it involved. We observed that it was manifestly a corruption of baptism, introduced by the Greeks, at the time of the Arian and Trinitarian disputes. That baptism is compared by the Apostle to a burial or planting, and that as we do not bury a body three separate times in the earth, that it may be once buried, or plant corn thrice that it may be once planted, so it is not designed that we should be buried or immersed in water three times, that we may be once "buried with Christ in baptism." He said that this had occurred to him, but then again he thought three immersions were implied in the order to be baptised into the name of the Father, *and* of the Son, *and* of the Holy Spirit; and that the figure of a burial or planting indicated the mode and not the number of times. Certainly, a person immersed into the name of the Father or of the Holy Spirit separately and alone, is not baptised into Christ. It requires that we should be immersed *once* into the name of the *three* relations in which Jehovah stands to a *believer* before he can

be baptised. But then the *burial* relates not to mode only, but to the doctrine founded on the burial of Jesus in the tomb of Joseph. He died for sin, and was buried in consequence; and therefore, as we profess to die to sin, we must be buried in the similitude of his burial, that we may have an opportunity of rising in the likeness of his resurrection, to live a life as slaves no longer to sin, but as slaves to righteousness. A reason suggests itself to my mind why we should not be buried in water three times that we may be baptised once—it is this, that if we are separately immersed into the name of the Father, and of the Holy Spirit, we may be said to be buried with the Father and buried with the Holy Spirit in baptism. Now this is contrary to every thing in the scriptures, for neither the Father, nor the Holy Spirit were ever buried in the tomb of Joseph; we never read of being buried with the Holy Spirit, but we do find the phrase "being buried with Christ in baptism," which is highly beautiful and expressive of a real fact. As there was but one burial, then, there ought to be but one immersion; and this one immersion is only baptism when a believer in the *testimony* of Apostles and Prophets concerning Jesus the Son of God, and sin-atoning-victim, is the subject of it.

As to bearing arms, and holding slaves they do neither. We inquired upon what principle they declined doing so? Brother Bowman observed that they professed to be guided by the scriptures of the New Testament; and this inculcated, that we should *not resist the injurious*, and that we should *do unto others as we would that they should do to us*, so that, if they obeyed the latter they could not do the former. As to wearing the beard, that was left to the choice of the brethren. They did not enforce it; but considering it a distinctive mark between man and woman they generally preferred doing so. I observed, that for my own part, I had no objection to it at all, but rather approved it, being persuaded that God would not have planted it upon the human face had he not designed it to be worn there; and that it was nothing else, but an inherent disposition in our race to modify God's handy-works, and to adapt them to a depraved taste that suggested the suppression of really one of the noblest of our features.

As to the annexation of persons to the church, he observed, that they were required to make the same confession Peter made, and that upon this they were baptised. At their reception they were introduced to the members, when Matthew xviii. was read and explained to them. The "honest Dunkards" are too honest to profess to believe in the fanatical notions of the "orthodox" concerning the "operation of the Holy Ghost." They believe that faith is the belief of testimony, and that, if testimony be laid before his mind, a man is as able to believe the things contained in the scriptures as in any other book. And that, if a man does not believe, it is his own fault, and will certainly be condemned.

The time had now arrived for our departure. Never did we leave any place with so much satisfaction at our visit as the Dunkard settlement, in the peaceful vale of Maggetty. We were most hospitably entertained and edified, but we could not help sighing when we contrasted in our own minds the fine Christian feeling which pervaded the hearth of our Dunkard brother, and that heartless, formal, frigid profession of the holy religion of Jesus, which blights and freezes the soul in those epitomes of the world, the cities of our land. We parted with mutual expressions of friendship and brotherly kindness, our brother to the bosom of his family, and we to the hum of men.

We designed addressing the citizens at Lynchburg when we arrived at that place; but found it impracticable on account of a balloon ascension

which engrossed all their attention. Should we visit that city again we were informed, that the "Reformed Methodists" would lend us their house. They had let the Universalists preach there, and they supposed we were no worse than they! At Prince Edward Court House, at Farmville, and at Sandy River Church I addressed the citizens. A Methodist preacher at Farmville was among our hearers; and since we have left that place, we find he has found courage to attempt to do what he dared not before our face—to overturn the gospel first proclaimed by Peter, which he and his fellow-clergy slander by the name of Campbellism. We suspect these "divines" will some day or other be ashamed to look the Apostle in the face, should they ever see him sitting upon one of the twelve thrones of Israel at the renovation. The citizens of Farmville will know how to appreciate such cowardly skirmishers as these. EDITOR.

FOR GENERAL CONSUMPTION.

Brother A. Graham, of Tennessee, and myself have recently visited Greenville, the public site of Butler county. Upon informing the citizens that our object was to disabuse the public mind, of *erroneous* ideas, in relation to the proposed reformation, for which we plead—application was at once made to the sons of Westminster, or Charles the first, for a *protective*, to cover our heads from nightly dews, whilst we spread before the good citizens of the place St. Peter's confession of the *faith*, made at Jerusalem. Acts ii. We were politely informed that the Presbyterians met on that evening to *supplicate*: "Though we could, if we saw proper, attend, and take a chance at public opinion." Accordingly we attended! Amid contortion of faces, and groans of the most arousing character, we found ourselves situate. (Contortion and groans constitute a full part of Alabama theological *logic*.) After some cunning whispers among the fraternity, the *ex-officio* gentleman politely seated himself by my side, and with a dulcet tone, asked, "Are you not a Campbellite?" Two answers suggested themselves; first, "thou sayest"—and second, I am a Horneite, a Hedgeite, a Lockite, &c. &c. The latter of which I gave, and added, that if receiving ideas from another constituted an *ite* I was many ites, and hoped to be many more; and asked the gentleman, if upon this definition of *ite*, he was not willing to become an ite? He, with a felicitous smile, said, yes! I had as well declared that there was no cause why sentence of death should not be passed against us, from the tribunal of public opinion, as to have answered his question in the affirmative. I was forced to think of a case reported in the *New Economy*. Matt. xxii. 15-22. However, I advised the gentleman to test the question, "*of preach, or not preach*," by public voice. He arose, and after prefacing the question with several expletives, such as, "I expect to appear before my God for all the doctrine preached to my congregation," &c. &c. he then put the question in real clerical order, "Does any one wish to hear the gent preach?" Col. Wood, a respectable citizen, replied, "I do." I whispered in the holy man's ear, to put the question formally. He did so—every one voted in favor of hearing. Some thought that the P— brethren arose rather lazily, but perhaps not. I addressed them from Matthew xvi.

We then advertised in the village paper, that we should renew operations among them on Lord's day, and should expect our brethren to attend and shew cause why sentence of death *should* be pronounced against us from the court of public opinion. And that if they did not meet and investigate the points at issue, we should hold them bound to perpetual silence on these subjects. Accordingly, on Lord's day morning, the P.

orator came forward, and without any ceremony took the wooden box alone. After a solemn sectarian prayer and a few emphatic groans from our Methodist folk, (strange sight to see Methodists abetting the cause of the Westminster confession of faith!) he proceeded to hand his *viands* around, from an old suspended *safel*! The mess was designed to satiate the hearers with a belief that the *word* of God was a dead letter, and that the spirit must resuscitate. In our reply, we alluded to his book from which he had addressed them. And the gent, quite confused, replied, "That he had intended to name to the congregation that the book was a collation, and not the Bible!" From that time, the gent's health became quite too bad to permit him to discuss the subject further with us; and of course the matter was between him and his physician.

We, on Lord's day morning, applied to the Presbyterian head, (the preacher) for permission to continue our meetings in his house. He said that he was but a licentiate, and therefore, had not power to grant privileges (look at the opposite—power accompanies ordination—true) but referred me to the key-bearer, (not Peter) he said that he was only key-bearer, and therefore, could not grant the request.

The liberal part of the citizens, that is, those who had not taken the *oath* of allegiance to any sectarian government, arose *en masse* and forthwith fitted up the Court House for our reception. At three o'clock Bro. Graham, who is a scholar, gentleman, and Christian, addressed a large auditory, on the presumptuous pretensions to a *special call from God* to the ministry, as held or contended for, by our modern sectarian preachers—many of whom cannot repeat from the books of the Old and New Testaments from memory!! At the conclusion, we asked for objections—and though there were three "specially called" present, yet, none replied. If they had contended, we would have demanded proof. Mark xvi. 14-19.

I will venture this remark, that if any individual should be so presumptuous, twenty-four months from this time, and where the old gospel has been proclaimed, as to declare himself an ambassador for God, that the intelligent school boy will (as they should) hiss him.

A Mr. Oliver, a true hibernian, with some of the hibernicism, and a preacher of the Deformed Methodist order, aged about sixty, came forward with the zeal of an Emit, but not the ———, and instead of replying to our arguments, as was expected, he commenced dealing out his hibernian *ana-tithemi* upon me for having departed from the true Calvinistic Baptist faith, which I first espoused. After laboring the point *distressingly*, he closed by thanking God that my mind had undergone a transition from Gillism to Bibleism, &c. &c. There was nothing remarkable in the Elder's address save his zeal and effort to arouse Baptist prejudice afresh. How far he succeeded the Baptists only know. There was a gentleman present who was good enough to inform us, that the zealous orator had himself changed his creed about three times. Bro. Graham just suggested that it was unsafe for inmates of glass houses to cast stones!

On Monday Bro. Graham, in a scholar-like manner, defended the new translation, published by A. Campbell, from the objections of the critics of South Alabama. On this subject he had many checks and drafts discounted at the *institution* of Thomas Hartwell Horne, M.A. of St. John's College, Cambridge, &c.

In the afternoon of the same day (being many Baptists present) I examined the plea, &c. for identity between John's office and character as a Baptist, and those who profess to be his successors. Inconsistency 1st, John baptised for the *remission* of sins—moderns, because sins are at-

ready forgiven! John never baptised but *one* good man, and that not under the commission given him by *Him* that sent him to baptize: *but under this commission*, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Matt. iii. 15.

2d difficulty. The Baptists neither baptize under the former nor the latter commission of John, for the same purpose!

3d difficulty. The fruits of repentance which John taught, Luke iii. 8, are explained by John in his answer to the people's question, verse 10—thus verse 11, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise," 12, 13. To the publicans, he said, "Exact no more than that which is appointed you," 14. To the soldiers, he said, "Do violence to no man, neither ACCUSE any falsely; and be content with your wages." These were John's fruits worthy of repentance, upon which he baptised Jews. During my argument I asked, if these successors of John would baptize a poor soldier who might say all that John required, and say nothing more? *Do all that John required and do nothing more?* I trow, yes, I know they would not. Poor Baptists, they are in a dilemma!! They have chosen John's preparatory economy, which he said must decrease, and they have so abused it, that if he (John) were on earth, he would not fraternize with them. They have rejected the spiritual economy of Jesus Christ, which John said must increase, and which as expounded (not by the D.D. of modern times but by the Apostle Peter, Acts ii. requires not to give coats and meat, &c.) but truth, hearing, believing, repentance, immersion, the gift of the Holy Spirit, a godly life, in order to an admittance into the everlasting kingdom of our Lord and Saviour Jesus Christ. There were two queries presented in writing and one verbal.

1st. What are your views on the Trinity? Judge Lane.

Answer, by Bro. Graham. The Bible says as much about Alexander Selkirk and the island of Juan Fernandes, as about Trinity—but knowing what is intended I will thus reply, &c. &c. &c.

The Irish preacher took exceptions at the reply, because said he, "The gentleman has only adduced scripture argument—which said he, we could have collated for ourselves!! (Here is the preachers logic—A is due me ten pounds—he offers to discharge it with legal currency. No, I reply, I can obtain money by trade or labor, therefore, I will not receive your tender!)

2d query. If the Apostles were commanded to preach and baptize and there are none "called" to succeed them, why do you (reformers) baptize? Dr. Cook.

We showed that the sundry gifts bestowed on the church were for the perfecting of the saints for the work of the ministry; and even some who were not Apostles immersed, during the Apostles' day, &c. &c. &c.

Many other incidents occurred, but we must close.

The Editor of the place, as well as at Haynville has given us space in his paper.

I have subscribed for 600 copies of the Christian Baptist—just received a box—Reformation is progressing—Antichrist is mad, but he has had his reign, and should without wrinkle give way to his new successors, the Apostles of Jesus Christ.

This is your property.

In haste,

J. A. BUTLER.

May heaven bless you.

RE-IMMERSION.

"SUSAN" AND BROTHER A. CAMPBELL.

"We have always said, and we say it again, that persons who were immersed without faith ('the belief of testimony,' Bro. Campbell's own definition) in Jesus as the Messiah, on believing should be immersed into his death. THEY DIFFER NOTHING FROM IMMERSSED INFANTS. And if a person has been immersed solely into his own experience or *conceit*, instead of into Christ, as we believe sometimes happens—then, indeed, as respects Christian immersion, that person is as one unimmersed." A. Campbell, *Mill. Harb.* No. 9, vol. vi. p. 420.

In the Millennial Harbinger, just come to hand, two articles appear, intitled "Re-Immersion." The one purports to be from a correspondent in Eastern Virginia, which subscribes itself "*Susan*." The signature, however, I suspect, is hermaphroditish; being the name of a woman subscribed by a man. So anxious is this writer to veil itself, that it has even initialized its domicile. The masculinity of the style, however, reveals the man through the name of a woman; and the initial of his residence declares, that he lives in Fredericksburg, Va. With the best feeling, we would advise Mr. Susan, when he has so grave a charge, as his letter contains, to make against any one, be he friend or foe, for the future, to come out manfully, and in the face of day prefer his accusation. Being the first offence, we shall pass it by with this admonition. His letter occupies nearly a page of the Harbinger, in breviter. I would willingly transfer it to these pages, but being cramped for room, I must confine myself to the following extracts, which will be found to contain the pith and marrow of his communication stripped of all irrelative appendages. I do this the more readily, as the readers of the Advocate for the most part have free access to the Harbinger, where they can peruse both documents in detail.

Extracts to wit:—"Dr. Thomas has been preaching and practising re-immersion—Bro. Anderson has declared he was yet in his sins, and went to Dr. Thomas to be immersed for the remission of sins—this has greatly scandalised the cause of reformation—I believe several of the deacons of the Richmond church have been re-immersed; for I am told that the Doctor has published it to the world." The letter professes to have been written at the request of "several sisters," who, instead of applying to the scriptures, commissioned Mr. Susan, to ask Bro. Campbell's "advice." The following is their case, concerning which we are surprised to find them under the necessity of asking "advice." "When we were immersed and joined the church in F—, we believed in Jesus as the *only* (!) Son of God and the only Saviour of the world, and concluded that we had the remission of our sins through faith in his blood, and were desirous of being buried with him, and of rising with him; but did not understand baptism as for the remission of sins, or as a sign and pledge from God of our pardon." They express themselves as very fearful of "*nullifying*" their "*profession*," and "in one word" sum up the whole by putting this question—"Have we any authority from the New Testament to be immersed because of our education, and could we *now* come to the water with any assurance that baptism would be to us what it was to the Pentecostian converts?"

This letter, which phraseologically is sarcastic, *in effect*, charges me with re-baptising the baptised—a charge which I repel as unfounded. I admit that I have baptised the immersed, and continue to do so still; but cannot the readers of the New Testament discern the difference between an immersed and baptised person? If they cannot, then with them I

have no fellowship as Christians; for with *doctrinaires* of such a mould, who maintain that water washes away sin, I cannot fraternize. The scripture teaches "*baptism*" and *not water* "for the remission of sins;" this is what I contend for, and what I preach to the immersed and unimmersed.

But what surprises me more than any thing else, is, that Bro. Campbell, upon such vague testimony as "*Susan's*," should have penned the second article, which contains his reply to this writer. Mr. Susan says he believes so and so, because he was told it! Is he in the custom of believing every thing he is told? To believe what is told us without examination is credulity; Susan has credulously received a report, and our beloved brother C. has credulously adopted it. I ask Mr. Susan, did he ever read in the pages of the Advocate, with his own eyes, or hear from my own lips, with his own ears, that I "preached up re-immersion to the citizens of the kingdom of Jesus Christ, for the remission of sins?" I ask brother C. did *he* ever? I unhesitatingly affirm, that there lives not the man, the woman, or the child, that ever heard or read such a sentiment from my lips or pen. If there be such a person living, let him come forward and not only affirm, but *attest*, the charge.

The sentiment I have quoted is the basis of brother C's "reply." The whole article, as far as relates to me and brother Anderson, may be resolved as follows:—into mere fabrication, an appeal to the prejudices of the reader—and an intire accordance, on the part of brother Campbell, with the *real* sentiment we hold. The following are extracts from the "*reply*" with our notes appended.

"It was with no ordinary feelings of regret and mortification too, that I saw, a few weeks since, an intimation in the 'Apostolic Advocate,' to the church in Baltimore, that they ought to re-immersion all who came over to them from the Baptists."

Now I would defer, that I do not say that *all* the Baptists ought to be re-immersed, but that the mass—the 999 in a 1000—of them should. My words are these, that "in nine hundred and ninety-nine cases out of one thousand members of popular Baptist churches both confession and re-immersion are necessary for their admission into the church of Christ." I then illustrated this sentiment by the case of Michael Quin, published in the Religious Herald, under the sanction of Baptist orthodoxy. Again, my words are, "The Apostle exhorts us to 'examine ourselves whether we be in the faith:'—let us do it, therefore, even if it should bring us to the conviction that we ought all to be re-immersed that we may be for once baptised. If we are wrong at the foundation all the rest is a mere rope of sand. My conviction is, that all among us, who have not been immersed upon the confession that Jesus is the Christ, and who did not understandingly appreciate the value of his blood had better be re-immersed upon that confession—and that all, from this time forth, who may wish to join us from the Baptist denomination (*a few excepted, who can show just and scriptural cause for exception*) be required to make an intelligent confession, and to be re-immersed." *Ap. Adv.* p. 66-7, vol. 2. But I must not forget that our brother C. calls these passages "an intimation" of the re-immersion of *all*. Well, then, we will discharge my intimation, and contemplate a few from the "reply," and see if our brother does not come to the same conclusion substantially. "That the Baptists are greatly degenerate," says he, "and fast immersing themselves into the popular errors of this age, I am sorry to confess is my sincere conviction in the presence of God; but among these hundreds of thousands, there are some tens that have not bowed the knee to the image of Baal,

and are as worthy citizens of the kingdom of the Messiah as any of our brethren," p. 418. This passage is rather ambiguously expressed. Does brother C. mean ten units, or ten thousands; if the former, then I see very little difference in our conclusions; for as 1 : 1000 :: 10 to 10,000; so, as 10 : 100,000 :: 50 to 500,000 the average number of Baptists in America. How many tens we are not informed; therefore, we must leave the reader to his own calculations, how many really baptised persons there are in the whole denomination. The others are all Baal worshippers, as brother C. truly intimates; but how the tens can be "as worthy citizens of the kingdom of the Messiah as any of our brethren," seeing they continue in the midst of the Baalites, and by their presence, sanctioning their will-worship, I am at a loss to conceive, unless the vast majority of our brethren, bring forth no better fruits than they; which I fear comes nearer the fact.

The third paragraph is constructed on the presumption that we contend for the re-immersion of every Baptist. This having been shown to be a mistake, needs no further remark. I believe with brother Campbell, that the remnant of true believers in this age of the apostacy "did not commence either in 1827, 1823, or 1809;" and I believe too, that a very few of them are to be found among the "worshippers of Baal;" there were but 7000 who had not bowed the knee to him in a whole nation; but eight persons, too, out of a whole world, that had not corrupted the way of Jehovah, and I believe that the proportion of the faithful who shall be on the earth will not wonderfully surpass these when the Lord comes. Having no resentment against the Baptists to gratify, for personally I am not aware they have harmed, though they have slandered me, re-immersing their converts by way of reprisals would be the last act of which I would be guilty. What! pervert the sin-purifying-institution of the gospel to purposes of resentment! Base indeed, must be that mind that would have recourse to such an expedient. We "reprove, rebuke, and exhort" them, for their good; not that we may bring them back to the "knowledge, zeal, or purity of their fathers," but to the word of God, and to the practice of apostolic truth and holiness.

Again, "Some few persons in this country, have under the impulse of their new discoveries, been re-immersed; but they generally were immersed at night, or in secret. But in the ardor of our young brethren in Virginia, and in their zeal for truth, they have not only re-immersed in open day, but published to the world the prevalence of these ultrasims, and registered the converts."

"I need not tell you," continues brother C. "that I have not only a very great esteem for brother Thomas and brother Albert Anderson, but a most ardent affection for them; but had they made these bold, and, at best, doubtless measures, matters of privacy, I could not have been induced either to have inserted your letter or to have published this reply to it. But much as I love and esteem these brethren, I esteem and love the twelve Apostles and the cause of my Lord and Master more; and therefore, I must say, that the preaching up of re-immersion to the citizens of the kingdom of Jesus Christ, for the remission of their sins, is wholly ultra our views of reformation; and in our judgment, wholly unauthorised by the New Testament." So it is.

These two paragraphs I chiefly complain of; first, as appealing to the prejudices of the reader; and second, as containing an allegation entirely unfounded. I am persuaded it was unintentional on brother C's part, still the effect will be the same: and there are numbers who will readily believe it, and many to regret should it prove untrue. I thank him for

his expressions of esteem and affection; I know it is unfeigned. He has proved it by actions; and I am sure had brother C. only taken the trouble to write to me privately to know the truth of the charge, he would not, when he had received my reply, have permitted either "Susan" or his "reply" to have seen the light. Susan should have pursued the same course; but I regret that both she and brother C. have taken up the charge, as people generally assume their religion, upon the vague rumor of the unthinking multitude. Brother C. is too good a judge of human nature not to know, that to append the terms "*young*" and "*ardent*" to the author of an argument or a practice is to detract nine-tenths of its cogency, and to render the action contemptible. These are the effects produced upon the minds of the multitude; especially, upon those who imagine that no one can know any thing as he ought in relation to the religion of Christ unless his face be wrinkled, or his locks frosted by age. There might be some truth in this, did we not know that it is out of the mouth of babes and sucklings God has procured praise, and that it is by close application and study of the word of the living One, that excellence in the knowledge of supernal affairs is to be attained. It is freely admitted, that the elder of us has but numbered three years since he was born into the kingdom; but if an argument be good should this weaken it—should this consideration detract from its cogency? If we have erred, convince us by argument; but do not attempt to weaken our position by insinuating the hot headedness of our youth. We ask no favors of friend, brother, or opponent, but claim that argument shall be opposed to argument, reason to reason, and proof to proof. Again, we wish it to be known, that in all things it is our intention to act openly, and in the face of day. If it is right to re-immersing privately and by night, it is equally so to do it publicly and by day; that is, if it may be done at all it ought to be done openly; and if a necessity exist for re-immersion it ought to be made known for the information and consideration of others. I agree that the "notion of re-baptism is wholly out of the Record" in all cases except one, Acts xix. With the exception of this case so is re-immersion. There is but "*one baptism*," and that ought not to be repeated. It is for the "*one baptism*" I contend in opposition to the many immersions of the sects—the Greeks, Russians, Baptists, Mormons, &c. &c.

EDITOR.

REFORMATION.

Richmond, September 19, 1835.

DEAR BROTHER CAMPBELL,—In the foregoing article I have confined myself to a running criticism upon "*Susan*" and your "*reply*." I have done it in the finest humor, and in the best feeling. I am obliged to commend myself, lest the *spirit* of my remarks should be misinterpreted. I am not unconscious of an *apparent* "bitterness and severity" of style, which my opponents are very glad to lay hold of, as real, to my disadvantage. It is but apparent however; for I can honestly, and in the presence of the All-Seeing Eye, affirm that I have no bitter feelings, no not an atom of animosity in my heart against a single member of the human family. I make this remark, lest an expression should have escaped me, that may seem like resentment. I am aware that what might seem very mild and conciliatory to me, might appear "harsh" to one of a different temperament. I disclaim, therefore, every thing of this sort; and hope you will just receive it in the spirit of the intention. This is one item of reformation, to confess our faults and forsake them.

In the document alluded to I have denied the charge in the general, but

I have not descended to particulars. I shall now, therefore, detail to you and my readers, the views I hold, and leave you to judge of their accordance with the scripture.

Just before our Royal Master ascended to the right hand of God, he gave a commission to the eleven Apostles, the witnesses of his resurrection. The four writers of testimonies concerning Jesus, give different versions of this commission, but all of them agree in this, that the *business of making known the way in which mankind might obtain remission of sins was intrusted to them.* Two of these writers record the *means* by which remission or pardon may be enjoyed; a fourth the *effects* of their adoption. Matthew says he told them to "*go and convert or disciple the nations;*" and tells us how—by "baptising them into the name of the Father," &c. This writer says nothing about *faith*, for this simple reason—because it is implied in the word *baptising.* But Mark does, to show that without faith condemnation awaits us. He says, "He who shall believe and be baptised, shall be saved" or pardoned; "but he that shall not believe shall be condemned," showing that immersion without faith is nugatory. Luke differs from both, phraseologizing the commission (if I may so express myself,) by recording the effect of belief which is repentance, and of baptism, which is the remission of sins—to wit: "Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the dead the third day; and that reformation, and the remission of sins, should be proclaimed in his name among all nations, beginning at Jerusalem."

To understand the meaning of repentance in this place, and its dependance upon faith, I am in the custom of listening to Peter on Pentecost, and at the house of Cornelius, and to Paul at Athens, Ephesus, or Corinth. I prefer attending the lectures of these two Apostles, because the one was the Apostle to the uncircumcison, the other to the circumcison, who together, constituted the entire population of the Roman world. I do not forget to call in history to my aid, that I may learn the actual state of these classes of men at the time when the gospel or reformation was first announced. This is necessary in order to learn what they were to repent of, or reform from; and, by knowing the gospel, it is easy to tell what they were immediately to do.

Well then to the Jew first and then to the Gentile we will go. When John the Baptist began to proclaim "the baptism of repentance for the remission of sins" all classes of Jews had forsaken the law of the Lord, and had corrupted the institutions of Moses. This unhappy state of things had been superinduced by the introduction into the Jewish Economy of a class of men unauthorised by God, and unknown to the nation before the Babylonish captivity. These "*clergymen*" were styled "Scribes, Pharisees, and Lawyers," whom our Saviour so severely denounced as a race of vipers, hypocrites, devourers of widows' houses, whited sepulchres, &c. They had made of none effect the word of God by their traditions, so that it was in vain that they and the people worshipped God, as all their worship was the mere observance of the commandments of men. The minds of the people thus perverted by the Jewish clergy, were blinded and their hearts hardened, so that, having no relish for the truth, seeing they did not perceive, and hearing they did not understand. Their morals were likewise depraved, and violence and extortion filled the land. When multitudes of these characters flocked to John, and asked him what they were to do—did he command them to beat their breast and cry as an eviction of "sorrow for sin?" "Bring forth the proper fruits of reformation," said he. "Let him that has two

coats impart to him that has none; and let him that has victuals do the same. Exact no more than what is appointed you. Injure no man, either by violence, or false accusation, and be content with your allowance." The proper fruits of reformation, then, were good actions flowing from a belief of those things announced by John.

But to the long catalogue of crimes that might be exhibited against the nation, the Jews superadded the climax to their wickedness, by rejecting Him whom God had sent to them, and putting him to death. The repentance for sins which the Apostles proclaimed, had respect to the murder of Jesus, which John's proclamation in the nature of things could have had no regard to. The Jews by the Apostles, as the instruments of the Holy Spirit, were to be convinced of sin, because they believed not on Jesus, but put him to death. They were so convinced on the day of Pentecost, by Peter. And what were they to do? They were to repent. But some may say they did repent, and in consequence of repentance, exclaimed men and brethren what shall we do? But, not so. This inquiry was the result of conviction and not of repentance; for "when they heard these things (see the foregoing part of Acts ii.) they were pierced to the heart, and said to Peter, &c. what shall we do? They were commanded to repent or reform. How were they to do this? By being baptised, as Matthew records, in the name of Him whom they had murdered. This command, they who received it with readiness obeyed that very day. It is therefore obvious, that the way in which these Jews returned to God from straying after *human tradition*, was by immediately putting themselves under the authority of Jesus Christ, whom God had appointed a Prince and Saviour to give reformation to Israel and the remission of sins. And this was by being baptised into his name. *This was the first proper fruit of reformation.*

Let us now accompany Paul to Athens. Standing in the middle of the Areopagus, and surrounded by epicurean and stoic philosophers, and in the presence of the archons of a city "exceedingly addicted to the worship of demons" what is the burden of his proclamation? Reformation towards God and faith in Jesus. Hear him then in an assembly of pagans, wholly devoted to *human tradition*, reason with them on the absurdity of idolatry, on their dependance upon one God for life, and breath, and all things, calling upon them to reform towards God, unknown indeed to them before, but now declaring his willingness to look over the past, and announcing Jesus as the righteous judge of the world;—what astonishing demands these on the faith of pagans, that they were to forsake their gods, their philosophy, and their wisdom, in which they prided themselves, and to return to the unknown God now heralded to them by a wandering Jew! They *heard*, and what was the result? As there was but one proclamation, those who were convinced by what they heard, did what other pagans did, namely, were *baptised*; thus it was affirmed of the Corinthians, that "hearing, they believed, and were baptised." Some of the Athenians jested, but others consorted with Paul. Reformation, then, in relation to a pagan, was to renounce idolatry, and immediately to be baptised. This was its first proper fruit, and evinced reformation towards God, and faith in Jesus Christ.

As Cornelius was a circumcised Gentile, a discourse on the reasonableness of idolatry would have been out of place. Hence his reformation did not imply renunciation of the gods, any more than that of the Jew. It evinced itself, however, in the same way, namely, by being baptised. This event gave rise to that passage in Acts xi. where it says, "and they glorified God, saying, God has, then, *given* to the Gentiles also,

reformation to life," and in the 5th there is one like it in relation to the Jew, namely, "Him has God exalted at his right hand a Prince and a Saviour, to give reformation to Israel, and remission of sins." In these passages, then, reformation is said to be given to both Jew and Gentile. How is this some may say? I explain it thus. Faith, reformation, baptism, religion, &c. are terms expressive of things rendered necessary, because of man's having fallen from God's favor by breaking his laws. Man is the offender, God the party offended; and as God is man's supreme in every respect, it is for God, and not man, to dictate how the breach shall be healed up. Whatever appointments God makes, then, according to which he will receive man into his favor, are his gifts to man. In this sense, every thing pertaining to the several dispensations of true religion since time began is the gift of God. Whether it be Jesus, the facts of his life, death, burial, resurrection, the testimony concerning these, reformation, baptism, remission of sins, things necessary for life and godliness, &c. all, in this sense, are the gift of God. Reformation is God's appointment. There is but one way of repenting towards God acceptably; and that is by doing what he has commanded. The first act of reformation is to be baptised into Christ. A Jew might have beat his breast like the publican, and have called upon God all day to have had mercy upon him; he might have sold all his goods and have distributed to the poor; he might have done any thing else that suggested itself to his mind as good and evidential of repentance; but all this, after the day of Pentecost, would have availed him nothing, as the fruits of reformation. A Gentile might have renounced idolatry, and afterwards have led a very moral life, he might have patronised the Christians and have defended them from the rage of their persecutors; but all this would have availed him nothing as repentance towards God. And why? Because God has not required it at their hands. God has set up the standard of reformation; he has given or appointed the way, and to this we must conform if we would obtain his approval. Reformation implies baptism, and baptism the remission of sins; so that "he who shall believe and be baptised shall be saved," or pardoned. A baptised person in the Apostles' days was a reformed person in the scripture sense of reformation. When God, therefore; is said to have given reformation to the Gentiles also, it means, that he had permitted them to enjoy the same privileges as the Jews, upon the same terms, namely, by being baptised into Christ.

But in ancient days some who had reformed towards God, fell into grievous offences. How then, say some, were they forgiven; by being re-baptised? The question, as well as the practice, under such circumstances, would fully denote the ignorance of the scriptures by all concerned. There are two institutions for the remission of sins, appointed in relation to aliens and citizens—the world and the Christians. For aliens, the one is baptism into Jesus Christ—for citizens, *confession*. The Apostle John says, "if we confess our sins, he (God) is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." I Ep. i. 9. And again, "if any one has sinned, we (Christians) have an advocate with the Father, Jesus Christ the Just One. And he is a propitiation for our sins," ch. ii. 1.

The conclusion from the whole is this, that in the days of the Apostles, God caused a proclamation to be made to all the inhabitants of the Roman empire, calling upon them to abandon the tradition of men, and to return to him from whom they had departed; and that every one who obeyed the call submitted to Jesus Christ the future Monarch of the world, by being buried with him in baptism. That every one who was

so buried was pardoned, adopted into God's family, and made an heir of endless life, and none else. That such persons had reformed with a godly reformation; and that for them the institution of confession was appointed if they should commit sin.

Thus much then for the present, concerning the reformation of ancient days. In my next, I shall consider it in relation to the times in which we live. The insertion of this and the preceding article in the Harbinger will much oblige your sincere and affectionate brother in the hope of a glorious and never-ending-life.

JOHN THOMAS.

P. S.—Allow me to direct your attention to the communication signed Sarah Agnes Selden. I would submit to your candor, that "the joy of enthusiasm" is not the joy of this sister, who has put off the Baptist gospel to put on Jesus Christ; but rather an instance, similar to those recorded in the New Testament, where "the disciples were filled with joy" when they "rejoiced and glorified the word of the Lord" on hearing the proclamation of "salvation to the ends of the earth." Such are the legitimate fruits of the gospel of Christ; but anguish, and *doubt*, and sore distress, the common characteristics of the spurious gospels of the day; upon which the Apostle Paul has pronounced a most awful malediction. Gal. i. 6-10.

J. T.

CORRESPONDENCE.

Orange Springs, Va. Sept. 10, 1835.

BELOVED BROTHER THOMAS,—Although I have but a slight personal acquaintance with you, yet I have a very great desire to see you, and as that cannot at present be, I am almost irresistibly compelled to write to you, because of the love I now have for those glorious truths you so fearlessly and zealously advocate. I no longer wonder at your manner of writing, I only wonder how any one who understands and cordially embraces the unadulterated word of God, can be silent, while that word is so mutilated and perverted as it now is. If ever I was tempted to regret being a woman, it is now that I in some degree, understand and rejoice in the beauty and simplicity of the gospel, I long to sound it abroad, if perchance I might be the means of persuading even *one* to obey the gospel; but that word by which I trust I shall be henceforth governed, bids me be silent, therefore I must submit, how great soever the cross may be. I do not know but it may appear too forward in me, situated as I am, to take the liberty of writing to you, but you who also greatly rejoice in the truth will excuse me. I can scarcely think or write of any thing else, than the forbearance and love of God, in watching over and leading me safely through all the sorrows and vicissitudes of my past life, and has given me time and an inclination to understand his will and do it. I therefore, do greatly rejoice, and feel disposed to say with David, "Bless the Lord, oh my soul, and all that is within me, bless his holy name;" but that you may the better know my cause of joy, it will be well for me to give you some idea of the great change that has lately taken place in my views and practice. For nine years past I have been a sectarian of the Baptist stamp, and fought stoutly under this banner against you, and all others who contend for the Bible alone; for this purpose, when I left Richmond the last spring for this place, I thought it would be both prudent and necessary for me to prepare myself (during my intermediate stay with my brother in Hanover county) by collecting and combining my scattered forces, arms, and amunitions, and have them in readiness, that I might be at least able to defend myself (for I could not expect to tri-

umph or conquer) against the formidable attack which I knew I should meet with from my brother-in-law, Albert Anderson, with whom I expected to spend some time. I therefore, commenced reading, as the best means of support, the Acts of Apostles, with a slip of paper upon which I wrote down every thing which I thought was in the least opposed to the reformation, but as I went along I met with so many things that had never struck me as being obviously in favor of it, that my sense of justice would not permit me to pass them unnoticed, so I set them down also. But I soon found to my great surprise that I had chosen the wrong boat for my strength—instead of increasing I daily weakened. And I had not proceeded farther than the 6th chapter of Romans, before my armor wherein I trusted failed me, and I was taken captive by the word of truth, in regard to one of the prominent features of the gospel, that is, that *a burial or remission of sins takes place in baptism*, for St. Paul speaks so often in this letter of a death to sin, and represents the body of sins as dead; and as in the natural world wherever there is a death there must be a burial, so thought I, this dead body of sins ought to be buried or “put off.” And where, I asked myself, is it to be buried? and for my life I could find no other than the water or liquid grave, and was the more convinced of this from the burial of baptism being so closely connected with this death to sin in the above mentioned chapter; and as I was about the same time convinced of the duty and privilege of the disciples to shew forth the Lord’s death every Lord’s day, it only remained for me to be made sensible that the Holy Spirit operated on us *only* through the word, and my opposition to this grew less and less formidable, as my perception of divine things grew clearer, and it soon vanished away.

Being thus fully convinced that remission of sins was connected with baptism, I first, as the natural consequence, began to look at my own immersion, and try it by the word of God. And if, thought I, Christ has ordained but the “*one baptism*,” and that for remission of sins, I have never been thus baptised, for I was immersed in 1826, upon giving what was termed a CHRISTIAN experience, in which I professed to have had my sins forgiven. And as I could find no baptism in the Bible for those whose sins had been already remitted, *this* I concluded must be *an institution of man*, and for thus submitting to an ordinance of man, instead of obeying the plain command of God, I found myself guilty, and feeling almost overwhelmed with gratitude to the Lord, for thus sparing me to see it, I heartily repented of it, and went forward joyfully, the same evening, and was baptised by brother Albert Anderson, for the remission of sins. My sister, brother A’s wife, was re-immersed the same evening. And thus have I been truly caught in the net I was spreading for others, but I am a willing captive; yea, I would not exchange the pure happiness I have enjoyed since I obeyed the Lord, for the encomia or praises of the world. Another of the many reasons that urged my re-immersion was, that, as I knew it was only by faith in God’s word, or believing what he says he will do, that we receive any blessing through obedience, my first immersion could have been of no avail to me, since so far from then having faith in that word, which says our sins should be remitted in baptism, I verily thought it was an untruth, judging from my own FEELINGS; that is, I did not think it meant what was said; but if God does not mean what he says, how shall we know whether any will get to heaven, or any dwell in torment. As to the common saying, that our belief of that word now, will render our first immersion valid, it is to me quite absurd: as well might I say that my faith now in Jesus

as the Messiah would render any prayer or act of mine done years ago acceptable to God. Now, seeing how great a deliverance I have met with, do you wonder at my joy? I dare say you will rather rejoice with me. Oh, that I may henceforth live to the honor and glory of my Saviour, seeing he has borne so long with my rebellion. I feel indeed as if it was a fresh manifestation of his love, which I can never in this world fully appreciate. But I fear I have too long transgressed on your time and patience—do pardon me if I have, from the considerations that it is all so new and beautiful to me, and my heart being filled with it, I can but speak it forth, and if I may judge from your writing you still retain the warmth of your *first* love, I therefore write the more freely to you, but fear you will have some difficulty in reading it.

May you be strengthened daily in body and mind, and still fight valiantly for the Lord, and may the good cause prosper, is my ardent desire. I expect to connect myself with a reforming congregation in a few days, although I am as yet considered a member of the Second Baptist Church, Richmond; I have given them an account of my re-immersion, and expect to be excommunicated, but care for none of these things, so that I may be approved of God.

Yours, in the hope of the gospel,

SARAH AGNES SELDEN.

Louisa, August 14, 1835.

DEAR BROTHER THOMAS,—Having returned from the co-operation meeting of the disciples, held in Caroline, on the 9th and 10th of this month; I have set down to inform you of some things that transpired.

I had the pleasure of meeting with many intelligent brethren, and of forming an acquaintance with brother Henshall, of Baltimore. I think it probable he will labor in Caroline and some of the adjoining counties, as an evangelist; and from a slight acquaintance, I should suppose he is well qualified. Brethren Henley, Duval, and Albert and Henry Anderson, who labor in the gospel, were also present, and as the fruit of their labors, immersed five persons for remission.

But what gives me more concern than any thing else, in regard to the meeting, were the fears expressed by some of the brethren, that brother Anderson’s re-immersion would produce schism! This appears strange to me, because brother Anderson declares it to be his determination not to preach any thing but the truth, and as to his re-immersion, he has certainly done no more than every one should do, who had not faith in the blood of Jesus, at his first immersion. In short, I was sorry to discover shyness, and some little disrespect on the part of some, towards this zealous and much devoted brother to the truth. But in conversation upon the subject of his re-immersion he was certainly triumphant. Indeed he reminded me of Sampson with the posts of Gaza.

We have immersed four persons in this neighborhood within ten days for remission, and to-morrow (God willing) we shall immerse three others. I will not, at this time, further tax your patience.

Believe me to be yours in the hope of immortality,

JAS. M. BAGBY.

THE WORD BAPTISM CONTAINS TWO IDEAS.

An abridged extract from Robinson’s History of Baptism.

“Whether John baptised by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by

his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom, by his condition he is obliged to trust. To the latter it is sufficient to observe, that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; they have always baptised, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize infinitely preferable to that of European Lexicographers; so that a man, who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.

"The English translators did not translate the word baptize; and they acted wisely, for there is no one word in the English language, which is an exact counterpart of the Greek word as the New Testament uses it, containing the precise ideas of the Evangelists neither less nor more. The difficulty, or rather the excellence of the word is, that it contains two IDEAS inclusive of the whole doctrine of baptism. Baptize is a dyer's word, and signifies to dip so as to color. Such as render the word dip, give one true idea, but the word stood for two, and one is wanting in this rendering. This defect is in the German Testament, Matthew iii. 1. In those days came John der tauffer, John the dipper; and the Dutch, in those days came John een dooper, John the dipper.

"This is the truth, but it is not the whole truth. The Saxon Testament adds another idea by naming the administrator John se fulluhtere, John the fuller. The Islandick languages translates baptism skirn scouring. These convey two ideas, cleansing by washing, but neither do these accurately express the two ideas of the Greek baptize. Jesus was baptised in Jordan, but he was not cleansed from any moral or ceremonial turpitude by it, nor was any repentance mixed with his baptism. The word then conveys two ideas, the one literal dipping, the other figurative coloring, a figure, however, expressive of a real fact; meaning that John by bathing persons in the river Jordan conferred a character, a moral hue, as dyers by dipping in a dying vat set a tinct or color; John by baptism discriminating the disciples well-disposed for the Messiah from other men, as dyers by coloring distinguished stuffs. Hence, John is called, by early Latins John Tinctor, the exact Latin of Joannes Baptista John the Baptist. Tertullian, the first Latin father, observes that baptism was administered with great simplicity, homo in aqua demissus, et inter pauca verbatinctus. The mode seems to have been this. The administrator standing in the water, and putting his hand on the back part of the head of the candidate, standing also in the water, bowed him forward till he was immersed in the water, pronouncing in the mean time, the baptismal words by which he characterised him a Christian. Every body knows how the Romans understood demisso capite, demisso vultu, demissis oculis, and the like. The Syrians, the Arminians, the Persians, and all Eastern Christians have understood the Greek word baptism, to signify dipping, and agreeably to their own versions, they all, and always administer baptism by immersion; but Mohammed, in the Alcoran has most fully translated the original word. He calls baptism sebgatallah, that is divine dying, or the tinging of God, from sebgah, dying, and allah, God. A celebrated orientalist says, Mohammed made use of this compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now (in

the west) by aspersion. Mohammed every where expresses great respect for the rites of Christians, and being asked why he set aside baptism, he answered, because the true divine tinct, which is true baptism, is faith and grace, which God bestows on true believers. This inward tinct is half the meaning of baptism, the other half is immersion in water.

"The very learned Dr. John Gale, whose accurate knowledge of Greek was never doubted, hath traced the original word in profane writers, and hath proved that with the Greeks bapto signifies dip, baptoi dyers, baphia a dye-house, bapais dying by dipping. Bammata dying drugs, baphikoe the art of dying, dibaphos double dyed, baptisterion a dying vat, &c. Tertullian preserves both the ideas in the few words quoted above demissus in aqua is the first dipped and tinctus the other colored or characterised, so that the single word baptism stands for both dipping, the mode, and a person of real character, the only subject of baptism. There is a propriety in acknowledging a believer in Christ a real character by baptism. It is giving him the name who hath the thing. To this sense of the word all circumstances and descriptions agree as baptising in the river Jordan, going down into the water, coming up out of the water, buried in baptism, and the rest, so that the proper answer to the question, how did John administer baptism is, by immersion."

Baltimore, September 18, 1835.

DEAR BROTHER THOMAS,—Your last number of the Advocate is before me, and I am perfectly satisfied that our letter on the subject of re-immersion and your strictures on the same should go to the public, each to speak for themselves. But I as one am not satisfied that you should have substituted the term ruler for that of elder, as written by us, as that term does not so well without a construction, answer our views of the officer, but the term elder is directly scriptural, and I like it best because it implies an aged man, and while it is used to designate the office-bearers in the congregations of the Lord, it will in some measure be the means of guarding the disciples from appointing any over them, who are not men of age and experience, according to Paul's rule in the case. By giving this a place in your next number you will oblige one who loves the cause and you for the truth's sake.

CHAS. FARQUHARSON,
One of the Elders of the Church in Baltimore.

We have complied with our brother F's request. We substituted ruler for elder, as more agreeable to the style of the new translation; and, as we think, will appear from the context, of the following passages, more accordant with the idea of the sacred writers. 1 Tim. v. 17; Heb. xiii. 7; v. 17; v. 24; 1 Tim. iii. 2; 1 Peter v. 5. An aged man may be a very young Christian, and a young man may be relatively an old Christian. John the Baptist when he began his proclamation was about twenty-nine or thirty; Jesus when he entered upon his ministry began to be about thirty years old; the Apostles were all inspired men; and so were the elders of the churches of the first seventy years; and many were ordained, or endowed with the gifts of the Spirit, by the young Timothy; and the priests under the law entered upon their office at thirty years and retired at fifty. Numb. viii. 25—"From the age of fifty they shall serve no more." From all we can learn from the examples of scripture, we think that no one ought to be appointed an elder under thirty years of age. An old Christian and aged (not a very old) man in one person is certainly to be preferred. But age without knowledge and wisdom is worse than useless.

EDITOR.

From an English Paper.
PRIESTS OF MAMMON.

DEDICATED TO THE AMERICAN DAUGHTER OF ENGLISH EPISCOPACY.

[Our Reverend Churchmen make no distinction between the revenues and the religion of the church: with them those terms mean one and the same thing; and thus it is that those circumstances occur which form the subject of the following spirited commentary. Our priests have greater love for the Mammon of the world than for their Maker, and hesitate not to neglect the one in order to look after the other. And this they call religion!]

THE DISHONESTY AND IMPIETY OF THE CLERGY.

"The excessive dishonesty and impudent impiety of the Church of England clergy in attempting to identify their mere personal and worldly interests with the sacred cause of religion, is insufferably disgusting. They would fain persuade us that to interfere in the slightest degree with their darling tithes, which they claim as absolute inalienable property, is a downright robbery, not of parsons only, but of GOD himself. The moment any attempt is made to reform any of the enormous abuses of the church—to amend the oppressive and vexatious tithes-law—to equalize the incomes of the clergy, taking from the rich pluralist a portion of his unearned and undeserved revenue and giving the poor curate—the working clergyman—enough to support him decently; or the instant the people seek to abolish rates levied from dissenters for the building, or repair, or costly decorations of churches which *they* never enter, a tremendous outcry is raised that the establishment is about to be overthrown, and the reformed religion sacrificed. Even that most enormous of all abuses—that robbery of a whole nation—the inflicting a richly endowed Protestant hierarchy upon the Catholic people of Ireland, with all its infamies of parishes without churches, of tithes collected for absentee parsons, who have no congregations—of Rathcormac massacres and of clerical exactions enforced at the bayonets point, is strenuously defended by the clergy of the Church of England. In fact, many of our parsons make common cause with the hierarchy of Ireland, seeing that the reform of the Irish Church is likely to be the forerunner of a salutary reform of the English establishment. * * * The moment any interference with the incomes of the clergy is talked of, they assemble to lecture the King on the impiety of the spoliation! These priestly advocates of Irish tithes and tithe-massacres commence their address to his Majesty by stating that they have heard with deep concern that it is in contemplation to alienate a portion of the revenues of the Established Church in Ireland, and that they 'firmly believe that such a measure would directly tend to depress the cause of Protestantism in that part of the United Kingdom, to increase the influence of persons of the Roman Catholic persuasion, and ultimately to endanger the very existence of that portion of the united Church of England and Ireland.' Now, it is obvious to all disinterested men who have devoted any attention to the subject, that 'the cause of Protestantism' in Ireland has been depressed by the wicked attempt to cram that faith down the throats of the people, and by the monstrous crime of compelling a Catholic population to support a Protestant establishment. Can we conceive the possibility of the poor Irish becoming converts to a religion which must appear to them a system of robbery and homicide? The Irish peasant sees the bed sold from under him to meet the demands of a clergyman whom, perhaps, he never saw—in whose services, if performed at all, he does not participate. He sees a personage calling himself a minister of the mild and beneficent doctrines

of the meek and lowly Jesus, marching about the country at the head of armed soldiers, shooting human beings by the dozen for refusing to pay tithes. Is this the way to make converts to Protestantism? Yet these crimes must be perpetrated—at least, the system that causes them must be continued—or, according to the priests and Tories, Protestantism will be depressed, nay, the very existence of the Irish Church will be endangered. Why, it is endangered already—endangered by its crimes, and nothing but a sweeping measure of reform can save it. But, again, these parsons 'view with alarm the principle of such a measure, which, if once applied to Ireland, may be *extended to England*, and may lead to similar alienations of the *property* of the Church of England, to the hazard of subverting our Church Establishment, and, in consequence, depressing generally the reformed faith.' Aye, there's the rub: the Church of England clergy tremble for their tithes, and dues, and Easter offerings and all the snug things of the Establishment, which they call *property*. The Irish people must still be impoverished to support a church which has failed miserably as far as conversion is concerned—they must still be forced to pay tithes or be shot down like wild beasts if they refuse, because if the Irish Church should be reformed 'alienations of the *property* of the Church of England' may follow. The reformed faith too, may be depressed, if the clergy of the Hierarchy are deprived of any portion of their *property*! According to these men our religion is a mere matter of money. Pay the parsons well, and the reformed faith will flourish—lower the incomes of any of them, and it is depressed and endangered."

SIGNS OF THE TIMES.

DEDICATED TO THE REV. TIM. O'BRIEN, ROMISH PRIEST OF RICHMOND, VA.

I beheld till the Thrones were cast down, and the Ancient of Days did sit.—DANIEL VII. 9.

This tremendous epocha is at hand. There does not exist a government or throne in the "civilized" world, that is not shaken to its foundation. Whenever this overthrow of the political and hierarchal orders of society does occur MOB VIOLENCE will be the power to effect it. The insurrection of the rabble against the laws, which constitutes *mobocracy*, is every where taking place. "REFORM" is the universal cry, which despotism labors to stifle, and representative governments but slowly respond to. The rabble, which acts by impulse, and not according to reason, has become impatient of delay. It only waits the time, unconscious of the power that restrains it, when the "great voice shall come forth from the temple of heaven, from the throne, saying, it is DONE"—to spring, with the velocity and greediness of bloodhounds, upon its prey. Then will there be voices, and thunders, and lightnings; and a great earthquake; and the cities of the nations will fall down—and Babylon the Great will come unto remembrance before God, to give her the cup of the wine of his fiercest wrath. Rev. xvi. 17-20.

As we remarked in No. 5, p. 116, "the present contest between Don Carlos and Queen Isabella lies deeper in the providence of God than mere politicians suspect. The moral renovation of Spain is the true meaning of the contest for the Spanish crown." Since we were induced to pen this observation, events have transpired confirmatory of this sentiment. The "order of the society of Jesus," as that of the Jesuits is termed, has been suppressed, and their property appropriated to State purposes. Since this, accounts have been received from Madrid, stating that it had been resolved in a Council of Ministers that the Government should publicly dispose of *nine hundred convents*, the proceeds to be applied to the redemp-

tion of the debt without interest. In Portugal, the sales of the patrimony of the priests is steadily going on, notwithstanding the threats and protests of Don Miguel and the Pope. Upon the visit of the Queen of Portugal to the Estrella Nunnery, the nuns forced her along with them in solemn procession through the cloisters, took her to the church, knelt down before her, and commenced a regular din of lamentations and supplications, requesting the Queen "not to forsake the Catholic religion of the country, which was fast sinking." But "God has put it into the hearts" of these governments "to execute his sentence," so down it must go, and none can prevent it. Seventeen hundred years ago it was decreed that "these shall hate the harlot, and make her desolate, and naked; and they shall eat her flesh and burn her with fire." Rev. xvii. 16.

In Spain, there is a general war on the part of the people against the monasteries. At Reuss, July 24, the people burned the convents of the Capuchin and Carmelite Friars, and immolated between twenty and thirty monks of these orders. At Barcelona, on the 25th and 26th, a mob arose after a bull-fight, and raised the cries of "To the Convents, to St. Francis', to the Carmelites, and death to the Friars!" The convent of St. Francis was soon in flames amidst the shouts of "Long live Liberty—kill the Friars!" Those of the Augustin Friars—of the Order of the Trinity—of Carmelites, both shod and barefooted—of the Minims, and Dominicans were soon on fire; and unsuccessful attempts were made to burn others. The splendid libraries and "pleasant pictures" of these establishments have all been reduced to ashes. Not content with the destruction of property the populace massacred about eighty Friars. Very few of those met an instant death. Some were burned in the convents, some poignarded, and many beaten to death with sticks and stones. On Sunday morning the rage of the mob was excessive to find that several hundreds of Friars had still escaped, and many were stabbed even whilst under the protection of the military force. The volunteers refused to protect the Friars, and although the military paraded the streets while the convents were burning, they were perfectly passive, and ordered not to fire on the populace. The inmates of the house adjoining the convents rushing out and removing their valuables, the people doing their deeds of blood, the deafening cries, as a victim fell into the fire, or perished by the knife, "all formed a scene," says an eye witness, "which baffles description." At Murcia, August 1st, the convents of St. Dominic, the Trinity, and St. Francis were destroyed. At Cordova, many convents have been laid in ruins; as well as that of the Minims of Alcantarilla. At Gaspar Aragon the monks were chased by the people with clubs and many of them killed—the rest driven out and the monasteries burned. The monks are flying in all directions towards the frontier of the Eastern Pyrenees—many of them are joining Don Carlos, the champion of Romanism in Spain.

EDITOR.

"SPOTTSYLVANIA" and the "RELIGIOUS HERALD."

"The Rev." (!) Mr. James Fife confesses the authorship of "Spottsylvania" in the "Religious Herald." It contains a liliputian attack upon me and brother Anderson. The whole tirade is ridicule without wit. Brother A. condescended to refute its calumnies, but the "vitally pious" Mr. Sands refused to insert it. This "ghostly father's" point no point farago needs no reply. It immolates itself. We refer him and his brother of the Religious Herald, to Prov. xxvi. 5, Matt. vii. 6, as our conclusion of the matter.

EDITOR.

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THE APOSTOLIC ADVOCATE.

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FIRST PURE AND THEN PEACEABLE.—James iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—1 John iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—2 Peter iii. 2.

PREDICTION

OF THE

Invention of Printing and consequent Diffusion of Knowledge.

Revelation, Chapt. x.

"Many shall run to and fro and knowledge shall be increased." Let none, then, be discouraged from investigating the wonders of the Apocalypse, in particular, for it is not only here written—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," but a vision appears to have been given for the express purpose of invigorating our diligent researches. This vision is found in the tenth chapter. There are many prophecies, which, in general terms, give us assurance of the increase of knowledge in the will and mysteries of God, in the latter days; but here, in a style peculiar to this book, we have a prediction, not only of the diffusion of knowledge in general, but of the more open disclosure of the mysteries of this body of prophecies in particular.

To what period of time does the vision in this chapter relate? In order to answer this inquiry we must consider what goes before. The first *four trumpets* (chap. viii.) bring us to the subversion of the Western Roman Empire. The three following trumpets, on account of the extraordinary calamities they bring, are called *wo trumpets*. In the *ninth chapter* the trumpet of the fifth angel brings the Saracen Locusts; and that of the *sixth*, the *Euphratean Horsemen*, or the Turks, who began their bloody empire, A.D. 1300, and were destined, not only to overturn the Eastern Roman Empire, which they perfectly effected A.D. 1453, but to "hurt the rest" of the men—that is those in the west—"who repented not of the works of their hands," &c. This wo ended towards the close of the last century; since which time the Turks have been hastening to an annihilation, which seems very near.

It is immediately after this scene that the "*mighty messenger*" of chap. x. descends; and seeing that he announces the speedy sounding of the trumpet of the *seventh angel*, and that we find this trumpet is sounded instantly after the *fall of the tenth part of the city* (chap. xi. 14) which was realized by the events of the first French Revolution; the conclusion is, that the period of time to which this scene, in the tenth chapter, is to be assigned, is between the time of the decline of the Turks, and said political convulsion, or between the *second and third wo*.

"And I saw," says John, "another mighty angel descending from heaven, clothed with a cloud; and a rainbow was about his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand a little book open, and he put his right foot upon the sea, and the left upon the earth. And cried with a loud voice, as when a lion roars: and when he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying, Seal up what the seven thunders have spoken, and write it not," v. 1-5.

This angel appears to be neither more nor less than a *personification of knowledge or wisdom*; something in the manner of Solomon, but in a style vastly more sublime. "Doth not wisdom cry," says he, "and understanding put forth her voice? She standeth on the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors, unto you, O men. I call; and my voice is to the sons of men." And what can better agree with the times to which this vision appears so evidently to belong? Since the invention of printing, in the middle of the fifteenth century, and the consequent cheapness and wide circulation of books, the progress of knowledge has been irresistible and rapid; so that, in this last century alone, it has made more progress than in all the preceding 1500 years since John was favored with these visions in the Isle of Patmos; and which increase of knowledge, sacred and profane, critical, religious, political and philosophical, it has been, that has corrected the progress of tyranny and superstition: and, though it has not yet brought the nations, as it will in time do, to beat their swords into ploughshares, yet it has obliged the persecutor to stay his cruelties. The oppressors of mankind have trembled before it; and, by restrictions on the liberty of the press, and of speech, and by every other means in their power, they have opposed its progress; but in vain. Knowledge has pressed on her way with angelic strength, and effected what we see. But seeing that so large a portion of vice, as yet mingles itself with knowledge, we see much evil mixing with the good. May that

knowledge increase which alone can remedy the miseries of mankind! It will; "and they shall no more hurt nor destroy; for the earth shall be full of the knowledge of the Lord." Isaiah xi. 9.

But let us fix our attention on the iconism in the vision. Its sublimity is worthy of inspiration. "I saw a mighty angel come down from heaven." Knowledge is of heavenly origin. Is any man wise? *God doth instruct him to discretion, and doth teach him. I said days should speak, and multitudes of years should teach wisdom; but there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Every good gift and every perfect gift, is from above, and cometh down from the Father of lights; and especially that wisdom which is first pure, then peaceable, gentle and easy to be entreated, full of good fruits. Clothed with a cloud.* A cloud, without any tokens of a storm, is a symbol of good. Simply it signifies protection; because a cloud protects from the scorching rays of the sun. A dropping, showering cloud the ancients made a symbol of wisdom, (Indian Interpreter, chap. 163) because, as showers fructify and make beautiful the natural world, so wisdom and knowledge the moral and intellectual. Hence Moses says—*My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass.* Deut. xxxii. 2. And Job—*Unto me men gave ear, and waited, and kept silence at my counsel. After my words they speak not again, and my speech dropped upon them, and they waited for me as the rain; and they opened their mouths wide as for the latter rain,* chap. xxix. 2-23. For one to *sit or ride* upon a cloud, is the symbol of success: but of what is this a symbol? There are four things, or circumstances, which will assist us in our determination. This angel does not *sit* upon a cloud, but he is *clothed* with a cloud; and that we may be certain that it is a dropping cloud, a cloud which brings reviving showers, he has a *rainbow on his head*. On his *head*, observe, not *round about him* (as chap. iv. 4) but on his head, the seat and symbol of intelligence, wisdom, and knowledge. All this determines, beyond a doubt, the nature of this cloud, and of what it is the emblem, for when the rainbow appears, there is always gentle rain and sunshine. Observe again, *his face was as it were the sun*; the darkness fled before him: his presence every where dissipated the mists and darkness of ignorance and error, and shed abroad that light which puts to shame the hidden works of darkness.

And his feet were as pillars of fire. Every one knows that the feet, in the metaphorical language of the scriptures, as well as in other writings, usually signify progress, whether

in knowledge or practice. *I turned my feet unto thy testimonies. Walk while ye have the light lest darkness come upon you.* A pillar is the symbol of strength. *Behold I have made thee this day,* said God to Jeremiah, *a defenced city, an iron pillar;* and fire is a symbol, not only of that which destroys, but also of irresistible and rapid progress; and when it appears without any intimations of destruction, it signifies that which is good. How exactly has this been illustrated! The steps of knowledge have been with a firm and swift pace. In spite of all opposition, it has maintained its attitude firm and erect; and, in its progress, has been as irresistible and rapid as a flame.

And he had in his hand a little book open. A book in itself appears a very apt emblem of knowledge; and an open book is, certainly, a most significant symbol either of the laying open of the treasures of knowledge in general, or of the disclosure of the contents of some one book in particular. There is a passage in Isaiah xxix. 10-14, which serves very much to illustrate this subject. *The Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes; the prophets and the rulers, the seers hath he covered. And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed—that is, closed, in opposition to being open—and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned.* Now follows the application in which we discover more clearly the meaning of the Prophet's metaphorical allusion. *Wherefore the Lord saith, forasmuch as this people draws near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and THEIR FEAR TOWARD ME IS TAUGHT BY THE PRECEPT OF MEN: therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; FOR THE WISDOM OF THEIR WISE MEN SHALL PERISH, AND THE UNDERSTANDING OF THEIR PRUDENT MEN SHALL BE HID. In judgment for the general hypocrisy and wickedness of Israel, God threatens to close the eyes of their teachers, and to cause the wisdom of their wise men to fail. All this has been exactly exemplified in the history of Christianity, with respect to these Apocalyptic prophecies, in particular, as well as in that of the Jewish people relative to their prophecies. And the effects have been similar. Had these prophecies of John been better understood, and not, in judgment for sin, been closed and sealed, professing Christians might have been preserved from the seductions of antichrist, and the awful consequences which follow. As the Jews for their sins were left to be*

blind to the meaning of their prophecies, so that they knew not their Messiah when he came, but rejected him, and brought upon themselves the judgments of God, so has a similar blindness happened to the corrupt professors of Christianity. But as, at v. 18, a promise is given to the Jews, that the time shall come when their book shall be unsealed, and the darkness be taken away, that the *deaf may hear the words of the book, and the eyes of the blind see out of obscurity;* so shall it be with these prophecies which God has given to the church of Christ; the book shall be opened *that he who runneth may read.*

In this chapter of the Apocalypse, this *open book* appears to be the symbol, not only of the treasures of knowledge in general, but of that clearer knowledge of the meaning of this book of the Revelation, with which the true disciples shall be favored, in the "latter days," on the sounding of the *seventh trumpet.* We are led to this conclusion from the last *four verses* of the chapter, for, after John had heard the angel announce the speedy sounding of this trumpet, for finishing the mystery of God, he says—"And the voice which I heard from heaven spake unto me again, and said, go, and take the little book which is open in the hand of the angel, who stands upon the sea and upon the earth. And I took the little book out of the angel's hand, and ate it up. And he said unto me, you must prophecy again before many peoples, and nations, and tongues, and kings." "St. John," says Daubuz, "here again acts the part of a prophet; that is, bears a symbolical character of those faithful Christians, who are then in the world, whilst this part of the prophecy is transacted." This the reader will do well to bear in mind as it will assist him greatly in the interpretation of many passages of this book, otherwise very obscure. Eating a book signifies to receive it into the mind, and to study, and figuratively, to digest its contents. (See Ezek. ii. 9, 10; iii. 1-10.) The true believers, whom John represents, will, at the time of the completion of the prophecy, do so: and the predictions of this book will then become the subject of general notice, and be urged on the attention of *many peoples, and nations, and tongues, and kings,* in proof, among other things, of the truth of divine revelation, and of the providential and moral government of God. And then may John be said to prophecy before them again, when, by his real successors, the true believers, his predictions shall thus be proclaimed and published, and openly revealed for the reproof, conviction, and instruction of mankind. Angel of light and knowledge! Give us this book to eat! We will eat it up! May John, the highly favored, and beloved disciple, by the instrumentality of the Faithful of this generation, again prophecy before many peoples, and nations, and tongues, and kings!

But we must not forget to observe, that this *open book* is said to be a *little* one. This circumstance, certainly, would not have been noticed but to mark out something which deserves particular attention. A *little book*. Seeing that most writers suppose that there is an allusion in chapter ix. 18, to a change in the warfare of nations by the use of gunpowder during the progress of the *second vo.* May not the size of this book have reference to the invention and practice of printing? Formerly, a volume of the Holy Scriptures, or even of this book of the Revelation, was a burden to carry; but how reduced by the invention of printing! and consequently how much more cheap, and how much easier the circulation of knowledge! Of this the reader will judge.*

"And he set his right foot upon the sea, and his left foot on the earth." "To set the foot on any place," says Daubuz, "signifies to take possession thereof. It signifies also to overcome, as in order to take possession and to rule." See Deut. xi. 24; Josh. x. 24; Ps. viii. 6; xlvii. 3; Rev. xi. 2. Now as it cannot well be disputed that *the earth* may signify, in the prophetic style, the continental parts of the world known to the ancients, and *the sea* the maritime and insular parts, it may deserve consideration whether, by the angel's setting *his right foot on the sea* and *his left foot on the earth*, some particular countries, in the scene of the vision may not be intended. His *right foot* is placed on *the sea*, that is some island or maritime country, as Great Britain, where knowledge, sacred and profane, religious, political and philosophical, has made the progress thus represented; his *left foot* is on the *earth*, that is, on the continental parts, as France, Germany, &c. where knowledge, in spite of all the opposition it has met with from the votaries of tyranny and superstition, has also made considerable and rapid progress; and to which cause we may trace the convulsions which threaten the demolition of all the thrones of tyranny, and altars of superstition.

But observe, the *right foot* of the angel was placed on the sea. As the right hand, in the language of the sacred writings, means the *mighty* hand, and as, when a thing is said to be done by the *right hand* of God it signifies that it is

* If the invention of gunpowder, and of the use of firearms, may be considered as signified by the "fire, smoke, and brimstone" issuing out of the mouths of the lion-heads (ch. ix. 18) in the preceding vision, no good reason we apprehend can be urged, why this *little open book* may not be a symbol of the invention of printing, and of the consequent disclosure of the treasures of knowledge. A subject as much more worthy of prophecy, as to dignify and save mankind, is better than to degrade and destroy. To the invention of printing, which gave wings to knowledge, is ascribed as one chief means, the success of Luther's Reformation.

Robertson's Hist. Charles V. vol. ii. 153.

peculiarly the work of his power, and that power displayed in some extraordinary way; so, by analogy, the *right foot* best speaks something pre-eminent in the thing intended. *He set his right foot upon the sea.* In this maritime country, of which this angel of knowledge thus takes possession, are we not to look for the progress of that knowledge and truth which is of the most distinguished worth and importance. Christian knowledge, divine truth, as well as that valuable knowledge which is conversant with things of a merely civil and temporal nature—arts and sciences, liberty and government? Look to the continent: knowledge has there made rapid progress; but it has been, in most countries, in things of inferior worth. Look to the sea, to that favored isle, where the word of God has had, comparatively, free course; where the science of government was diligently studied, and those principles which have prescribed bounds to power, and ascertained the *right of man*, were advancing with steady steps, when the surrounding nations lay sleeping in their chains; and where, while the most polite and powerful people were crouching beneath the rod of intolerance, and giving up their understandings to the direction of religious usurpers, the rights of conscience were vindicated; sacred knowledge was pursued with vigor and success, and Christianity was at once freeing herself from the deformities of superstition, and diffusing its cheering beams in every direction.

He cried with a loud voice as when a lion roars. "Wisdom," says Solomon, "cries upon the high places of the city;" but, when she invites the simple to her feast, her accents are mild—"Come eat of my bread and drink of the wine which I have mingled. Forsake the foolish and live." But when this angel of knowledge calls for the judgments which are to finish the mystery of God, he sets his right foot upon the sea, and his left foot upon the earth, and *cries with a loud voice as when a lion roars.* Nothing has filled the corrupters and destroyers of the earth with so much dread as the increase of knowledge; and the cry which it has excited against their corruptions and horrors, has reached the deepest recesses of the palace and the conclave, and made the conspirators against the church of God, and the liberties, and the happiness of mankind, tremble for their fate, *as when a lion roars.*

With these ideas of the vision, read it over again, part by part, with scrutinizing attention. *And I saw another mighty angel come down from heaven, clothed with a cloud.* He casts about him as a robe the clouds of heaven; and, preparatory to the age being crowned with goodness, he refreshes the thirsty ground with showers of blessings. They distil upon the pastures of the wilderness, and the little hills rejoice on every side. *And his face was as it were the sun,*

not to scorch, but at once to diffuse his cheering light, and to fructify the watered earth. *And he had in his hand a little book open—and he set his right foot upon the sea, and his left foot upon the earth—and cried with a loud voice as when a lion roars.* What a union of beauty and grandeur! As nothing but inspiration could exhibit a representation so perfect and exact, so, divine inspiration alone could impress upon a finite mind imagery so sublime.

ART OF PRINTING.

The first, and perhaps the most important invention which has an obvious leaning on the general propagation of divine knowledge among the nations is the *art of printing*. This art appears to have been invented (at least in Europe) about the year 1430, being about twenty-three years before the capture of Constantinople by the Euphrateans or Turks. One Laurentius or Laurence Koster, a native of Haerlem, a town in Holland, was the inventor. As he was walking in a wood near the city, he began to cut some letters upon the rind of a beech tree, which, for the sake of gratifying his fancy, being impressed on paper, he printed one or two lines as a specimen for his grandchildren to follow. This having succeeded, he meditated greater things; and first of all, invented a more glutinous writing ink; because he found the common ink sunk and spread; and thus formed whole pages of wood, with letters cut upon them. By the gradual improvement of this art, and its application to the diffusion of knowledge, a new era was formed in the annals of the human race, and in the progress of science, religion, and morals. To it we are chiefly indebted for our deliverance from ignorance and error, and for most of those scientific discoveries and improvements in the arts which distinguish the period in which we live. Without its aid, the reformation from Popery could scarcely have been achieved; for, had the books of Luther, who became famous in 1517, been multiplied by the slow progress of hand writing and copying, they could never have been diffused to any extent; and the influence of bribery and of power might have been sufficient to have arrested their progress, or even to have erased their existence. But, being poured forth from the press by thousands at a time, they spread over the nations of Europe like an inundation, and with a rapidity which neither the authority of princes, nor the schemes of priests and cardinals, nor the bulls of popes, could counteract or suspend. To this noble invention it is owing that copies of the Bible have been multiplied to the extent of many millions—that ten thousands of them are to be found in every Protestant country—and that the poorest individual who expresses a desire for it, may be furnished with the “Word of Life” which will guide him to a blessed

immortality. That divine light which is destined to illuminate every region of the globe, and to reform men of all kindreds, nations, and tongues, is accelerated in its movements, and directed in its course through the nations, by the invention of the art of printing; and ere long, it will distribute among the inhabitants of every land, the “law and the testimony of the Most High,” to guide their steps to the regions of eternal bliss. In short, there is not a more powerful instrument in the hands of Providence, for the diffusing of the knowledge of the nature, and the will of the Deity, and for the accomplishing the grand objects of Revelation than the art of multiplying books, and of conveying intelligence through the medium of the press. When the press speaks it articulates with the roar of a lion, and rolls upon the ear of tyrants their downfall with the voice of seven thunders. Without the press, we should be at a loss to conceive how an extensive and universal propagation of the doctrine of revelation could be effected unless after the lapse of an indefinite number of ages. But with the aid of this invention, the island of Great Britain alone, within less than a hundred years, could furnish a copy of the Scriptures to every inhabitant of the world, and would defray the expense of such an undertaking, with much more ease, and with a smaller sum than were necessary to furnish the political warfare in which she was lately engaged with the powers of Europe.

These considerations teach us, that the ingenious inventions of the human mind are under the direction and control of the Governor of the world—are intimately connected with the accomplishment of the plan of his providence, and a tendency, either directly or indirectly, to promote, over every region of the earth, the progress and introduction of the kingdom of the Redeemer. They also show us, from what small beginnings the most magnificent operations of the divine economy may derive their origin. Who could have imagined that the simple circumstance of a person amusing himself by cutting a few letters on the bark of a tree, and impressing them on paper, was intimately connected with the mental illumination of mankind; and that the art which sprung from this casual process was destined to be the principal means of illuminating the nations, and of conveying to the ends of the earth, “the salvation of our God?” But “He who rules in the armies of heaven, and among the inhabitants of the earth,” and who sees “the end from the beginning,” overrules the most minute movements of all his creatures, in subserviency to his ultimate designs, and shows himself, in this respect, to be “wonderful in counsel, and excellent in working.”—*Selected.*

THE REST FROM SIN.

(Continuation of correspondence from my father in England.)

How, then, does the Son of God impart this rest to them that come to him? He does so, first of all, by the authoritative declaration of his word, in connection with faith and obedience, that their sins are forgiven them. The remission of sins, or the forgiveness of all past offences, is the first benefit which sinners derive from Christ by faith. John's baptism was the baptism of repentance for the remission of sins. Peter's declaration on the day of Pentecost, was—"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." Ananias' command to Saul was—"Arise and be baptised, and wash away thy sins calling on the name of the Lord." Through the man Christ Jesus Paul preached the forgiveness of sins. Redemption and the forgiveness of sins; fellowship with Christ in his resurrection, and the forgiveness of "all trespasses; and the washing away of sins by the blood of Christ are inseparably conjoined through every part of the New Testament. Then what but unbelief, or misapprehension, or misinformation, or disobedience, can deprive us of that rest which arises from a scriptural assurance that all the sins of our past lives are forgiven us? Secondly, This rest is imparted by "the gift of the Holy Spirit." Not one passage of scripture is there, from Genesis to Revelation, that authorises us to expect this gift, until we have first come to Christ by faith, for divine forgiveness: nor is it possible that it can be sought but by faith; or that it can be bestowed, until this has actually taken place. In proof of this we appeal to the testimony of Jesus; the declarations of the Apostles; and the universal experience of primitive Christians. What, then, said our Lord during his personal ministry? We are informed that "In the last day, that great day of the feast," Jesus stood and cried, saying, "If," &c. &c. And then it is added—"But this spake he of the spirit which they that believe on him should receive; for the Holy Ghost was not yet given because that Jesus was not yet glorified." Now shall it be affirmed that this promise relates exclusively to miraculous gifts? What! when our Lord said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee give me to drink, thou wouldest have asked of him, and he would have given thee living water," did that signify the gift of tongues? Why, my brethren, all increase of knowledge, wisdom, spiritual understanding, comfort, faith, hope, and love, came to primitive Christians, through this gift, consequent on the remission of their sins through faith: and never can the rest promised be realised, in its fullest sense, until the Holy Spirit be sought, according to divine appointment; and that gift be

restored in its pristine plenitude! It is, indeed, a lamentable misapprehension, a melancholy oversight, on our part, that "the gift of the Holy Spirit" *precedes* rather than *follows* faith. The effect of this error is fatal to our peace. It perfectly bewilders our imaginations. We know not which to believe, the invitation that commands us to come to Christ *just as we are*, or the system that tells us we must be *different from what we are* that we may come to Christ. *If we knew* that in order to "be renewed in the spirit of our minds;" in order that we may "put off the old man which is corrupt according to the deceitful lusts, and put on the new man which, after God, is created in righteousness, knowledge, and true holiness, we must first come to the Lord Jesus Christ, as poor, vile, helpless, and guilty creatures (without troubling ourselves about the abstruse, metaphysical disquisitions of theologians, respecting *antecedents* and *consequents*) in order that *He*, having forgiven us our past trespasses, may, by his Holy Spirit, perform all these things in us and for us—why then we should understand the gospel; be at peace; obtain rest; 'and rejoice in Christ Jesus having no confidence in the flesh:' whereas *now* we neither understand our teachers, nor ourselves; and are in perplexity, doubt, and fear. How desirable then is it, my friends, that we should be willing to receive this rest in the way in which Jesus, the Son of God, has promised to impart it. Look at his disciples. Were they not, for the most part, exceedingly uninformed during his personal ministry? They attempted to dissuade him from suffering. They were utterly at a loss to understand what he meant when he spake of rising from the dead. After his resurrection, they were "Fools and slow of heart to believe all that the prophets had spoken. And only a few moments before his ascension they inquired—"Lord wilt thou at this time restore the kingdom unto Israel!"—expecting a political salvation rather than a spiritual renovation! And yet they were disciples! In like manner you may be very ignorant, and far off from that, eventually, entire change which the Holy Spirit alone can, progressively, operate within us by the word of truth; and yet having been convinced, as sinners, come to Christ by faith, your sins be forgiven you," &c. &c. Now that passages like these should have given offence, which indeed they did, will appear the more remarkable, when I inform you that the church service is read in the congregation to which they were addressed. In that, you know, it is solemnly professed, as in the presence of Almighty God, "I acknowledge one baptism for the remission of sins." In what way, I would ask, excepting by the lip, is this acknowledged? Infant sprinkling sets aside baptism for the remission of sins altogether. "Sins" always signify actual

transgressions. This constitutes the *dissimilitude* between adults and infants. What then, but solemn mockery of the Holy Spirit (unintentionally indeed) can be predicated of such a discrepancy between theory and practice?

With regard to the present state of political parties in this country they are conservatives, including ultra Tories, Tories, and moderate Whigs; and consistent Whigs in combination with radicals, or as they are called destructives. The former, I strongly suspect, will prove the stronger. The rallying words are "the King's prerogatives, no Popery, but Protestantism, and existing institutions, with a correction of certain abuses." It will be a trial of strength truly portentous. The consistent Whigs cannot stand without the radicals. If they conjointly succeed, the Whigs will not be able to satisfy the destructives without turning over the first leaf of a revolution. The Times Newspaper has assumed a new position. Its principles are "measures not men." It is evidently determined on a middle course; between ultra Tories and destructives. For myself while I am thankful to God for good principles, I hope I shall ever be grateful to men for kind services. As a man, I think the late ministry have been treated most shamefully. If the interests of Protestantism were at heart, the church of England would not set its face against the comprehension of Dissenters, who are known to be staunch Protestants; nor would they be opposed as they are to church reform. The truth is, the struggle is for "the loaves and fishes;" and but for these both the church itself and the word church might sink into desuetude. The distress of the country is inexpressibly awful. Families without number are at their last shifts how to provide for their children. The poor are oppressed. Intemperance, irreligion, and vice are generated by despondency. The times are a terrific test of principle to all classes. To control nature within the use of things lawful is virtue. How dreadful, then, must be that conflict which debarred of the uses of things lawful, and exposed to temptation, is compelled to do violence to nature. Without the mercy of God, the choice, at the best, will be the least inconvenience of acknowledged evils. The placard of one street I passed through was the heart-rending petition "Great God hear the cry of the poor."

Your affectionate father,

JOHN THOMAS.

"THE CHILDREN OF THE KINGDOM,"

CLERICAL POLITICIANS.

MY DEAR SON,—The man who extends the kingdom of science, is more noble than the man, whose sole praise consists in enlarging a political division of the earth; but how

unestimable is the minister, who professing to extend the kingdom of God, can find time to signalize himself as a politician. Politics are a science: the science of government; the art or practice of administering public affairs. They involve deeply the interests and present happiness of man; and comprehend subjects of indisputable practical importance to mankind. But while "godliness hath the promise of the life which is to come;" the ministry of the gospel is, in its essence, accidents, and incidents, exclusively evangelical. Its objects are eternal. Its subjects are heavenly. Its honors and advantages are spiritual. Nothing but what tends to true wisdom and salvation, comes within the spiritual sphere of its operations: and that mankind may receive benefit from celestial communications ought to be its governing motive. What time, then, can the ministers of Jesus Christ find for "remonstrances to sovereigns;" for animadversions on "pernicious councils," and "patronage and corruption;" for detection of "intrigues;" for exposure of "profligate expenditure;" for the assertion of "civil and political right;" for inveighing against "foreign policy," "oppressive taxation," "ruinous expeditions," "corrupt juries," "egregious malversations," "pension lists," "evil advisers," "a hateful oligarchy," and a "venal press"—while souls are "perishing for lack of knowledge?" The principles of a free constitution, indeed, and public liberty are by no means to be either renounced or surrendered: but the people, and not the clergy, are the proper guardians of the public weal. It was with these sentiments, that on perusing the Morning Chronicle, of yesterday, I read the report of a political meeting at Chard, Somerset, (west.) It stated that "the concourse of people collected in the market place was very great." The Rev. W. P. Thomas, "regretted that the most cowardly, the most wicked, the most false reports * * * had been industriously circulated in certain quarters." Then "the Rev. John Gunn was loudly called for." He "spoke at considerable length, and with great power and effect in support of"—what?—the testimony of the Lord Jesus? No: but "in support of the great principles of reform for which reformers contend; and in support of our tried representatives," &c. &c. On the adjourned inquest at Rathcormac, on Friday and part of Saturday last, it is said, in this day's Chronicle, "God grant, for the sake of human nature, that some evidence may be adduced to refute a portion of these statements: or, at least, to mitigate the atrocities which they record. The witnesses, however, were all plain, unsophisticated, honest, and, it appears, decent country people of unblemished character. Unwilling, as I am, to make any comment upon their evidence, before the conclusion of the inquest, I will not hesitate to say, that unless they be

proved to be perjurers, a verdict something very like "wilful murder" must be returned. The first witness, Thomas Bowderin, thus described the circumstances connected with the death of Richard Ryan, (one of widow Ryan's two sons.) "I heard him say to a soldier in pursuit of him, 'Soldier, don't fire! don't fire? for I have done nothing.' I immediately heard two shots fired, and saw Dick Ryan fall back." The widow's own account is as follows:—"When I first heard the sogers were coming, I was knitting a stocking for Dick. May the great God forgive him all his sins, and rest his soul in peace this day! And I knelt down, and I prayed to God that there may be no murder in the parish that day. And it was not long till I heard they were coming down to my own haggart; and 'twas God's will they began to fire soon. At the first shot I ran out, through my own barn, and down through the orchard, as fast as my old legs could carry me. When I got to the ditch, I cried out, oh! dear Christians help me over, and let me save my life; the bloodhounds are hunting us. In the middle of the next field I met my son Daniel—oh! Dan. says I, where is Dick? I'm afraid he is down. 'I don't know,' said Dan. 'but have courage mother; God is good, and he won't bring such trouble on you these holy times. And mother,' says he, 'the shooting is stopped now, do you go back and look for Dick, for they won't have the heart to hurt or harm an old woman like you; and tell 'Black Billy' (the name the very Rev. Archdeacon Ryder was best known by in the country) that you will pay him his tithes, or the robbers will destroy our haggart, and burn our house, and you must walk Ireland in your old days.' With that I turned back, and I met my daughter in the bohreen, and she went with me, guarding me with her hands round my neck. I met eight or nine sogers and their sargent. I cried out, 'Oh, where is Ryder, till I pacify him!' And when I got to the door of my own house, Ryder rode up to me looking very black. 'Widow Ryan,' says he, 'you would not come to me till I shewed you the law was too strong for you. I told him then I would pay him his tithes to save my children's lives. 'Will you pay me now?' 'No; for I have not so much in the house; but I will pay you some day in the week.' With that he put his hand in his pocket for a book to swear me, in my own barn, and it full of corpses; but, thank God, I took no oath, and will never pay him now. He then went to look for Capt. Collis (the representative of the late Archdeacon, in whose right he claims a portion of the tithes now due) and I went to look at the dead bodies, to see would I know their faces. I turned two of them on their backs, and they were strangers. I then looked down to the end of my barn, and I saw my fine boy stretched on his back, looking at me

with the whites of his eyes, and his mouth open. I staggered down to him, and caught his pulse, and he had no pulse; I put my mouth to his mouth, and he had no breath. I then began to shut his eyes, and close his lips; and Dick Willis cried out to me, 'Don't stop his breath;' 'oh! Dick, says I, he has no breath to stop, and no heart to beat.' With that I caught his head, and my daughter caught his feet, and stretched him in his blood where he lay; and though my eye-balls are like two burning coals, I cried no tear since." From this awful scene I turned to the New Testament. There, in regular course, I read the following touching narrative: "And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young man, I say unto thee, arise! And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and THEY GLO-RIFIED GOD saying, that a great Prophet is risen up among us, and that GOD HATH VISITED HIS PEOPLE." Is this imitable? Read the following letter:

Copy of an Original Letter from the Rev. William Law, the celebrated nonjuring Clergyman; addressed to a friend who had presented him with some political books:

"KINGSCLIFF, April 2, 1759.

"DEAR SIR,—With gratitude I acknowledge the receipt of your generous present, and the favor of your kind letter, which I was glad to see written by your own hand. The two books you were so kind to bestow me, I thankfully receive, and suppose them to be very good of their kind, and seasonably adapted to the state of the times. But, as to myself, I have no ability to meditate much on such books. Reading is eating; therefore, I only read such books as are food that is suited to the hunger that is in me: I leave learning to the learned: Hebrew grammars, and Hebrew roots, are of no more use with me than the water that could be drawn from Jacob's well. 'If any man thirst (saith Christ) let him come unto me and drink; and from him shall flow rivers of living waters.' All my religion and reading are devoted to this heavenly spirit of Christ within me; loving, praying, and thirsting, for nothing but this water of heaven, that the meek, humble, patient, suffering, heavenly spirit of the Lamb of God, may be born in me.

"I remain, sir, your affectionate friend, WM. LAW."

Ah! here is a contrast between the spirit of the hustings and the spirit of God. This good man did not think it enough to know that he possessed a measure of the Holy Spirit; but he wished to "be filled with the Spirit"—to "be filled with all the fruits of righteousness which are by Jesus Christ to the praise and glory of God." There is much truth in the following remarks: "The Church of England has, in this instance, inflicted a wound on herself from which she will never recover. What could represent her in a more unfavorable light, than that of her clergy enlisting the military in their service; and enforcing the collection, at the point of the bayonet, from the poor Catholic peasantry, of the imposts, for the support of the church, which they have not the means, any more than the disposition, to pay? Well may she exclaim, "Save me from my friends!" for but for their indiscretion and obstinacy, at the end of last session, in the rejection of the tithes bill, she would have escaped the obloquy, and humanity been spared the pain, of witnessing the frightful destruction of human life, and the consequent misery to widows and orphans, which was last week committed at Rathcormac."

How true is it that "that which is highly esteemed among men is abomination in the sight of God." The Baptist denomination is held in little estimation by the Church of England; but "a system which, while it assumes the spiritual character, and pretends to soar above a sublunary existence, derives its maintenance from the secular arm, wielded with a brute force, and scruples not to hurl a human victim (stained, perhaps, with unrepented crime) into the awful presence of his Creator"—cannot be perpetuated. "They that preach the gospel must live of the gospel:" but he who makes a trade of the gospel is not a minister of the gospel.

Your affectionate father,

JOHN THOMAS.

BRO. A. ANDERSON TO BRO. A. CAMPBELL.

BELOVED BRO. CAMPBELL,—Some of our brethren appear to look upon the present time of the reformation as big with evil. May the Lord deliver his people from all from which they need to be delivered, and establish them in all in which they need to be established, for his great name's sake, amen! That the things embraced in this prayer will be accomplished is abundantly confirmed by the word of the Lord. Let us attentively consider the times past and those to come, let us do it under the light of the divine word. Not to multiply examples at present, let us remember the times of the fall, of the flood, of Moses, and of the suffering Messiah. And lest we occupy too much space, let us dwell, *just now* upon *one only*. In the hour and power of darkness, the Captain

of our salvation was crucified; his body was laid in a sepulchre! The sepulchre made sure with a guard. It came to pass as the Lord had said to his disciples: "You will weep and lament, but the world will rejoice." Here is room, while Jesus is in the tomb for a disciple to pause and meditate. Jesus, the Lord of day and night, of heaven and earth, of life and death, in the grave! the world rejoicing! *his people weeping, lamenting, sorrowful!* Thanks to God, the triumph of the world and *its* god, was soon to pass away. The appointed morning draws near; it comes, and shines forth a brightness of joy and glory which dispels the gloomy darkness, for Jesus had also said: "Your sorrow shall be turned into joy." On this theme we should often think; blessed be God our Father, although such advantages were given to the world and *its* God, as to have the Redeemer in *death* and in the *grave*, yet he arose conqueror over all the power of the grand adversary, and ascended far above all heavens. Let us all much meditate on what God has done and on what he will do, as his word tells us. Let us honor and obey him in all things, and then we shall not be unduly anxious. Thanks to God our Father, that he has made our beloved brother Campbell, a great means of removing much rubbish from the foundation of the Prophets and Apostles; a great means of bringing our eyes to see, our hands to lay hold on, and our hearts to enjoy the true foundation. Will brother C. become the means of averting our eyes, our hands, our hearts, from the beautiful, and firm, and perfect foundation? Thanks to God, that he has made brother C. a great means of teaching us, in a better way, to use the armour of God! Will brother C. become the means of *unteaching* us to use this fit, and bright, and glorious armour of God? God has made you, very dear brother, a great means of enlightening our minds on many subjects. One of them is baptism. Our attention has been called to the *Book*, and fixed upon it; we cannot, must not give up the *Book*. Let us attend to it as children of God. This lays before us the will of our Father in heaven. To honor the Son, is to honor the Father. To honor him is to obey his word. He said to his Apostles: "Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe and be immersed, shall be saved; but he who shall not believe shall be condemned." Is not baptism for the remission of sins a part of the glad tidings? Let the Holy Spirit by Peter on the day of Pentecost answer this question. Then, he who believes, believes the glad tidings, a part of which is baptism for the remission of sins. God forbid that we take any thing from his word, or add to it, or change its order! He said to his Apostles: "Whose sins soever you remit, they are remitted

to them; whose soever you retain, are retained." Now, whose sins were remitted on the day of Pentecost? and whose retained? for whom did the Lord institute baptism? for those whose sins are already remitted? or for those whose sins are not remitted? certainly for those whose sins are not remitted. Then, the Baptists have and teach an immersion, which is not the Lord's; they teach an immersion for those whose sins are already remitted according to their own language. As they do not teach the Lord's institution of baptism, they teach a human institution, and therefore a *vain one*: "In vain they worship me, while they teach institutions merely human." It pleased God to give immersion connected with its design, as on the day of Pentecost. The word of God no where says, that immersion *unconnected* with its design is acceptable to God. It appears to me, beloved brother, awfully hazardous to separate what God has joined. The Baptists have done this; therefore, to me it is sin to remain satisfied with their immersion. There appear some few exceptions among them. Some of the "Pædobaptists" have the design of baptism, but they have not immersion; we hesitate not to baptize them. I am as much opposed as brother C. to putting off Christ, in order to put him on. But will not brother C. join with me in urging him who never has put on Christ, to put him on? Beloved brother, in saying that Paul had to teach the Romans the meaning of baptism, you appear to come in conflict with a part of the fifteenth chapter of the same letter: "However, my brethren, I myself am persuaded, concerning you, that you also are full of goodness, being filled with all knowledge; able also, to instruct one another. But, I have written the more boldly to you, brethren, partly, as calling things to your remembrance, through the favor which is given me of God." Besides, were not Romans present on Pentecost, and did not Peter speak plainly enough to be understood? If the joy of obedience to God, is the joy of enthusiasm, *then*, my joy is enthusiastic. What *I did, I did to honor God*, and, therefore, was not so ashamed of it as to cover it with night. As to what may become of all former prayers, &c. it gives my own mind no uneasiness; God knows how to look upon them, to place them where he pleases; the God who knew what to do with the prayers and alms of Cornelius, knows what to do with me and mine. As to myself, I feel no disposition to press re-immersion upon any; I have *just* to preach the gospel. This is the power of God for salvation to every believer. Your reference to fifteenth of Acts, is not applicable to me. Nineteenth of Acts, is an exemplification of re-immersion; this satisfies my own mind. But apart from this, the conviction of never having been baptised in obedience to my

Lord, is enough for me. Let me reciprocate your affection, my highly esteemed and much beloved brother; I embrace you in the arms of the tenderest and purest love, taught me by my dying Lord. Please to look upon me as an older and a much more learned brother upon a younger, yea, a very little one at the feet of Jesus, our exalted Lord. May the Lord Almighty abundantly bless you and all who love him, with his enriching blessing, is the prayer of your's, in the animating and blessed hope of eternal life,

ALBERT ANDERSON.

REFORMATION.

Richmond, October 10, 1835.

DEAR BROTHER CAMPBELL.—In my former epistle, I glanced at the state of the Jews and Gentiles, at the several periods, when "repentance and the remission of sins" or salvation by Jesus Christ, was proclaimed to each of them by the Apostles—the chosen witnesses of his resurrection. I showed that "the circumcision" evinced their repentance towards God by transferring their obedience from the law of Moses, and the *law of human tradition* to the "law of faith:"—that "the uncircumcision" proved theirs, by renouncing the vanities of Paganism for the realities of the truth; and that both these classes of men were *manifested* as "living stones," "a holy and royal priesthood," an "elect race," "a holy nation," "a purchased people"—in short, were *made known* to the world under a *new character*, even that of *Christian*: and that this manifestation was effected by an indiscriminate *immersion* of every believer into Jesus Christ. This was the sole, and only possible way in which Jews and Gentiles could become Christians at the period under consideration. An immersed believer of the testimony which God had given of his Son was the only truly reformed character in those days of Apostolic purity and simplicity. He alone was truly repentant; his sins, or actual transgressions, were alone remitted. He alone was sanctified, or made holy; he alone was reconciled to God; he alone was adopted into the family of God; he alone had received the salvation of his soul. Such characters the Apostles addressed as "qualified for a portion of the inheritance of the saints in the light;" as "delivered from the power of darkness, and translated into the kingdom of God's beloved Son;" as "having redemption, even the remission of sins;" as "*formerly* alienated in mind, and enemies by wicked works, but *now*, indeed, reconciled by the body of Christ's flesh through death;" as characters, "to whom it has pleased God to *make known* what is the riches of the glory of this secret among the Gentiles, which is Christ in you (by faith) the hope of glory;" as "circumcised with the

circumcision made without hands, in the putting off the body of the flesh, by the circumcision of Christ; having been buried with him in immersion, by which also you have been raised with him, through the belief of the strong working of God, who raised him from the dead, for you who were dead on account of trespasses, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all trespasses;" as "having put off *the old man, with his practices*; and having put on the new, who is *renewed by knowledge*, after the image of him who created him;" as "heirs of God, and joint heirs with Christ," in whom the glory hereafter to be revealed transcends all human conception. Such, then, was the state of a Christian, and such too was the only way in which a Jew or Gentile could enter therein. No one *out of Christ* had any right to these privileges; and, in the Apostles' days, there was *but one way* of getting *into Christ*, and that was by being immersed in water into his name.

I would here beg leave to observe, that when once reformed, it was the practice of these Christians to conduct themselves holily, unblameably, and unrepoveably, in the sight of God. There were exceptions. It is not of these I speak. I refer to those who walked worthy of their high calling. To some of these worthies, of whom the world was not worthy, were distributed the gifts of the Holy Spirit. Those of them who received these gifts were called "spiritual men." These endowments were bestowed for the qualification of certain of the Christians for the service and edification of the body of Christ—the Christian community; and ceased when that body attained to "the unity of the faith, and of the knowledge of the Son of God"—which it did, when the knowledge and matter of faith, distributed among the spiritual men, were united and rendered permanent in the writings of the Holy Scriptures. Since the days of the Apostle John, we have no credible testimony of the bestowment of a single gift of the Holy Spirit. The *GIFTS of the SPIRIT*, however, are to be distinguished from the *FRUITS of the SPIRIT*. The *gifts* were "the word of wisdom," "the word of knowledge," "faith" to remove mountains, "gifts of healing," "operations of powers," "prophecy," "discerning of spirits," "kinds of foreign languages," &c. &c.—the *fruits*, "love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance." The former are the result of inspiration; the latter flow from the truth believed and obeyed. These fruits are the signs by which true Christians may be discovered, and discriminated from hypocrites: by hypocrites, I mean, those who *profess* to know God, but in *works* deny him.

The practices of these reformed characters were required

to be such as would "adorn the doctrine of God their Saviour *in all things*." Jesus is the true image of God—the perfect model of the new man. He was perfection personified; and his true and only portrait is to be found in the *sayings and doings* recorded of him in the Holy Oracles. "He suffered for us, leaving us a *pattern*, that we should follow his footsteps." Was Jesus holy? So must his followers be. Was he sinless, guileless, patient, wise, humble, and harmless? So must his followers be. Was he unconformed to the principles and practices of the world? His followers must be so too. Did he bear arms for the destruction of men; did he mingle as a political agitator in the paltry questions of human policy; although he ate with sinners, did he make the swearer, the fornicator, the debauchee, the companions of his solitude; did he degrade the image of God by such conduct as this, by corrupt communications, by unholy deeds? Neither must the Christian, if he would be an acceptable "imitator of the Good One."

Such, brother Campbell, appears to me to be the outline of "reformation" and of the Christian character in the days of ancient times. It is, I believe, the outline sketched by the inspired artists. The light and shade might easily be thrown in by a few more touches; but this must suffice at present. The facts and doctrine of "reformation," "remission of sins," and "eternal life," are all comprehended, and condensed in the phrase "glad tidings," or the term "*gospel*." Every other doctrine, message, tidings, word or proclamation in the world, that does not correspond, in all its parts, to *THE GOSPEL*, delineated upon the page of the New Testament, the outline of which I have transferred to these letters, is "*another gospel*;" concerning which Paul writes as follows: "I wonder that you (Galatian Christians) are so soon removed from him (Paul) who called you into the favor of Christ, to another gospel; which is not another; but there are some who trouble you, and wish to pervert the gospel of Christ. *But if even we* (the Apostles) *or a messenger from heaven, declare a gospel to you, different from what we* (the Apostles) *have declared to you, let him be accursed*. As we said before, so now I say again, if any one declare a gospel to you, different from what you have received, *let him be accursed*."

Now I would ask every candid—every honest and well informed man—Are the proclamations, made from week to week, by the several clergy of the "four great denominations of Christians" as they are called, one and the same with the proclamation made by the Apostles on the day of Pentecost, and afterwards throughout the Roman empire? This is certain, that the Apostles all proclaimed one and the same thing;

and this is equally sure, that the Episcopalian, Presbyterian, Methodist, and Baptist Apostles all declare different things: if then, they do not agree among themselves, how can they be said to agree with the Apostles of Christ, who knew nothing of any such sects as these? Seeing then that these denominational gospels do not agree with that recorded in the New Testament; and, seeing that things different cannot be the same; it follows, that they are "other gospels," or perversions of the gospel of Christ: and, therefore, both the clergy who preach them and the gospels themselves, are "accursed" in the sight of God.

Take the following example of an *accursed gospel*. It is from the pen of a writer, named Warren Woodson, under the patronage of that weekly bundle of fables, the Religious Herald. I would just inform you, that the writer had imbibed a smattering of your opinions, and thus became a "Campbellite." For any thing I know to the contrary, he is a well disposed youth; but, I suspect, somewhat spoiled in the Virginia Factory of Priests, near this city. Our "Reverend" friend, as we have said, became a "Campbellite;" but his mental soil being rather thin, and the loss of popularity a trial too severe to be endured, he soon wanted both energy and inclination to discover the truth, and consequently, as requiring the least effort, offered a penitential oblation to his former patrons through the columns of the Herald, and thus relapsed into the traditions of Baptistism. Well, then, to his gospel. I shall put down its parts in the form of items. 1. "The Holy Spirit accompanies the truth in the conversion of the sinner." This dogma is confirmed by an appeal to his "own experience." 2. Conversion is a change of heart, and a consequent change of life. 3. The sanctification and cleansing of the body of Christ with the washing of water by the word does not refer to baptism; but means "the cleansing influences of the Holy Spirit, comparable to water, who uses the truth as the instrument." 4. "That as a sword is in the hands of a man, so the word of God is in the hands of the Spirit." 5. John iii. 5, Titus iii. 5, 1 Cor. vi. 11, refer to the regenerating, sanctifying, and cleansing influences of the Holy Spirit on the heart. 6. "A man is justified, pardoned, adopted, and saved prior to baptism. And when a man believes in the Saviour, and sincerely loves the Lord, *though he may not be baptised*, yet he is now in a state of salvation, and an heir of the kingdom of heaven." 7. "Baptism is emblematical of the burial and resurrection of Christ, and is thus emblematical of our salvation, purchased by him," "Repent and be baptised for the remission of sins," and "arise and be baptised and wash away thy sins" signify, that in baptism we openly avow Christ—that we submit to an

ordinance which is emblematical of our salvation through him—that our faith is led to Christ as our Saviour, and we have a livelier view of that glorious salvation through the Redeemer's mediation.

These *seven* items constitute an important part of the gospel of the Baptist sect, as taught in their schools. The *sixth* is notoriously the burden of their proclamation to the world. Although Paul says, that we enter Christ by being baptised into him, yet these speculators maintain and teach that a man is saved although he shall not have put him on! Do you not discover the chicanery of this dishonest tradition? It enables the Baptist to fraternize with the other sects, and to provide a way to heaven for their new-hatched acquaintances, as well as for themselves. Thus they have immolated the truth of God upon the altars of popularity, hypocrisy, and pseudo-charity. Can you imagine any thing, than the interests of party, to prevent the coalition of the Baptist with the other denominations? If they can pray with them, preach with them, sing with them—nay, but unite with them in every religious exercise upon earth, and expect to meet them in heaven, what, by all the rules of reason and common sense, prevents them breaking bread together? And if they agree to do this, is not their coalescence with Antichrist complete?

Now, brother Campbell, what redeeming qualities do you see in these four great and leading sects of "Protestantism," when viewed by the New Testament? Protestantism, in whole or in part, is not the religion of Jesus Christ. It is nothing else but modified Popery. It is one of the horns of the beast, which John saw, ascending out of the earth, lamb-like in its appearance, but of dragon-speech. Rev. xiii. 11. It is a system of deception; and constitutes in the aggregate, a part of that "strong delusion" which Paul predicted God would send upon men, "that they might believe a lie; in order that all may be condemned, who have not believed the truth, but have taken pleasure in iniquity." 2 Thess. ii. 12. Take the whole world, and what do you behold? Precisely the same state of things as obtained in the days of John the baptiser—the *whole population of the globe* (a very small fraction excepted) *in abject subjection to HUMAN TRADITION*. Varieties will be found between the traditions of the first and nineteenth centuries; still they are traditions—human traditions. Turn we to China, to Hindostan, to Turkey, to Italy, to England, or to America; and, in each of these countries, we shall find the traditions of a Confutzee, a Brahma, a Mohammed, a Pope, a King Harry, a Calvin, an Arminius, a Wesley, a Knox, a Fuller, a Gill, &c. &c.—all severally and collectively making of "none effect the word of God by their traditions." If the Jews had their Scribes, Pharisees, Sadducees, and Lawyers with their commandments; and the Gentiles, their Platonic, Epicurean, and Stoic Philosophers with their speculations, and their priests with their mysteries: we also have ours with their abominations—"every name and denomination" of them embodied in the order of THE CLERGY.

The Jewish is the type of the Antichristian clergy. The former were the enemies of all true righteousness—the righteousness of God; while they compassed sea and land to establish their own. They perverted the right way of the Lord as set forth in the Prophets and the Law, and while those "bodies of divinity"—the Talmud and Mishna, pretended to unveil the Mosaic mysteries, they only served to make darkness visible. It was the Jewish Clergy, the Scribes, Pharisees, and Lawyers—the blind guides of Israel, "who used long prayers for a disguise," that taught the people to err, and urged them to the betrayal and murder of the Just

One. The ignorance of the people was attributable to them; "for they carried off the key of knowledge: not entering themselves, and those who were entering, they hindered." "Yes," says Peter, "there were also false prophets among the people (Israel,) even as there will be false teachers among you (Christians) who will privately introduce destructive sects, denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their lewd practices, on account of whom, THE WAY OF TRUTH will be EVIL SPOKEN OF. And through covetousness, they will make merchandize of you, by FICTITIOUS TALES" (spurious and accursed gospels.) "These, indeed," says Paul, "are they who go into houses and lead captive silly women laden with sins." And "such are false Apostles, deceitful workmen, transforming themselves into Apostles of Christ. And no wonder; for Satan himself transforms himself into a messenger of light. Therefore, it is no great wonder, if his ministers also transform themselves as ministers of righteousness." "These are wells without water, clouds driven by a tempest; for whom, the blackness of darkness is reserved forever; * * * They promise their disciples liberty, while they themselves are slaves of corruption."

Such are the descriptions given by the Apostles, of those who have arisen since their day, as "successors of the Apostles," "called and sent of God" to proclaim, that sins are pardoned, and sinners adopted into his family, without being baptised into Jesus Christ!!! These are the "accursed" false preachers of "another gospel," who are the blind guides of the Gentiles, making merchandize of them, by fictitious tales; and, "on account of whom the way of truth is now evil spoken of." Brother Campbell, do you candidly believe, that any thing good, and acceptable to God, can come out of the denominational Babylons over which, such a fraternity presides; unless it be purified with a bath of water in conjunction with the word? No, God hates the garment spotted by the flesh.

I expected to have closed our correspondence with this letter; at least for the present: but, I perceive, I must still tax your patience for another month. This epistle then may suffice to have shown, that the body politic of our world is still laboring under the same moral or spiritual disease, as in the days of Tiberius Cæsar: that this disease is obedience to human tradition. We have seen, that the remedy prescribed at that day, was a proclamation of "reformation and the remission of sins:" in my next I shall consider the propriety of prescribing the same system of spiritual theurapeutics. The insertion of this in your paper will further oblige your fellow-traveller to the realms of light. JOHN THOMAS.

King & Queen, October 3, 1835.

BROTHER THOMAS,—Please insert the following notice in the November number of the *Apostolic Advocate*.
J. DU-VAL.

A Co-operation Meeting will be held at Mangohick, in King William county, to commence on Saturday before the second Lord's day in November. An evangelist having been engaged for the next year, the attention of the different congregations of disciples, embracing the Richmond, Bethesda, Antioch, Cattail, Lower College, and Rappahannock brethren, is earnestly solicited. The evangelist, James Henshall of Baltimore, God willing, will be at the meeting.

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THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D. not D. D.

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FIRST PURE AND THEN PEACEABLE.—James iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—1 John iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—2 Peter iii. 2.

Happy shall you be, when men, on my account, accuse you falsely of every evil thing!—JESUS.

From the Christian Sentinel.

CAMPBELLISM!

About the 20th of August, Mr. John Thomas visited this place, as a lecturer on the "Christian Institution." This was his second visit. The peculiarity of his former lecture had occasioned various remarks, it being characterized by no singing, praying, or reading of the scriptures. Hearing many remarks respecting it, and being interrogated upon his biblical authority, I thought it admissible to attend his second lecture. Accordingly I did so, and gave serious attention. The next night being my weekly appointment, I addressed the people as perspicuously as I could, upon the fundamental principles of the gospel. The views entertained by the M. E. Church respecting those cardinal doctrines, were enforced with as much precision as possible; but no unguarded expression was made in reference to other denominations, and the Campbellites were not mentioned. If any thing was said which placed the doctrine of Mr. Thomas in an awkward position, it was the exhibition of gospel truth, on points contemplated by himself the preceding night. The audience was unusually attentive, and I am happy to have them decide, whether Mr. Thomas received the smallest occasion for reproaching me or the Methodist Clergy. The occasion passed quietly away, and I heard no insinuation respecting the discourse, until a friend presented me the "Apostolic Advocate," edited by Mr. Thomas. In that courageous little sheet, I find myself labelled as a coward, for attempting behind his back, what I "dare not do before his face." The whole Methodist Clergy, with myself, are forced into the charge of "slander," and a most graceful appeal is made to the people of Farmville, that they may know how to "appre-

ciate such cowardly skirmishes." I regret that it becomes my task to give a passing remark to these insinuations. I am tolerably well convinced that they were designed for controversy, and to augment the "chances," the whole Methodist Clergy are included. Some errors are propagated much faster in the midst of contention than in peace, and where such policy is sought after, the belligerent party is often characterized by the spirit of universal denunciation. All are 'heretique' but self, and here is the hope of a controversy. Whether this is the policy of Mr. Thomas, let the unceasing vituperation of his "Apostolic Advocate," and learned ribaldry of some of his oral addresses, testify. But how can a man be called a coward in these days of moral chivalry? How can he bear the reproach of refusing to disturb a religious audience, for the sake of holding a controversy before the speaker's 'face?' And how can he *endure* to be called a *slanderer*, because he preaches his own doctrine only, and throws out invectives against nobody? But some things must be borne, and here is my fate;—but the consolation is, that there are many good men in the world who are cowards in the same sense: for they would not disturb a religious assembly for the privilege of contending with Mr. Thomas. This is one species of courage to which few ministers of the gospel ever attain. The appeal to the people of Farmville, in reference to "cowardly skirmishes," may be 'appreciated;' but they have long since learned that moral courage will not violate the rules of common order. But there is a species of courage, or daring rather, in which many of them are not perfectly instructed. Mr. Thomas may have occasion to call again. They have yet to learn the propriety of that moral prowess, which denounces the whole christian world, and ridicules its benevolent operations. Their former teachers have exhibited the gospel as a system of love and benevolence, but the new revelation being antipodes of these, their transition is rendered doubtful. The military aspect of preaching, is another feature in the new theology. To those who have been taught that "men ought always to pray, and not to faint," the entire omission of prayer in religious meetings, and the substitution of a "sword cane" or staff, is divinity of doubtful origin. But the greatest difficulties are the metamorphic doctrines promulgated. Repentance is outward department, with no reference to inward compunction. Faith is synonymous with reason. Regeneration is nullified. The Divine Spirit is made a non-entity, as respects any operations in a sinners heart; and God is called unjust, if he requires men to do what they cannot, without his assistance. The "strait gate and narrow way" are made an open field, and water is the only medium between earth and heaven.

This is the Apostolic doctrine, "slandered by the name of Campbellism." It would indeed be slandering the *Apostles*, to charge them with propagating such doctrines. But why does Mr. Thomas object to having the doctrine which he advocates denominated 'Campbellism?' The reason is obvious. The name was not opprobrious, until the friends of Mr. Campbell had emblazoned Mr. Thomas' fame beyond measure, and now he must be the head of a party. *Plusieurs sont de ce sentiment.*

A. J. HUESTIS.

Farmville, Oct. 15th, 1835.

Mr. Huestis and the Dragonic-Lambs of Methodism.

The occasion of the above article will be found in THE ADVOCATE, No. 6, p. 127. It will be seen that the Methodist Clergy are charged with *slander* and *cowardice*. If these charges cannot be substantiated, that of slander and daring revert on ourselves. Mr. Huestis excuses himself from both. He shelters himself from cowardice, under a refusal "to disturb a religious audience." We are willing to concede the excuse as valid in his case. He is probably ignorant, that, upon such occasions, any clergyman is at liberty to refute, if he can, the doctrine taught in the audience of the people. For his information we would say, that it is not our practice to silence the opponents in the "orthodox" fashion—by appealing to the law. When we meet as a congregation of worshippers, we expect that we shall not be interrupted; but, when any of our number go forth to teach the people, sectarian philosophers—the clergy—have the same liberty to withstand us, before our faces and before the people, as the Pharisees, Epicureans and Stoics, had to oppose the Apostles. Our opponents do not grant us the same privilege. They are silent, so long as we remain within call to refute their misrepresentations; but, in our absence, they gather courage "to place our doctrine in an awkward position;" knowing, at the same time, the physical impossibility of its extrication. The acknowledged fact, that Mr. Huestis, on the night after our address, endeavored to exhibit to the people "the fundamental principles of the gospel;" together with the article before us, which develops what he considers are the *fundamentalia*, diametrically opposed to what we set forth,—substantiates our allegation of the slanderous character imputed to him, as one of that ANTICHRISTIAN BODY—the Clergy. Mr. Huestis is a Methodist Priest. As a citizen, we doubt not, an excellent, and worthy person. But our opposition to him, and his order, is not as citizens, but as priests. We say therefore, that, being a Methodist, the "fundamentals" referred to, must have been the *fundamental principles of Methodism*; an *ism*, by the way, not yet 100 years old. His competency to state these "*perspicuously*," we do not for a moment question. He has been made a priest by his Methodist friends, and no doubt, they satisfied themselves of his competency to teach "*perspicuously the fundamental principles of the (Methodist) gospel.*" But if Methodism be "*THE gospel*," where was it before John Wesley's time? In English Episcopacy, says our friend. And where was this in King Harry's days?—Ah! there's the rub!—Where, but in the bosom of the Mother of Harlots? Then Methodism is the grand-daughter of the Whore of Babylon, and one of the Abominations of the Earth, whose destruction is at the door.

But what a pity it is that Mr. Huestis should have been tempted to

swerve from the truth. Hear him—"the peculiarity of his former lecture had occasioned various remarks, it being characterized by no singing, praying, or *"reading the scriptures."* In refutation of this we refer to the testimony of about 100 citizens in Farmville. On our first visit, we read the 1st and 2nd chapters of Paul's second letter to the Thessalonians, and explained to our audience what was meant by the Thessalonian Disciples being *"in God our Father, and in the Lord Jesus Christ,"* which comprehended an exhibition of the gospel as proclaimed by the Apostles for the *obedience of faith; i. e. baptism, or immersion in water, into the name of the Lord Jesus, of all who believed upon the testimony of apostles and prophets, that He is the Son of God, the Saviour of sinners.* At my second lecture, I read the 1st and 2nd chapters of Hebrews. How then, can Mr. Huestis insinuate, that I do not read the scriptures to the people? They can testify this is untrue. And the citizens of Farmville will know how to appreciate such calumny as this. Again, why does Mr. Huestis say that I carry a *"sword cane?"* This is also untrue; but we presume it is done *for effect, a common practice with men of weak minds and weaker arguments.*

As for any longing, on my part, for controversy with Methodist Priests, as priests, I have none. If one were to withstand me, I should do as the Apostles did with the Epicureans, or our Lord with the Pharisees, demonstrate to the people from the scripture, on the principles of reason and common sense, the utter foundationless character of their pretensions to the true religion. The idea of a denomination being a Church of Christ, which pays its allegiance to a *"Conference,"* instead of to the King of Kings, shocks all christian decency and honesty. If Methodists are christians, *we, whom they and other members of the body of Antichrist, term "Campbellites,"* are not; and if we are, they are not;—it is impossible for us both to be christians. *Things different cannot be the same.* Methodism arose out of strife and controversy; for at the time of its origin, every thing was to be gained; but now, that every thing is to be lost, the hue and cry of its partizans is, that *"controversy is dangerous to religion."* They cry peace, peace, when there is no peace, but sudden destruction at the door. Mr. Huestis, as well as the rest of his cloth, knows, that if the principles of Methodism be discussed before the people, so that they shall hear what may be said *against* as well as *for,*—they know I say, that in relation to them, *"Othello's occupation would soon be gone."* Thus they endeavor to "place our doctrine in an awkward position" behind our backs, and slander us in their newspapers, without permitting their readers, and ourselves, the American right of hearing both sides of a question and of self-defence. If this is not cowardice; I should like to know what is. It is not only cowardice but a want of common honesty. If Methodism is the Religion of Christ, it need not fear the gates of Hades; if wrong, all the chicanery, crooked policy, and by ends of priests and editors cannot save it. Truth fears nothing, but chases error before it, like darkness before the sun.

The only chance that the priests of all denominations now have of perpetuating their grasp of the peoples' consciences, and through them of their purses, is by putting on a meekness and amiability of demeanor; which they teach their flocks to believe is the very acme of gospel perfection. This has been characteristic of Monachism and Priestcraft in all ages of the Apostacy. They walk before the people like whited sepulchres fair without, but within they are full of the fruits of all uncleanness of naughtiness. They assume to themselves the character of "ministers of the gospel," functionaries of the "sacred office," and "suc-

cessors to the Apostles of Jesus." They prophecy smooth things to the people, and therefore, the people, to whom thought and research are laborious, as attended with the least trouble, yield to their pretensions. The Apocalypse of St. John, describes this Ecclesiastical usurpation under the symbol of a "beast" with "horns like a lamb;" but speaking "like a dragon." Notwithstanding all this "lamb-like" deportment—this mock meekness, and amability of disposition;—they have ever spoken with the cruel and rending voice of a dragon. Let any man, in any age or country of the world, arise from among the "Laity" or their own order, and call off the attention of the people from their traditions, and labor to fix it on the noble discoveries, which God has made to man of himself and his designs for his benefit in the scripture—instantly he becomes the object of their bitterest hostility. This position is abundantly proved by the testimony of history. And, indeed, we need not go further than the article before us, as illustrative of the practices of these Dragonic-Lambs. Mr. Huestis, with the meekness of a lamb, labors to prejudice the doctrine we teach, with the most dragonic-slander. He says (in effect) that we *substitute* a sword cane or staff for prayer in *religious* meetings, which we *entirely* omit; that we teach, *outward* deportment to be repentance, with no reference to *inward* compunction; that *faith* is synonymous with *reason*; that we nullify regeneration; that we make the Divine Spirit a nonentity as respects his operations on the hearts of sinners; that we make the "strait gate and narrow way" an open field; that water is the only medium between earth and heaven; and that all this constitutes the Apostolic Doctrine, which we say he and his compeers slander as Campbellism. Here are eight items. Are they to be attributed to Mr. Huestis' ignorance, or to his want of honesty? If to his ignorance, what a simpleton he must be to undertake to write on a subject he knows nothing about! If to his want of honesty, then the sooner he is sent to Coventry from the society of all respectable citizens the better. A simpleton or a knave is the only alternative in the case. Let him appropriate which character he pleases; our readers may decide which he deserves.

As we write this article more especially for the information of the good citizens of Farmville, we will for their satisfaction, state, very briefly, what our real sentiments are; and it is presumed they will concede, that we are better qualified to state what we do believe and teach, than our opponents.

First, then, we do not believe in the scripturality of Methodist *repentance; Methodist faith; Methodist regeneration; Methodist spiritual operations;* the Methodist "strait gate and narrow way;" Methodist *baptism;* nor Methodist Apostolicity; for this simple reason, that not a single trace of Methodism, either in whole or in part, is to be found in the Bible, from Genesis to Revelation, *except* as a part and parcel of that "Mystery of Iniquity," which began to work in the Apostles' days; and which was afterwards manifested, as the "Harlot of Babylon"—the acknowledged grandmother of Mr. Huestis' denomination. A meeting is not a religious one, in our acceptation of the term, which consists of a number of people, congregated together, from various motives, in relation to some man, who announces he will speak or explain, at a set time, some subject in connexion with the Christian religion.* We have our religious

* We would be informed by Mr. Huestis, if the audience addressed by Paul in the Areopagus of Athens, composed of pagan magistrates, Epicurean and Stoic philosophers, and others, was a "religious audience?"

meetings, in which we sing, pray, read the scriptures, exhort one another, contribute of our *own* money to pay the expenses of our own body; and if any strangers be present, we address them on the subjects of the religion of Jesus. We do not consider, that there is any worship in what is called "*preaching*;" nor do we believe, that the worship of any, *who have not obeyed the gospel*, will be acceptable to God. We believe that all actions result from *motive*; or, as Mr. Huestis terms it, "*inward compunction*." Repentance, therefore, flows from *conviction*; and consists in "*ceasing to do evil, and learning to do well*;" the sum and substance of which is *to do the will of God*. He alone, therefore, has *truly* repented, who *obeys Jesus Christ in all things*. *Faith is the belief of testimony*; if there be no evidence before the mind it is impossible to believe. Man's ability to believe, resides in the *truth* submitted to his understanding. *Reason* is the faculty we possess of discriminating between truth and error. *Evidence* presented to the mind, when examined or assorted, is *reasoned* upon; still *faith* cannot ensue, with all the reasoning in the world, if the evidence be deficient. Faith, then, with us, is *not* synonymous with reason. To be *regenerated* is to be *born again*. "Unless a man be born again he cannot discern the reign of God." To be born again is to be "*born of water and the Spirit*"—"unless a man be born of water and of the Spirit he cannot enter the kingdom of God." To be regenerated, then, is to be born of water and Spirit; without regeneration, therefore, we cannot be saved. Hence we do not "*nullify regeneration*." The heart of a sinner cannot be changed or renovated, except by the Holy Spirit, who convinces the understanding of men *by the written testimony of Apostles and Prophets as contained in the scriptures*. We believe that God has "*adapted his laws to our understandings*," and therefore, never commands men to do, what he knows they cannot. He might as well not command at all, if he has to give laws to, and obey them for men; which is implied in the phrase "*assisting them to do*." Those that maintain the contrary impiously stultify their Maker. We believe, that many are called by the gospel, but few are chosen, because few, very few, obey the call. We do not, therefore, make "the strait gate and narrow way" an open field. We believe and teach, that a man may believe and be immersed in water or baptized, and may yet never enter heaven, unless he walk as a Christian ought to do, from the time of his immersion to the day of his death. Water, then, with us, is not the only medium between earth and heaven. We deny, that Mr. Huestis' eight items con-

If then, such an audience was not, although an Apostle addressed them on Jesus and the resurrection, surely my audiences could have no pretensions to such a character, although Mr. Huestis—a very religious "*divine*"—was of the number. Again, will Mr. Huestis show, from the scriptures, a single instance in which an apostle or other teacher of the Christian religion, either sung, or prayed, in such assemblies? Will Mr. Huestis, with the New Testament before the people, affirm that the singing and praying was not confined to the assemblies either private or public, of the Christians alone? And if this be true, by what authority does Mr. Huestis presume to do otherwise? We will tell him—*by Methodist authority*, but *not* by that of Christ or his Apostles; who alone have a right to give laws or rules in relation to the Christian Institution. Mr. Huestis deems our practice and doctrine as "*heretique*"—but it is more creditable to a man's understanding and honesty, to be heretical, rather than "*orthodox*," as this questionable doxy goes in these hypocritical times.

stitute the Apostolic doctrine slandered as "Campbellism;" but, what we have now stated we contend was taught by the Apostles, and that this is what the Dragonic Lambs of Methodism slander as such. After this statement of our views, the citizens of Farmville will know how to appreciate such pious, and learned, and truth-telling "divines" as those of which Mr. Huestis forms the type.

Our very sharp sighted friend accuses me of a desire to be the head of a party. Misguided man! Surely the world is already too full of sects and parties, without my adding to the number. If I may be believed, and those who know me from my infancy up will do so—*Thomasism* would be as grating, as odious, as ridiculous in my ears as *Campbellism*, *Methodism*, or any other ism coined by men. Many Huestises, who cannot conceive of a disciple of Christ without a sectarian cognomen, may be of this sentiment; but few Christians, however, after this disavowal, will believe it.

EDITOR.

Mr. Ethelbert Drake is respectfully requested to insert the above in his "Methodist Christian Sentinel."

ENGLISH IRVINGISM IN ITS AMERICAN ANTITYPE;
OR
WESTERN-METHODISTIC-SANCTIFICATION.

From the Western Methodist.

CHRISTIAN PERFECTION.

There lived a man, not long since, in the country, not far from Nashville, who professed to enjoy the perfect love of God, and his general word of exultation was victory, victory, in *rapid* succession. I am persuaded that almost every individual who was at Drake's Lick camp-meeting on Monday night, with great propriety might take up this exclamation, as regards the *complete* triumph of the doctrine of *Christian Perfection* on that occasion. I was *very forcibly* impressed with the idea that something extraordinary would occur during that camp-meeting relative to sanctification, and told Bro. Nelson (living near Jefferson) of this Divine impression, one or two days previous to the occurrence, that I intend to relate.

There were three professions of sanctification at Drake's Lick camp-meeting; a Local Preacher, a Class Leader, and a Sister, the last of whom, numbers of individuals looked upon with the most *intense* interest, and heard the words that fell from her lips with joy, horror and *utter astonishment*. I believe every person present would give an hearty amen were I to say that the like has not been seen in "these ends of the earth" for "lo these many years."

As I believe it will be interesting, I shall endeavor to give a tolerably minute account of her expressions.

The first thing remarkable after she obtained sanctification was, she requested that all the sinners should be brought to her, as though she had a message from God to them. She commenced then in a manner peculiar to herself, or I might say to an inhabitant of another world, describing the doom

of the damned; her exclamations were about as follows:—The sinners. Down, down, down. Darkness, darkness, darkness. Pressed, pressed, pressed. My heart bleeds, bleeds, bleeds for them that's lost—sinner if you could feel what I feel, and see what I see you would tremble, tremble, tremble. The frequent repetition of these words, her appearance, the time (midnight) and her angelic manner was enough "to turn the cheek of darkness pale." She then would speak of the condition of the Saints in glory, Oh them stars, them stars, I'll never forget them bright stars that I saw, *brighter* than the meridian sun. She touched successively Bro. Ellis, Bro. Warren, and myself, and exclaimed "you will be bright stars in heaven."

Of the employment of the Saints she would say.—High, high, higher, higher. Fly, fly, fly. Around, around, around the throne, here, there, every where, to the uttermost ends of the world. The expressions written will, no doubt, fail to make any thing like the impression that they did on the occasion.

With regard to her own feelings, she would lay her hands upon her breast and exclaim in the most lovely manner, Holy, holy, holy, I *feel* holy, sanctified. I can see the scripture from one end to the other. I then asked her to explain what was meant by the *shield of faith*. She put her hand on her *breast* and cried out shield, shield, breastplate of righteousness. Said she, I have heard some people say that we could not be holy until we come to die, but why not *now*. I have the *witness of spirit* or how would I have known it, I was singing when I got it. She would exclaim *faith, faith*, who would not have *faith*? Here we see the doctrine of the Bible fully. First holiness—second by *faith*.

I can say that I never saw the like in all my life. I believe every person was astonished that saw it.

My prayer to God is again to sanctify the ministry and the church, and revive sanctification, as taught by the Apostles, by Wesley, Fletcher and Clarke.(!!!!)

"The half has not been told."

ROBERT WILLIAMS.

Behold in the above a part of the gospel according to Wesley, Fletcher, and Clarke! A part of that system, the '*fundamentals*' of which, Mr. Huestis so '*perspicuously*' exhibited to our confusion! Is it possible, that there are men of sense, with the scriptures in their possession, who regard Methodism—western Methodism—as the gospel of Jesus Christ! Yea, verily; and "because they did not embrace the love of the truth, that they might be saved. For this cause, God will send them strong delusion, that they may believe a lie."—*Paul*. He has done it; and Methodism is a part of that lie.

EDITOR.

INFORMATION WANTED.

The following inquiries will meet the eyes of two classes of persons, *viz.* the wise, and the foolish. The latter are by far the most numerous of mankind. "They have no delight in understanding," they "despise wisdom and instruction," they "hate knowledge," and "die for want of wisdom." People of this class will indeed read the questions; but, inasmuch as they propound matters so entirely different to popular belief, we expect that laughter will be the only reply we shall hear from them. To such we observe with the Preacher, that *as the crackling of thorns under a pot, so is the laughter of the fool*. But "the ear of the wise seeketh knowledge;" "God gives wisdom to the wise, and knowledge," and "they shall shine as the firmament," and "understand." It is to the wise, then, that the hints contained in these questions are suggested. *They* will read, mark, learn, and inwardly digest; and be enabled, *by searching the scriptures*, to solve some of the difficulties presented for their investigation.

1. Is there any other difference between man and the inferior animals, than their *organization*, i. e. does not the *essential* difference between them consist in their *susceptibilities*?

2. What was the *state* of our first parents, in relation to eternal existence, before God said "*of the tree of the knowledge of good and evil, thou shalt not eat of it, &c.*" i. e. was it any other than a state in which they were *susceptible* either of mortality or immortality?

3. Is man *naturally*, and therefore, necessarily immortal, i. e. is he an "immortal soul" *because* he is man; or is immortality a *gift* consequent on the due observance of certain conditions proposed by God, at certain periods of the world's age?

4. If the former, how can "life and incorruptibility" be said "to be brought to light by Jesus Christ in the gospel?"

5. If the latter, can infants, idiots, pagans, and unbelievers of every grade, with scripture propriety, be called "*immortal souls*?"

6. If immortality be a gift, is that gift conferred as soon as a man dies, or does he wait for it, in unconsciousness, "till the revelation of Jesus Christ" at his second advent, when he will descend from heaven to ascend "the throne of David his father?"

7. Can any person living be said to be an immortal, except by anticipation of his resurrection from the dead?

8. If, as soon as the breath is out of a man's body, he be instantly translated to heaven or hell, how can he be said to be dead, and to rise again from the dead; is a man in heaven or hell, dead and alive at the same time? If so, where do the scriptures teach this?

9. Do the scriptures teach that men and women, and children, come from heaven and hell when they rise from the dead; or, do they not rather teach, that mens' mortal bodies will be made alive, i. e. re-animated by the spirit, i. e. the power of God, as the body of Jesus was?

10. If immortality, or perennial bliss or woe, be conferred upon men as soon as they die, i. e. if they be even sent direct to heaven or contrariwise, to hell, pray what is the use of the judgment, which all say is to be at the end of the world?

11. Is the "second death" eternal life in torment?

12. If instant perennial bliss or woe have obtained through all ages, at death, consequent upon the alleged possession of an hereditary immortal principle, is not the gospel nullified, seeing that Paul says, *it brings life and incorruptibility to light?*

13. Are not "the great recompense of reward" and "punishment," consequent on the rejection of God's proclamation, or offer of immortality on the terms of the gospel?

14. If so, and if God have never made the offer of "life and incorruptibility" to pagans, say the Chinese, will they be raised again from the dead to suffer punishment, and to be involved in a common and fierce catastrophe, with those who have heard it, and yet refused to obey it?

15. Does not God's distribution of judgments on the nations, show that he makes a difference between those to whom his message has been sent, and those to whom it has not?

16. Is not the term "*unjust*," in the scripture sense, limited to those who have rejected God's way of justification; as the term "*just*," is confined to those who have accepted it under his several dispensations?

17. Does not "the resurrection of the just and of the unjust" exclude pagans who have never heard the messages of God, infants, idiots and insane; i. e. do not these, at death, fall into a state unconsciousness, from which they will never be delivered?

18. When it says, "be faithful, and multiply, and RE-plenish the earth, &c. does it not imply, that the earth was inhabited before the creation of Adam; and, that the earth being without form and void; and darkness upon the face of the deep waters which pervaded it—was the result of a catastrophe, by which its former inhabitants were destroyed?

19. May not these inhabitants be "*the angels who kept not their first estate, but left their proper habitation, whom God has reserved in everlasting chains under darkness, to the judgment of the great day*," (Jude 6)—"*the angels that sinned whom he spared not, but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment*," (2 Pet. 2. 4.)—the angels whom Christ and the saints are to judge, (1 Cor. 6. 3.)—may not these inhabitants of a former world on earth, be the demons, whom God in ancient times permitted to possess man, the chief of whom is Satan; and who cried out, saying, "*ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou art, the Holy One of God*," (Mark 1. 24.)—and, "*what hast thou to do with us Son of God? Art thou come hither to torment us BEFORE THE TIME?*"—Mat. 8. 29.

20. Is not the word "*heaven*," in scripture, synonymous with Dispensation, State of Society *divinely* constituted and governed, in opposition to that, composed of institutions merely human?

21. Does not the phrase "*heaven and earth*," signify an age in reference to its governmental and subordinate relations?

22. Does not the phrase "*a new heavens and a new earth*" simply import, a New dispensation of ages in relation to a former one which had become *old*?

23. Are not Dispensation, State, Age and World, often, and for the most part synonymous terms in scripture?

24. Does not the solid material earth, composed of hills, mountains, oceans, rocks, &c. bear a similar relation to dispensation, state, age and world, that the *permanent* stage of a theatre does to the *shifting* scenes?

25. Do not the scriptures teach that *three* "heavens," or Divinely con-

stituted States of Human Society, are to obtain upon the earth; and that the third is to remain through all eternity?

26. Are not these three heavens, *first*, the kingdom of heaven, or the Church of Jesus Christ; *secondly*, the Millennial age; *thirdly*, the eternal dispensation:—is not the *first*, illustrated in the writings of the Apostles and Evangelists; the *second*, in Isaiah 65, v. 17-25; Ezekiel 37, v. 21-28; chaps. 40-48, &c. &c.; the *third*, in the Apocalypse, chaps. 21, 22, to v. 5:—and was it not the third heaven, or eternal age, which is also called Paradise, to which Paul was suddenly conveyed away, *in vision*, when he heard unspeakable things?

27. Does not the promise made to Abraham, Gen. 17, 8, confirmed by the institution of circumcision, v. 9-14; and in which those who are circumcised with the circumcision, made without hands by the circumcision of Jesus Christ, having been *buried* with him in baptism are interested—refer to the possession of Canaan, in Asia, under the personal reign of Messiah?

28. Will not the faithful of all past dispensations be put in possession of Canaan in Asia, and of the government of men of all nations, by a resurrection from the dead; and will not the faithful on the earth at that time, undergo an instantaneous change from a state of mortality to one of incorruptibility: and will not all this be consequent upon the descent of Jesus to the Mount of Olives?

29. Is not the *subject* of God's promise to Abraham synonymous with the "*Kingdom of God and of Christ*," "*the kingdom of God*," "*the reign of God*," "*my Father's kingdom*," and is it not, when Jesus enters on the possession of the land of Canaan, that the Apostles will sit upon twelve thrones, judging the twelve tribes of (the restored) Israel; that he will partake of that passover which will be accomplished in the kingdom of God; that he will drink of the product of the vine, with the Apostles, new in his Father's kingdom; that many will come from the east and west, and will be placed at table with Abraham, Isaac, and Jacob, in the kingdom of heaven, &c.?

30. Does not the present animal constitution of things bear the same relation to the Millennial, and Eternal Ages, that a mass of bricks, stones, timbers, scaffolding, mortar, &c. do to a palace about to be built, or rather, being built from their materials; and, may not all, *but the true believers*, be aptly compared to the refuse or rubbish, after the palace is built, fit only to be burned, destroyed, or cast out, and trodden under foot of men?

31. Will not the inhabitants of Paradise Restored, or the Eternal Age, symbolized by John in the Apocalypse, as the *new*, not the restored, Jerusalem, be the TRUE ISRAELITISH NATION—a nation, every member of which will be an immortal, incorruptible, or *spiritual*, as opposed to an *animal* or mortal, man—a nation, constituted of the descendants or children of Abraham according to the promise?

32. Is not *restoration*, and *not destruction*, the ultimatum of all God's dealings in relation to man; and does not that restoration relate to the earth, which was cursed *on man's account*, as well as to its inhabitants: if so, why look for heaven in some unknown, unrevealed, remote region of immensity; and can not the hell of the wicked be scripturally discovered in the renovating, and purifying flames, latent in the bowels of the earth, to be brought into operation for *judicial* and physical purposes?

33. Are not "the Court of the Priests," "the Holy Place," and "the Most Holy Place," types of the Jewish, Christian, and Millennial states of society under Divine rule?

34. Are not these interrogatories worthy of the investigation of all

who desire to add to their faith, knowledge; are they not calculated to stimulate us to search the scriptures; and if the hints contained in these questions be valid, what becomes of the *popular* notions of immortality, heaven, hell, baby-rhantism, circumcision by modern Jews, funeral sermons, modern psalmody, immersion into experiences, obituaries, salvation of pagans independent of the gospel, *untypical* sectarian churches, &c. &c.; and would not their scriptural elucidation remove many obstacles at present in the way of objectors to revelation on account of its supposed incompatibilities and incongruities? EDITOR.

REFORMATION.

Richmond, Va. Nov. 20, 1835.

DEAR BROTHER CAMPBELL,—Once upon a time, a husbandman planted upon the mountainous barrens of his plantation two trees, both olives; the one good, the other indifferent, which, therefore, he permitted to become *wild*. The former, he dressed and tended with the greatest care. The root and stem were healthy, as evinced by the fatness of the fruit; and for a time put forth branches of the most luxuriant and promising growth. The period came, however, when the olive cast its fruit, and some of the branches lost their perennial freshness, and at last withered away. The root retained its vitality, and consequently, its power of sustaining its accustomed branches yielding fruit. The husbandman, therefore, lopped off the dead branches, and with the most exquisite skill, ingrafted some of the branches of the *wild* olive into their place. Thus restored to a sound and healthy state, he continued to cultivate it, with the greatest attention. As to the withered branches, he did not destroy them, as they were not entirely past recovery; only he pruned off and burned such parts as he found wholly sapless. This ingrafted olive tree, with the necessary culture, continued to yield its fruit for many years; but the time at length arrived, when it ceased to recompense the labor bestowed upon it by the planter. Some of the ingrafted branches lost their vigor; they began to droop, to fade, and at last, they died. At this period, the natural branches, which had been cut off, began to freshen. The cultivator, therefore, deemed it advisable, for the preservation of the root, to remove the branches that had decayed, and to re-ingraft the natural branches. This he did, with so much dexterity, that the good olive was effectually relieved of all symptoms of decay; and forever after yielded fruit abundantly from its perennial boughs. This is the parable, the following is the interpretation thereof.

The husbandman is Jehovah, to whom the earth and its inhabitants belong. The two trees are two *nations* or classes of men—the one, the *Jewish*; the other, the *Gentile*. The Jewish nation is the *good olive*; the Gentiles the indifferent, or *wild olive*. Jehovah, for many centuries, bestowed the

greatest care upon the house of Israel. He had, yes, and still has, the greatest affection for them, on account of their fathers Abraham, Isaac, and Jacob, whose God he is. He cultivated them by kindness; he pruned them by judgments; not that they might be destroyed, but that they might bring forth much fruit to his praise and glory. The fine olive was yielded when Messiah was born; and after his resurrection, and ascension, the good olive yielded abundant fruit, in the thousands of Israel who obeyed the gospel of Messiah. Soon after this, Israel became barren, and ceased to produce believers in Jesus as the Christ. On account of their unbelief, therefore, the Jews were broken off from the national compact, by the Romans, as Jehovah's pruning knife, and cast out from his plantation, *the land of Judea*, for a time. But, branches from the wild olive, or believers from among the Gentiles, were grafted in, or naturalized as Jews, and descendants of Abraham, and therefore, a constituent part of the Israelitish nation; because, being inducted into Christ by faith, they became his brethren, and therefore Jews; for, Abraham has two kinds of descendants—1st, those who are his descendants *according to the flesh* or natural birth; 2d, those who are his descendants *according to promise*, or by baptism into Christ. "And if you are Christ's, certainly you are Abraham's *seed* (Jews,) and *heirs* according to the promise" made to Abraham; that, the Almighty Jehovah would be a God to him, and to his seed after him; and that he would give to HIM and to *the seed*, the land wherein he was a stranger, ALL THE LAND OF CANAAN, for an *everlasting* possession. Gal. iii. 29, Gen. xvii. 8. This promise was sealed by the mark in the flesh, called circumcision, 430 years before the law of Moses was given. Jesus was circumcised according to the Patriarchal law; so that every Gentile who believes and is baptized into his name, partakes thereof, having been circumcised by the circumcision of Christ (Col. ii. 11, 12,) and so ingrafted into the stock of Abraham, or true house of Israel; and therefore, with Christ an *heir* of the land of Canaan (in Asia) for an everlasting possession. This is what is meant in the parable by grafting branches from the wild olive into the good olive tree. The Gentiles stand by FAITH *evinced by obedience*, not by immersion into an experience—as a constituent part of the good olive tree, or true Israelitish nation; if faith fail among the Gentiles, which is signified by the ingrafted branches losing their vigor, drooping, fading, and at last, dying—they also will be cut off by terrible judgments, and they who are Jews outwardly—the natural branches of the good olive—will be re-ingrafted, or restored to Canaan, and possess it, in company with Abraham, Isaac, and Jacob, with all the true Israel, con-

sisting of all Patriarchs, Jews, and Christians who shall be honored "to share in the resurrection, and the other age" (Luke xx. 35, 36)—all these will sit down with Jesus, their descended king, at his table in the kingdom of God, or the Millennial reign. Matt. viii. 11, 12; xxvi. 29. This is what is meant by the good olive yielding fruit abundantly from its perennial boughs.

This parable you will perceive embodies the illustration of the Apostle, as recorded in the eleventh chapter of Romans. I have introduced it here to show, that as the natural branches of the good olive were broken off because of *unbelief*, so will the Gentiles; for they only "*stand by faith*;" and, says the Apostle, "*all Israel shall be saved*," for blindness in part only has happened to them "*UNTIL the fulness of the Gentiles come in*." When, therefore, this fulness shall have come in, the wild olive branches, or Gentiles, will have become sapless, withered, *faithless*; and therefore, destitute of the principle by which they stand unvisited by the terrible judgments of Jehovah. But as some of the Jews, in the days of the Apostles, obeyed the gospel, and *lived* in obedience to Jesus as Messiah, when their brethren of the flesh were cut off, so there will be some of us Gentiles who believe at the time, when "*the vine of the earth shall be reaped*," or, the wild olive branches of our class shall be lopped off. But we Gentiles now must be on the same foundation as the believing Jews were in the days of Paul; otherwise, "the severity of God" will fall on us as upon the rest of the world; for it is only by FAITH—the *belief of testimony*—and not by CREDULITY—an *assent without testimony*—we stand in the favor of God.

Now, I wish to impress your mind with this conviction, that there is a real difference between faith and credulity; and that this distinction obtains between the "faith" of the immense majority of professors of this age, and that of the Apostles and disciples in their day; and, consequently, that what goes current for faith now, is not that principle recognized by the scriptures, and by which alone the Gentiles can stand in God's favor. Look at Spain; does not every orthodox Spaniard say that he believes in Jesus Christ? Do he and his faithful countrymen stand in God's favor? Look at the state of Spanish society, and let that speak as to the estimation God holds the faith of that people in. Look to France; look to enlightened England, Ireland, and Scotland, in these last named countries you will find millions, who will tell you they believe in Jesus as the Christ! But how does God estimate their faith? Let the famine, the pestilence, poverty, the progressive destruction of the church, the disorganization of society, and national burdens—let them reply.

Look to the communities of Oriental "Christians," who say they believe, nay, are even *immersed* in the name of the Father, &c. how is their faith estimated? Let the grinding despotism of the Autocrat, the Egyptian, and the Turk, reply. Look to the States, which compose this Union, where "faith" is as abundant as musquitoes, and how is it esteemed by heaven? Let the pestilence, the tornado, the popular tumults, the civil, religious, and political discords—let these answer the question. The fact is, their "*faith*" is nothing more than *credulity*; on account of which the judgments of God are pouring out upon all the nations of the earth. Now, I would ask, where is the difference between the "faith" of the Baptist Gentiles, and of the Spanish, French, English, Irish, Scotch, or Oriental "*believers*?" Look at the practices of these "*believers*," and you will find thousands, yes, I was going to say, myriads of them, who have worn better in their morality than multitudes of those immersed into the Baptist church. Nay, there are those, who maintain that Jesus was no more than the son of Joseph, and believe in an universal salvation, whose moral conduct (if the immorality of insulting the parentage of our Lord be passed by) is unexceptionable. If we are to look to the *morale* of a man's life as the sole, or even the chief criterion of his standing by faith in God's favor; we must conclude, that all who say they believe in Jesus, and live a moral life, are of the right faith, and in a sure way to immortality. But who that understands the scriptures will venture to affirm this? But surely there are some immersed people, called Baptists, who truly believe in the Lord Jesus Christ! Verily; and, *they may be known as true believers by being found in the practice of holiness*, i. e. in keeping the commandments and ordinances of the Lord as delivered by the Apostles. It has been truly observed by Thomas Hartwell Horne, "vain men value themselves on their speculative knowledge, right opinions and true belief; but no belief will be of advantage which is separated from the practice of holiness." Now no practice is holy unless it is approved of God; and nothing is approved by him, which he has not ordained. He may permit a thing to be done, but this is no proof of his approbation. The Baptists, as a community, insult Jesus, by setting aside the worship he has ordained, and substituting their own, which is no where to be found in the scriptures, either in the form of precept or example. How far God will exonerate individuals from the transgressions of their denomination to which they give their countenance, I know not; but as a denomination is made up of individuals, I suspect they will find themselves grievously responsible. The ordinance of baptism they have corrupted; so that there exists not among

them a means by which the polluted may be cleansed from their impurity.

It is a very good rule to judge of a man's faith by his moral actions; but then, the deception is, that the morality of an action is for the most part determined by a human and not a divine standard. The only true standard of morality is the New Testament under the Christian dispensation, and the Old under the Mosaic. The ordinary standard now is the common consent of mankind; a consent for the most part to consecrate as holy or moral, that which God condemns. A professor who lives in conformity to the world, or who, in his personal or congregational capacity, does not live in conformity to Apostolic teaching, although he may injure his neighbor in nothing, nor offend the customs of society, is to all intents and purposes an immoral, or an unholy man, in the sense of scripture according to which he will be judged; and either acquitted or condemned.

Seeing that things are in this state, and with the premises now before us, in answer to the question, what ought to be done? I would lay before you the following suggestions in relation to the "Reproclamation of Reformation and the Remission of Sins." Lay the truth, facts, testimonies, and practices of the New Testament before the minds of all, both immersed and unimmersed—with a view to convince them of sin, of righteousness, and of judgement to come. If we succeed in this, and the unimmersed inquire, *what are we to do?* To them we must reply, in the words of the Apostle, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. But if the immersed be convinced that they have not been living according to truth, and they also inquire, *What are we to do?* I would reply to them all, "examine yourselves and see if you be in the faith," and let that examination be conducted in the spirit of candor, and by the light of the testimony of the Apostles and Prophets. If upon a review of the past, some of them find that instead of being in the faith, they are in their experience, opinions, feelings, or conceits, and, therefore, in their sins, I would call upon such to be re-immersed for the purpose of being baptized for the first time. And if others of the immersed upon due examination, become convinced, that they are in Christ, but that since their baptism, they have not lived according to *the* truth, then I would say to them, you must publicly confess your delinquency, and join with the congregation of the disciples in prayer to God to forgive your derelictions, for he has promised to cleanse us from all unrighteousness through Jesus in this way, if we have previously become Christians. But if they will not examine? Then such are not fit for a society, which pro-

fesses to be preparing itself for the reception of the returning Bridegroom. They ought not to be received. These three classes, the immersed, the re-immersed, the suppliantz (for distinction's sake) should then be collected together into "*one body*," or added to one already formed, and placed under the supervision of proper persons, competent to teach them the duties of their subsequent lives, and to drill them into good soldiers of the cross.

Now, in relation to our societies already formed, I appeal to you and to my readers, to say, if you really believe they are "founded upon the testimony of Apostles and Prophets, Jesus Christ being the chief corner stone?" How can they candidly answer this in the affirmative, with their knowledge of the utter destitution of the Baptist churches, from which so many have come out, of the apostolic and prophetic testimony. Does not their practice *now*, in condemning their late Baptist brethren, condemn themselves? Or, have the Baptists only sunk into utter darkness, since they lost the light of their brethren, the "Reformers?" They, who are upon the right foundation, have great reason to rejoice, and to sing for joy; but those who are based upon their opinions, or who stumbled into the Baptist community during some mad frolic of a revival, have nothing to look for, but ejection from the everlasting kingdom, having on the ragged garment of their own righteousness, instead of the pure, white and resplendent vestment provided for all who are invited to the marriage supper of the Lamb.

In my next, I shall consider certain objections that have reached me. Till then, I subscribe myself, your brother, in the hope of redemption from the bondage of a perishing state,

JOHN THOMAS.

"THE CHILDREN OF THE KINGDOM."

ECCLESIASTICS.

MY DEAR SON,—Solon, the celebrated lawgiver of the Athenians, has left us a maxim that ought never to be forgotten. *Γνωθι σεαυτον*, says he, know thyself. Were we to take an accurate account of all that passes in our minds during the course of a single day, or even of a single hour; were we to mark the various motives that, with comparatively few exceptions, prompt and regulate our actions; and were we then to compare our conduct with our professions, we should see much cause for humility, and feel overpowered by a sense of gratitude to the divine mercy. In speaking of Ecclesiastics, then, we would "of some make a difference;" and of the rest, say to ourselves, "who hath made thee to differ?" But when a new election of a religious community is made, it is very desirable to be able to shew cause why it is preferred to previously existing denominations. To all intents and purposes the Congregationalists of this country are a Politico-Ecclesiastical body. They are not content with a vigilant oversight of the course of human affairs at this eventful crisis. They are not satisfied with an avowal that the sacred cause of

freedom is deeply interwoven with the diffusion, and involves the ultimate triumphs of primitive christianity. They are not willing that the subversion of the religious establishment of this country should be referred to the legal means of political and ecclesiastical reformation; but they have, as a body, avowed themselves the abettors of a particular party in the state; and invoked the solemn agency of religion in support of the cause of that party, as the cause of God. "The report of the committee of deputies of the Protestant dissenters, on the 19th Dec. 1834," has the following paragraph—"If our efforts are combined with those of the other friends of civil and religious liberty, it is impossible that the present *Tory administration* can stand; but, on the contrary, if we are lukewarm—if divided among ourselves—more especially, if lured by the *hollow pretence* of their adopting liberal measures, we should be found assisting the *Duke of Wellington and his party*, in vain may we seek for many, many years to come that redress of our grievances, and that more extended freedom, with the prospect of which we have been indulging ourselves." Thus by the Ecclesiastics of this "Committee of Deputies" are its lay members, (who are, confessedly, of the highest respectability,) taught that politics are not unfavorable to the true pastoral spirit; do not give occasion to prejudice against the truth; do not enkindle passion and incorporate the bad parts of human nature with religion; do not defeat the evangelical ends of the Christian ministry; do not supplant the sympathies and charities of Christian benevolence; do not convert gospel ministers into political priests, and encourage the party "madness of the many, for the gain of a few!" Can we, then, wonder that Independents, Presbyterians and Baptists, instead of exclaiming, "burn all politics!" should proclaim—scatter all tories! Naturally enough, Catholic Priests are not less on the alert than Protestant Ecclesiastics. Dr. McHale, the Catholic Arch-bishop of Tuam, has addressed an encyclical letter to the people under his charge, *on the occasion of the present election*, in which he endeavors to impress them (it is said,) with the enormity of the crimes of perjury and bribery. This letter being a party expedient, has incurred the animadversion of a party newspaper. The Times, says: "what business the pretended ministers of religion have with the weapons of political incendiaries—what part of their professional duty it is to undermine the natural influence of property over electors—to obtrude the priest between the voter and the candidate—to render the priest the sole guide of the voter's conscience on the present temporal question of "whom he shall choose for his representative;" we, at least, are unable to answer, though popish casuistry will, no doubt, cast over such practices the same hypocritical covering as it has used in every age, when the spirit and decency of mankind were shocked by its encroachments upon the temporal affairs of State; and by its desperate efforts to hold in thralldom the common sense and free agency of its congregations." The rejoinder of the Morning Chronicle to this sensible paragraph, is truly amusing. "There is, it affirms," no temporal affair of State which is not, at the same time, a religious affair; for every act in this life has reference to the life to come; **** and, therefore, it is absurd to suppose that there can be any temporal affairs of State beyond the jurisdiction of the Priest." Thus, you perceive, that political priestcraft is a scriptural presumption of uninterrupted succession from the Apostles! As for appealing to the New Testament against either the spirit or the pretensions of these Ecclesiastics, the attempt would be pronounced a canvass for Bethlehem Hospital. There is no evangelical boundary between the world and the sanctuary; and, therefore, there is no hallowed

precinct beyond which the ministers of the gospel are forbidden to pass. There is no danger, in this age, of a barter of principles for subsistence; and, therefore, Ecclesiastics are under no temptation to play a sinister game in the political world! Every thing that can be known of the kingdom of God is thoroughly comprehended by Metropolitan Ecclesiastics; and, therefore, whatever any one science may be, the whole gospel is not too wide for a Metropolitan mind!!! True, indeed, it is that an intense party feeling characterizes the present period, but the Ecclesiastics are as tranquil as if the scene of contention were in some distant land! It is, indeed, remarkable that the profoundest study, and the most patient experiments have been known to conduct from matter to spirit, and thence by a natural gradation of thought to that ineffable spirit the Creator of the universe—but in our distinguished age, Ecclesiastics travail in birth with political disquisitions, and most profound discourses to prove that the advent of Jesus Christ did not happen on Christmas day!! These, sir, are the spiritual foundations which Ecclesiastics are laying in the British Empire for a Protestant dissenting kingdom. The form of solemnizing marriages; the registration of births, marriages and deaths; interment in parochial church yards; church rates; the admission of Protestant dissenters to the universities of Oxford and Cambridge; and the *capsizing* of the church of England—these, these, are the sublimities which throw "*one Lord, one Faith, and one Baptism,*" into the shadow of their transcendence!

The Chronicle of this morning, (January 6th,) gives the following information: "The Patriot of yesterday, contains the second address of the committee," (not the deputies,) "in London, formed for the purpose of maintaining the claims and promoting the interests of Protestant dissenters at the general election, to non-conformists of all denominations throughout the empire. It is dated, "Congregational Library, Jan. 6," and bears the signature of the chairman, Mr. Thomas Wilson. "Since the period of our former address, (says the committee,) a new administration has been formed; and *such* an administration as none but men thirsting for power, and profoundly ignorant, or utterly regardless of the estimation in which their political principles are held by their countrymen, would have ventured to compose; an administration that must have inspired the astonishment even of its friends, and which has excited the smile rather than the respect, or the dread of its opponents." The committee tells the Protestant dissenters not to be "beguiled by the *general professions* of newly-made conformists, who, to serve a present purpose, renounce the bigotry they have ever practised; and who, to be honest in your cause, must prove recreant to their principles and faithless to their friends;" and they call on them to number themselves with the true conservatives of their country, and to "resist the men who, for the gratification of their selfishness, for the lust of power, or the love of gain, would convulse the empire, and shake its noblest institutions." The Patriot hints, "at all events, this is not the time for dissenting ministers or laymen to be holding secret conferences with their pledged political enemies. All overtures at such a moment are suspicious." Thus, you see, how the Ecclesiastical kingdom works in Great Britain. In Ireland, a tithe system is kept up by an army of 23,000 men, which costs a million a year; by a police which cost £300,000 more; by annually issuing 20,000 tithe processes, and by grants of sums of money amounting to £1,500,000 to build churches and glebe houses. The establishment to which this system is attached, draws nearly £900,000 per annum from the Catholic population, and which pretends to be of service to only 600,000 Episco-

pañans Protestants. In England, even Whig Candidates assert, that in every nation, the majority have a right to tax the minority for the support of the religion of the State; and "conscientious laymen and clergymen" uphold the tithe system both in England and Ireland. That *once* most judicious and discreet body of men, "the deputies," meeting at Red Cross Street Library, have graduated into political partizanship. The Congregational Committee have converted the Congregational Library into a political club house; and dissenting ministers, instead of being in league against the world, the flesh, and the devil, and endeavoring to assuage the passions of rivals, whose excesses are formed to worry each other—are either denouncing political enemies, or intriguing with the Tories: can you, then, wonder that I feel little reluctance in passing from these Ecclesiastics to the handful of Christians who contend for the ancient gospel in the United States of America!

These remarks relate, of course, to the *spirit* of the sects. Their doctrine it would be premature in me to impugn. My only predilection is a disinterested love of truth. Worldly estimation, or ecclesiastical distinction, is not the object of my solicitude. Great and useful truths are the only permanent inheritances which man can leave behind him. These must be sought for in the Bible; and systems unsustained by analogy are presumptively erroneous. The following Apostolic propositions may, perhaps, throw light on these opinions:

1. That there may be numerous theological creeds more or less *false*: there can be but *ONE true*.
2. That as "there is one God and one Lord Jesus Christ," consistent analogy suggests that simplicity and unity, are features to be expected in the *true*.
3. That the all-pervading analogy of redemption to nature, is its universal benevolence; and its superlative transcendency is infinite love: and that it is infinitely improbable that a system which limits these should be *true*.
4. That a particular doctrine irreconcilable to a general truth must be *false*; and that an hypothesis which requires *contrary* suppositions, has every presumption *against* its being *true*. Such are particular redemption and personal election, contrasted with "the propitiation of Jesus Christ for the sins of the whole world;" and the invitations of the gospel.
5. That although the multiplication of sects is a lesser evil than ecclesiastical uniformity has ever been; sectarianism itself, is but a negative and not a positive good: the great founder of christianity having fervently implored—not that the multiplied sects of the Christian sect should agree to differ—but a visible unity among all christians. Hence, "the church of the living God" is called for its implied unity, strength, compactness and conspicuousness, in the midst of the surrounding world—"the pillar and ground of the truth;" and not nooks, angles, and separations of miserable, petty, party-walls! "There is one Lord, one faith, and one baptism."
6. That a system which founds its pretensions to truth on a few detached passages of scripture, contrary to the leading principle of all truth, which is that "God has no respect of persons," destroys its own pretensions for being reputed *true*.
7. That a system which is, in part, surrendered by common concession, gives the probability of truth to that system which is confirmed by such self-confutation; and creates a presumption that the similar, but retained points of the former are susceptible of refutation. Absolute re-

probation is discarded: its abandonment impugns the principle of unconditional election. Moderate Calvinism is a solecism.

8. Discussion to be *free* must be *unprejudiced*. Granting that there is a prejudice in behalf of *novelty* which may mislead the judgment; there is a prejudice, also, in favor of *received* opinions having the same tendency. Truth must be discriminated from both novelty and antiquity. Past inquiries have failed to produce "the unity of the faith:" the presumption, therefore, is *strong*, that either a new revelation must be granted, or a new development of the existing revelation originated, in order that "one faith" may supplant two faiths, and "one baptism," two baptisms: and how can this be accomplished unless the New Testament be investigated, as if no creed had previously existed? He who examines the scriptures for the specific purposes of proving his own creed; or with a determination to disprove another's creed, begins where he ought to leave off. The associations of his own mind with scripture phrases, incorporated by system with his entire Christian experience, should be first of all subjected to impartial scrutiny. The scriptural import of those phrases (such as "the gift," "the free gift," "the gift of God," "the fellowship of the mystery," "according to" &c. &c.) should be, by a collation of passages, and comparison with the whole scheme of redemption involved in them, inductively arrived at; in order that previous misapprehensions may be detected, or former sentiments confirmed: and that taking nothing for granted as already known, truth may be elicited, and by the teaching of the Holy Spirit, unity be restored.

9. That all objections to "the ancient gospel" founded on assumptions which cannot be proved, because not revealed, are of little force against positive law, and express precept: there are "times of ignorance" which God, in every age has, mercifully "winked at;" but when truth is brought to light, past presumptions, founded on appearances, become evanescent, and revealed truth *alone* is of immediate and eternal obligation. The pious dead, who disobeyed it, sinned "ignorantly:" its rejection by the living, is to "sin wilfully."

10. That before any individual can properly say, that "the ancient gospel" is proved or disposed, he must give a steady, patient and dispassionate attention to the facts, institutions and principles of the gospel in their bearings upon each other, both in extent and detail: dead apostles and defunct congregations must be regarded as living teachers and living hearers: and thence be inferred whether the ancient or modern gospel would be the subject of apostolic testimony to the present generation. IF A. D. '34, ADULT BAPTISM PRECEDED "THE REMISSION OF SINS," WHY IS "THE REMISSION OF SINS," WITHOUT BAPTISM, "DECLARED AND PRONOUNCED," A. D. 1835?

11. That although a rash contempt of the arguments and proofs adduced in support of popular systems is unphilosophical; a blind subjection to great names is an error not less unphilosophical; nor less mischievous and common.

12. That energy—infinite and eternal—cannot coerce volition: that impulse may awaken attention; but the processes of conviction and persuasion—whether divine or human—must be contingent on volition.

13. That the New Testament invariably refers belief to an *intermediate* cause: that is to the gospel; but not to a physical unfrustrable operation. Activity is the essential characteristic of mind, in contradistinction from the inertness of matter: intelligent concurrence, therefore, is as essential to repentance or belief, as gravitation is to motion.

Your affectionate father,

JOHN THOMAS.

TRINITY CHURCH, NEW YORK.

The suit respecting the property of this "church," is one of the most remarkable causes ever tried in this State. The property in question was formerly called the "Queen's Farm," and extended to a great extent over the present site of our city. Anneke Jants, a fine, fat, hearty Dutch woman, owned it about a century ago. Trinity Church has been in possession since that time. The property is now valued at *thirty millions of dollars*, and its yearly revenue at *three millions*, which by charter is far beyond what Trinity Church is authorised to hold. Numerous and vital interests in this city are pending on the decision. If the Court of Errors should decide in favor of the heirs, a great many very fashionable people who now live out of the funds of Trinity Church, will have to give up their splendid establishments, and betake themselves to other avocations—while some of the pretty descendants of Anneke Jants will start up with large fortunes, and bear the bell away in Broadway, in the *soirees* and saloons.—*N. Y. Herald.*

Is such a "spiritual body" as "Trinity Church" an integral of that community of disciples, towards whom was manifested "the charity of the Lord Jesus Christ, that though he was rich, yet for their sakes he became poor; that they, through his poverty, might be rich?" If a principal of 30,000,000 of dollars, and an annual rental of 3,000,000 be the proof, Trinity has certainly profited most abundantly by the "poverty" of the Lord Jesus!!! Are these "fashionable people" the "orphans and widows" spoken of by James, which it is the part of "pure and undefiled religion" to take care of; or are they the rich who enter their synagogue, having gold rings on their fingers, and habited with splendid apparel; who fraudulently keep back the goods of the poor, heaping up to themselves treasure in these last days? (James 2 and 5.) But "Trinity" is Orthodox, and we are heretical; therefore, peace; be still!

EDITOR.

BISHOP CHAPMAN ON PRAYER.

Walkerton, King & Queen Co. August 2, 1835.

BROTHER THOMAS,—I have been reading lately Bishop Chapman's Sermons upon the ministry, worship, and doctrines of the Episcopal Church. The last time you were with us, your course at Tappahannock was not a little condemned in not commencing your meeting with prayer. I was forcibly struck with the agreement between you and Bishop Chapman in his discourse on prayer. See page 191. He is quoting Paul's course at Athens. He says, "But there were no believers among them, they knew not how to call upon God, and for this reason he refrained from prayer." "Neither at this place nor at any other does he appear to have audibly prayed, unless there were some in the congregation who were antecedently prepared to mingle their voices with his own." Now, I think, Bishop Chapman will be authority enough for the Tappahannock people. We had an excellent meeting yesterday at the Rappahannock Church. I verily believe the good seed you sowed when last down is now bringing forth fruit. Brother Henshall, from Baltimore, was with us; he is a powerful proclaimer of the ancient gospel. Old Mr.

Tribble, his aged wife, and many more came forward and confessed Christ before many witnesses. About thirteen confessors.

Yours, in the gospel,

TEMPLE WALKER.

TESTIMONY OF A METHODIST PREACHER.

The following testimony of a Methodist Clergyman is selected from a New Haven periodical. He is a citizen of Massachusetts, and signs his initials "L. H." We doubt not the accuracy of his avowal, for we have long been convinced from observation, that the Methodists, like all the members of Hydra-Headed Sectarism, have a name to live in the estimation of "Orthodoxy," but are dead, twice dead, and fast tending to putrefaction.

Ed. A. A.

"I have been for seven years a member of the Methodist Episcopal Church; six years a leader and steward, and three years a local preacher—during which time I have read the writings of the most eminent among them, and also held extensive correspondence with living members, who are noted for piety—and so far as I am able to judge, they, as a people, are far behind the Wesley's and Fletcher in the knowledge of Jesus Christ—and, with the exception of a few, *they are as much opposed to holiness* properly taught, namely, as fulfilling the law, as any other sect—and as such, CHRIST WILL CONSUME THEM BY THE BRIGHTNESS OF HIS COMING. I am in regular standing among them, although my influence is curtailed in many places, by the perpetual jealousies of hireling priests, and the tongue of slander. Already have I been carefully examined three times by the clergy—at which time the Lord gave me leave to bear a clear testimony to his own work in my soul, and also to the truth as it is in Jesus."

Walkerton, King & Queen, Oct. 10th, 1835.

BROTHER THOMAS:

Dear Sir,—You will see in the Richmond "*Baptist Herald*," Mr. Andrew Broaddus' reply to my communication in the ninth number of the Harbinger. Your little Vehicle will forbid my attempting to *steam* him there to throw off the morbid matter, and raise a healthy action in this diseased man. If I am to judge from his language, his is a chronic case not much fever, but a derangement of his reason, vision and digestive powers. The No. 6, he has used, has raised the "*internal*" heat, without relieving him of his morbid sensibility. He stands in need of considerable evacuations, before his digestion, reason and vision, can be restored. And as he has advised me to persevere in the use of the "*steam and Cayenne*;" I will ere long, God willing, give him a full course of my remedies for his *insinuations, and prevocations*. I shall make him my principal witness, to sustain all the material points in my communication. Please give this a place in your next number.

Yours sincerely,

THOMAS M. HENLEY.

RECEIPTS.

FOR VOL. II.—*Old Church*, E. S. Talley for self, and J. Milestone, F. C. Talley, A. A. Oliver, J. N. Mills, I. Wright, R. Barker, J. Meredith, B. Wicker, E. Tate, R. D. Carter, W. Tyler, W. Richardson, J. Kersey, T. G. Clark, G. Bootwright, L. Tucker, T. Butler, W. Wood, A. Jones, J. Gibson, H. Richardson, W. Smith, E. Yarbrough, A. C. Frazer, J. Toombs, C. C. Tinsley; *Somerset, Va.* W. H. Postlethwaite, P. Grove; *Lunenburg*, M. S. Hart, B. W. Foster; *Creighton's Store*, S. Smith; *South Hill*, M. V. M. Hailey; *Boydton*, G. Holmes; *Whittle's Mill*, J. Curtis; *Hedge Grove*, M. V. B. E. Smith; *Wattsborough*, J. J. Boswell; *Hope*, Aa. T. H. Wilson; *Clinton Green*, Aa. W. B. Jordan; *Wylesburg*, C. V. W. Elam, J. E. Smith; *Horse Pasture*, H. V. J. T. Wootton, \$5; *Painville*, A. Va. J. Holt, I. B. Hurt; *Burkville*, P. E. V. W. Bradshaw; *Petersburg*, N. N. Moore, D. W. Bragg, A. Pond, T. T. Estis, J. T. Brown, M. A. Armistead, R. W. Rainey, J. Alison, L. H. Goodrich, C. M. Thayer, H. J. Anson, J. W. Squires, E. Loomis, C. Clark, W. Walker; *Lebanon, Tenn.* W. H. Willeford, \$10; *Tappahannock*, V. C. Bray, Dr. L. Roane, R. L. Piitts, B. A. Brooche; *Millers*, S. W. Upshaw; *Office Tavern*, N. Harrison; *Baltimore, Md.* \$29 from R. Sweeney; *Taylorville*, J. Malone; *Goodall's*, T. M. White; *Aylett's*, Mrs. Robinson, \$2; *Wilmington, F. V.* B. Kirtley; *Cooksown, F. P.* Dr. Hubbs \$4; *Washington, Pa.* H. Vankirk, A. Reynolds.

Further receipts hereafter—certain Correspondents do not appear for want of room.

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We do not *importune* our subscribers to increase our list; because, we doubt not, but those, who are convinced, we plead honestly for the truth, will, as lovers of the truth, disseminate our paper to the extent of their influence. As it is for truth, and not for lucre we plead, we will forego the extra 50 cts., if those, who have not paid since the commencement of the work, will forward what is due. We cannot publish without paying the Printer.

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FIRST PURE AND THEN PEACEABLE.—*James* iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—*1 John* iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—*2 Peter* iii. 2.

Reformation—Objections to Re-immersion.—*Omnia, &c.*

Richmond, Va. Dec. 20, 1835.

Dear Bro. Campbell,—The subject of re-immersion appears to me of much importance. This conviction does not arise from any abstract reasoning, but from a calm, and deliberate view of society as it exists. The religious social compact of the world is the field of vision, brought up "*in bold relief*," before my mind, by the light, not of popular opinion, but by the light—the strong light of apostolic and prophetic testimony. I see by the naked eye, a concourse of men and women, composed of the most fashionable, the most indifferent, listless, thoughtless, harum-scarum characters; now ecstatic with fanaticism, now absorbed in the levities of life; deeply immersed in the world, and profoundly skilled in the knowledge and practice of every vain thing but grossly ignorant of the word of God:—I see them, full of the lust of the flesh, the lust of the eye, and the pride of life; in fellowship with the world, having a form—a flimsy form—of godliness without the power; and compassing heaven and earth in their opposition to the gospel of Jesus Christ as set forth by the Apostles—I see, I say, this diverse and motley crowd, and ask whence, and what are these? A reply informs me, that they are "professors of religion, who "got converted" at a camp-meeting or revival, and upon giving in an experience of the feelings they had felt, the sights they had seen, and the voices they had heard, by all of which they were assured their sins were forgiven, were immersed by a clergyman into the Baptist denomination." And I advance towards them, and inquire do you believe that Jesus is the Christ, the expiatory sacrifice for the sins of the world?—"Of course I do," is the thoughtless and universal response. Is belief in the singular, remarkable, astounding facts and testimonies of the gospel, so contrary to ordinary experience, a matter "of

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course?" As an intelligent christian, you will answer, "no!" Yet such is the matter of course faith of the multitude. Bro. C., I would say emphatically, that *since* the camp-meeting and revival system has been adopted by the Baptists, this is the character of their converts; and that these bear a proportion of ten to one of those, who have remained faithful to the word of God. And why is the disproportion so great? Because few converts only are made by appealing to the understandings of men, while thousands may be added to any craft by working upon the passions, as the blind guides of "orthodoxy" do upon the people of this day. Now to those who object to the agitation of this subject, I say, that this view of facts it is which moves me to it. For my own part, I desire to belong to a pure body of Christians; and therefore, I cannot rest without raising my voice, however weak it may be, against the corruption within, and the *source* of it from without. I am not to be led away by the utopian speculation of converting the world in an enlarged sense with our feeble means; we have not yet arrived at that period; the proclaimers of the "everlasting gospel" will do that at the appointed time. But we live in a day of thrilling and momentous interest to every right-hearted believer: *a day of preparation for the reception of the returning bridegroom*. The lousiness of our lives, therefore, ought to be, to clothe ourselves and persuade others to do so, individually and congregationally, with the resplendent robe of righteous actions, compared to linen pure and white, in the Rev. xix. It is a small minority only of mankind whose taste is suited to this employment. The self-denial is too great. We must then, purge out the old leaven from among us by a strict and righteous discipline, and be careful how we admit persons into our communities from the Baptist denomination. A revival-made-baptist is not a Christian Baptist, in other words, a Christian; and therefore, if such characters exist among us, and they be really desirous of being on the right foundation, they ought *first* to become convinced of the truth, and *then* re-immersed. Their own eternal weal ought to stimulate them to do so; and instead of murmuring at us for agitating the question, they ought to thank us heartily for rousing them to self-examination. I say that the horde of revival-made carnal professors, who crowd the ranks of the Baptist denomination is the source from whence much of that corruption to be found among us emanates. A love of novelty and change, a cheap religion, and an expectation of living uncontrolled according to the impulse of their own instincts, are too often the inducements which operate the translations of these professors into our infant communities. They are not benefitted, and we are disgraced. Others again will attend

a "big meeting," and there under the exciting influence of singing, and the mellifluous voice of some oratorical adept, give in his adhesion to the reformer; with a mind as barren, a head as empty, and a heart as apathetic as the worst enemy to the truth could desire. A few days or months at most sufficiently prove the truth of this. In the absence of preaching his religion departs. He has no taste for the worship of God, and the reading of the mere word of truth; he forsakes the assembling of himself with the disciples, and, being admonished, is astonished at the liberty taken with "*a free man*;" thus he rebels, and thus develops the genuine and native hue of his ungodly character. Woeful experience verifies this state of things. The error, I fear, lies with those who are entrusted with the instruction of the congregations. They labor more for the enlargement of the church, than for its edification. The weakness of an army consists in large undisciplined numbers; and so does the inefficiency of the church; a large church with little scripture intelligence, is more injurious to a neighborhood, than its utter destitution; for ignorance generates disorder and corruption, to the serious prejudice of the best causes. This anxiety for numbers has been the bane of the church in all ages. It compromises principle, paralyzes discipline, and breaks down the landmarks of the truth. We ought then to be as firm against the influx of corruption—as rigid in its exclusion. And, as we all admit the existence of vast numbers of immersed fanatics in the Baptist denomination, we ought to be rigidly averse to their admission, without an intelligent induction into Christ by a re-immersion in water upon a belief of the truth. I do not contend that this would exclude all corruption, but it would go far to exclude a great deal, and that too, on the most scriptural grounds.

Again, it is objected that my broad assertion, that 999 out of 1,000 of the Baptists ought to be re-immersed, is unfounded in fact, and owing to a want of acquaintance with them. To this I would reply, that no individual man's acquaintance with them can disprove the position; what is the value of one, two, or twenty men's knowledge of a sect of 500,000 people? To become acquainted with a denomination, we must study it in the mass. We must observe their public acts and monuments; familiarize ourselves with the writings of their recognized scribes, and compare their proceedings with the New Testament. As to the specific numbers above mentioned, I use them indefinitely, to convey the idea of the disproportion *now existing* between revival-made-baptists, and the Christians of the denomination. In scripture, nothing is more common than this mode of speech; namely, to put an indefinite for a great number; for example, the concourse in

the Revelation which no man could number. My remark concerning the numerical disproportion applies to the Baptists *now*, that is, since the prevalence of the revival, camp-meeting, and anxious bench system among them; which has deluged them with a most incongruous horde of religionists. That there are many intelligent, worthy, and excellent people belonging to the sect, who disapprove, nay, are disgusted at the bedlamitish proceedings now sanctioned by authority, there can be no doubt; but these, at this day, constitute the minority—a minority so small that its voice is but a whisper, inaudible to the “Revd. Divines” who are the fiddles of the religious mad frolics of the times. I say then, that whatever the Baptists were twenty-five years ago, matters not as regards the present controversy. We have to do with our own generation; and he who avers that the Baptists made by the popular measures of the day, are Christians, in my opinion, knows nothing at all about the way in which they were made by the Apostles of Jesus Christ; and had better look to his own state; for if his foundation be no more apostolic than their’s, he will never attain to the resurrection of the justified.

Again; difficulties have arisen in the minds of some, as to the *administrator*. They misunderstand me as contending for a re-immersion, where the administrator turns out to be a deceiver, false brother, or otherwise. Now my position concerning this, is as follows; namely, that no administration of a Christian institute can be acceptable to God, which is enacted by a clergyman or lay person of any other congregation than that in which is to be found the Christian Ordinance of Purification for sin; that is, the Jews might just as lawfully have appointed a Moabitish Priest of Moloch, to administer the Great Annual Sacrifice of the Atonement, as the Christians recognize the immersion of a Sectarist, by a clergyman or lay person of the Presbyterian, Episcopalian, Romanist, or any of the “names and denominations” of the Anti-Christian world. The sanctifying effect of baptism does not flow from the administrator, but from the blood of Jesus Christ, to which the subject has access *by faith AND immersion in water*, which together constitute baptism. But on the other hand, where a denomination *once* Christian has abandoned *practically* the testimony of the apostles and prophets; and has substituted the text weavings of a clerical head loom; the remission of sins by a voice, feeling, or sight; the harum-scarum madness of the camp, the bench, or the altar; and is ruled by clerical or denominational, instead of apostolic constitutions—there, that is, wherever such practices prevail, their faith is credulity, their institutions an abomination, and their administrators, as Paul calls them, the “ac-

cursed” preachers of “*another*,” and therefore, diabolical “*gospel*.” Immersion by such administrators, and *in such a church*, I contend, is as invalid as the Jewish sacrifices after the propitiation of Messiah.

Again; there are those who (in effect) say that immersion in water, abstractly considered is baptism, and that as there is but one baptism, and not two, immersion ought not, therefore, to be repeated. Now, these persons profess to believe in baptism, with them immersion, for the remission of sins; hence, they must suppose that water washes away sins; which is of all absurdities the most absurd! “*The garment spotted by the flesh*” is purified or washed white in the blood of the Lamb; not in the water abstractly regarded. Such objectors need to be taught the first principles of the doctrine of Christ, for assuredly, they who plead thus against re-immersion, never knew the truth. Immersion is not baptism, neither is re-immersion, re-baptism, if they can possibly understand the difference, which one would suppose self-evident to the merest tyro. It is the candidate’s firm assurance, that *the blood* of Jesus Christ cleanses from all sin, and that he rose again from the dead, that makes his immersion in water baptism: if he does not believe this, and he can only believe it on Divine testimony contained in the scriptures, he is doubtless immersed, for that is a *matter of fact*; but he is not baptized, for that is a *matter of faith*. Do not let me be misunderstood here;—no one can be baptized, if he have all the faith in the universe, unless he is immersed in water; and one may be immersed, and re-immersed fifty times, but if he be destitute of faith, as the thousands of the immersed fanatics of the Baptist denomination are, he is uncleansed, un sanctified, unreconciled, unadopted, unsaved, and because he is unbaptized. Re-immersion therefore, ought to be repeated, in the case of such, provided always, that they have that assurance, of which they were destitute at their first immersion; a re-immersion upon said assurance is baptism to them only for the first time, and not a re-baptism as some erroneously imagine.

Again; there are some who admit that re-immersion is justifiable, and that too, on scriptural grounds; but they object to its publicity, because, say they, “*of the cry of anabaptism, in all ages most odious and injurious to the truth, which would on the slightest grounds be raised against us.*” Now this objection comes from one of the most valiant, and uncompromising defenders of the faith in the region round about. But let me ask my worthy friend if this be not a *lapsus pennæ*? He is not one of those, who thinks, that the prosperity of the Church of Christ depends upon the multitude of its members. States, intrinsically small, are gene-

521 rally strongest; the little island of Great Britain, to wit: So is the little State or Kingdom of Jesus, when well regulated, disciplined and instructed, under the provisional economy of this age of the world, in his estimation. He knows, that all the slander, all the hues and cries, all the rage of the Arch-Fiend, and his legions, in combined attack upon this Kingdom, little as it is, cannot shake it; but on the contrary, like the trees of the forest, when shaken by the tempest, only makes it take root deeper and firmer in the earth. He knows this; why then need he mind the "cry of anabaptism?" Suppose the cry is raised against us by the "orthodox," what need we mind? They did the same against our fathers of ancient times; and need we, if we contend for the truth, expect better treatment than they? The Christians of old were called "Atheists" because they had no visible God; and "Ass-worshippers," because a cry was raised against them, that they worshipped that docile animal! But should they have set up images, or forbore to ride the ass, because of these "orthodox" cries? Yes, they did set up images, to meet the prejudices of the Heathen; hence all that idolatry of the Romish Church. Let the "orthodox" raise the hue; can any cry be "more odious or injurious to truth" than that of "Campbellism?" The applause of "orthodoxy" is treacherous. *Timeo Danaos dona ferentes.* I fear the Greeks bearing presents. Truth has nothing to fear, but from the unscriptural practices of its friends. Save me from my friends, says she, and I'll take care of my foes. The Christian Institution knows no secrets in its administration. It courts investigation; it claims the observance of the world. 'What has been whispered in your ears, proclaim on the housetop.' If then re-immersion is justifiable and can be defended on scriptural grounds, it is right and expedient, therefore, to do it in the glare of day; and to make it known far and wide, that there exists a body of people, who have first purified themselves "by a bath of water with the Word;" who are determined, as a band of brethren, to live in absolute subordination to the precepts and examples of the New Testament alone; to vocalize on the house tops, the testimony of the Apostles and Prophets, against that grand Apostasy, which sits brooding, like an incubus, upon the intellect of the world; who are preparing themselves to meet the returning bridegroom; who have raised the midnight cry, "behold he comes,"—"come out of Babylon," for the avenger is at hand; and who are resolved to admit none among them, unless they can show scriptural pretensions to the Christian name; and if not, unless they submit to an immersion, or re-immersion, upon an intelligent assurance of the truth.

Again, another class of objectors reason thus—"We are

prepared to say that our opinion is, and it is but an opinion, that infants, idiots, and some Jews and Pagans may, without either faith or baptism, be brought into the Kingdom of Glory, merely in consequence of the sacrifice of Christ; and we doubt not, that many Pado-baptists of all sects will be admitted into it. Indeed, all they who obey Jesus Christ, through faith in his blood, according to their knowledge, we are of opinion, will be introduced into that kingdom. But when we talk of forgiveness of sins which comes to Christians through immersion, we have no regard to any other kingdom than that of Grace. We repeat it again—there are three kingdoms: the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges and terms of admission. And who is so blind, in the Christian Kingdom, as not to see that more is necessary to eternal salvation or to admission into the everlasting kingdom, than either faith, regeneration, or immersion? A man can enter into the second kingdom by being born of water and the spirit; but he cannot enter the third and ultimate kingdom through faith, immersion, or regeneration. Hence, says the judge, come you blessed of my father, and inherit the kingdom of glory. Because you believed? No—Because you were immersed? No. Because you were born again by the Holy Spirit? No—but because I know your good works, your piety and humanity. I was hungry, and you fed me, &c." This, I say, is the sentiment of a large class. Where they learned it from, I shall leave them to tell; for myself, I have never seen the like in the whole revelation of God. I shall designate them by the initials C. B. Well C. B. entertains this sentiment. It enables her to extend the right hand of fellowship to every sincere sectarist; and rids her profession of much unfashionable odium. Why? Because, she has opened a door into heaven for those who do not choose to go her way; and thus she can get along without giving offence, and so "doing harm." I do not say this is C. B.'s motive; but this is the working of the thing. Now as infants, idiots, Jews, Pagans and many Paidos of all sects, can get into heaven without baptism, re-immersion appears to C. B. unimportant; especially as the grand thing is "to obey Jesus Christ through faith in his blood, according to a man's knowledge;" hence, she objects to the agitation of this question as calculated "to do harm," i. e. in plain English, to diminish the numbers of the converts to her denomination or "Zion," as the sects call their parties. Now, to C. B. I would observe, that if I could believe her doctrine, I would give up the scriptures, as an unintelligible jargon;—a misrepresentation of the character of God. It charges God with injustice;

it nullifies the Sin Purifying Ordinance of the Christian Religion; and stultifies Jesus and his Apostles. To confer immortality on infants and idiots, unconscious of existence, and to deny it to the mass of intelligent adults of the world! But these inconsistencies, to give them no harsher term, come of the popular notion, that immortality can be attained by other means, than those appointed by God in his several dispensations. This doctrine evidently results from the *hereditary immortality* of the sects! If the scripture be true, not a single man, woman, or child, will attain to immortality, in the kingdom of Glory, who does not submit to his ordinances during his life on the earth through all generations. To whom will the Judge say, come you blessed of my Father, inherit the kingdom of Glory? I reply to his disciples, and to those who have kept his father's laws under former dispensations. And who are his disciples? Not those who obey according to their knowledge, because if they happen to have no knowledge, there will be no obedience; but they "who persevere in his doctrine" and "produce much fruit" (Jno. viii. 31, 15, 8.) Now to persevere in the doctrine of Christ, we must become his disciples, and to do this, there is no other way than to be baptized into him. The feeding the hungry, and clothing the naked, &c. will not be received as a substitute for obedience; they will be commended in the disciples, not in the disobedient. It is true, we shall not be pronounced blessed on account of faith, immersion, or regeneration; *nor shall we be without them*: for no one since the Apostle's days can enter the kingdom of Glory, unless through the Kingdom of Favor. There is no by-way to Glory. The road is a royal one, i. e. we must follow the King. Could the High Priest enter the Most Holy, without passing through the Holy Place? Neither can we enter Heaven, without passing through the Church of Christ. We must believe, be immersed, persevere in well doing, die, and be raised from the dead before we can enter the kingdom of Glory. This is the true and only way; "the strait gate and the narrow way" travelled by very few. To win the prize, we must start fair, and run according to the rules of the race. To be immersed first, and to believe after, is the wrong start. Such a person may run according to the *after-rules*, but not having began right, he will be like a thief and a robber, who enters not by the gate into the sheep-fold, but climbs over the fence. C. B.'s objection then, has no weight, and may now be dismissed.

Much akin to C. B. is another, whom I shall call A. R. This worthy brother in an observation appended to a "discourse" says, "*we are far from believing, that no unbaptized persons go to heaven. All persons who obtain all the spiritual light they can, who act in accordance with all the*

light which they obtain—use all their ability to obey God, will, we think, go to heaven, whether they have or have not advanced so far in the divine light as to understand the New Testament doctrine concerning baptism."!!! From this, one would suppose it a wonderful progress in divine light to understand the doctrine of baptism, which Paul calls one of the *first principles*. This may be called baptismal nullification; and comes of systematizing the gospel and sin, and of segregating them into six points! Another whom I shall name, B. W. S. says, "*if I never enjoyed Christian experience, and remission of sins, and the gift of the Holy Spirit before baptism, I have never enjoyed them at all;* and says further, that he should be "*shut up in desperation!*"—I would ask B. W. S., whether he can find such a character in the New Testament, after the day of Pentecost, as an unbaptized Christian? Were any in those days pardoned persons who were not Christian men or women? And can a man have the experience of a Christian, before he become a Christian? Then, had he lived in apostolic times, he would have been joyless of Christian experience and remission; nay, even "shut up in desperation." This comes of the doctrine of "obeying Jesus Christ through faith in his blood according to our knowledge." What an anomalous obedience—what a fallacy in terms!!

1. If unbaptized persons can go to heaven, what is the use of baptism?

2. If a person cannot enter the Kingdom of Favor without remission of sins, how can he expect to enter the Kingdom of Glory without?

3. Can a person whose sins are not remitted on earth enter Heaven; if so, where does the scripture teach this? One example will suffice.

4. Can a man love God the Father and our Lord Jesus Christ, and not obey their commandments? Now, as baptism is a very first command, can an unbaptized person be an obedient one; and if not, can he be said to love God, his *professions* to the contrary notwithstanding? And can a lover of God in theory, but not in practice, enter the Kingdom of Glory?

5. If baptism be God's appointment for imparting remission, as you and all intelligent Christians believe, and there be no other way of pardon for unbaptized persons, as we all admit; and, if what Jesus says be true; that "*IF YOU DIE IN YOUR SINS, WHERE GOD IS, YOU CANNOT COME*"—how comes it that some of our prominent brethren dare to teach, that the unbaptized, and therefore, unpardoned, may and do enter the kingdom of Glory? I wait for a reply.

In conclusion, is there any reason, or just cause of offence

to any one, in the agitation of this important question? Let those who are on the right foundation be thankful, and remain so; those who are not, should also be thankful, that some one is disinterested and kind enough to endeavor to arouse them from their carnal security to a sense of the false position in which they stand. I should esteem him my best friend who manifested his regard for me by showing me the truth. If a man is an honest reformer, he will labor *first* to reform himself, and then his neighbors. Does reformation, or coming out of Babylon, or preparing to meet the bridegroom, consist in nothing more than changing one's place of worship, and in breaking a loaf weekly? And yet this is about the amount of reformation we see practised in many places!

And now, Bro. C. I have brought to a close my views upon this matter. You and my readers can judge whether the Word of God is for or against me. I write not for applause, but for truth. An eternity of weal or woe is staked upon our uprightness or demerit here. In view of this, I have not calculated on the approbation or displeasure that may accrue to me for the position I have maintained. I cannot but express my confidence that you will meet what has been said fairly in the Harbinger. You certainly owe me reparation for the unintentional misrepresentation of my practices which you have published to the four winds of Heaven. Let it not, then, remain on record, uncontradicted, that there lived in the metropolis of Virginia, one who contended that the citizens of the kingdom of Heaven should be re-baptized; and you will much oblige your brother in the good hope to be revealed at the coming of our common Lord,

JOHN THOMAS.

The Baptists witnesses against themselves.

"Out of your own mouths, ye unfaithful servants, will I condemn you."
BROTHER THOMAS:

Dear Sir,—I have for nearly thirty years, been an immersed believer. I remained among the Baptists until *their teachers*, were resolved to deprive me of the rights of conscience, or destroy my character as a Christian, at least among themselves.—I know their foundation, their experiences, dreams, visions, sights, sounds, whims, doubts, joys, and sorrows, with their sleight of hand, and cunning craftiness, whereby they lie in wait to deceive; I know too, what is acceptable worship in their estimation. This much, I say, the Baptists of *this day*, and those made Baptists by *mourning benches, and anxious seats*, whose faith is in *their teachers, as mediators at their mourning benches, and then in themselves*, are not the same kind of Baptists, I knew thirty years ago. No Sir, *their opposition to the Apostolic gospel, now proves*, that, if they were a Church of Jesus Christ, *they have apostatized from the Gospel*. They had no such things in Virginia as Bible Societies, made up of wicked men and christians, nor missionary societies, tract societies, temperance, sunday school and sabbath school societies, camp meetings, mourning benches and anxious seats, and councils to curse

men. Nor did their associations, pretend to have any other object in view, than that of an "advisory council," when the Churches requested it. It was not then, a scourge and a curse to the peace and happiness of those who are obedient to the Gospel of Jesus Christ, as it now is.—I can appeal to every honest old Baptist as witnesses that these things were unknown among them thirty years past—that they were then reproached, by the Sects around them, as poor creatures, having nothing but the Bible. The present practices of the Dover Association, were brought into Virginia, by some *Yankees*, who knew how to play the sleight of hand, to pick the pockets of all classes, under the garb of "*Benovolent Institutions*," to fill their own. Bishop Semple, was, as all admit, a good and laborious man, and a head and shoulders above, the present fickle heir of the *Dover Chair*. In proof of the *Yankee tricks*, on the Baptists, I would remark, that Bishop S. planted and watered the *Bruington Church*, to the day of his death, and he informed me, he never in any one year, when living among them, received of the Church, more than one hundred dollars. The present pastor, who is any thing for *money and majorities*, if reports are true, now receives his four hundred dollars, and will receive as *extra*, (for just calling the name of some dead man, in his *monthly* discourses, at his Church,) or by visiting the fatherless and widow, all the little cash, remaining in the house of their departed husband and father; and as a fee for *consoling them in their afflictions*.—These *Yankee tricks*, led me to see the Baptists were apostatizing from the faith—and I withdrew from their anti-christian combinations.

Soon after I became a member of the Baptist Church, the subject of the true Apostolic Church, was much agitated. The language of the Baptists, was then as follows, to us who were examining this subject—"As many are going to and fro, crying, lo here! and lo, there! and claiming the name and character of God's peculiar people, saying "We are the true Church of Christ;" being apprehensive that many may be embarrassed by such *contradictory claims*, we offer you our present annual address on this subject, hoping we shall be able to point out by SCRIPTURAL CHARACTERISTICS, WHO ARE THE TRUE CHURCH OF OUR LORD JESUS CHRIST."

"In order to know whether a work be agreeable to *rule*, we must first know the proper rule by which it ought to be tried. The work of the mason must not be tried by the carpenter's rule, nor the carpenter's by the mason's. Each work must be tried by the rule adapted to it. A Church ought to be the workmanship of God; and, consequently, ought to be TRIED BY GOD'S RULE, not by man's; by REVELATION, not by uninspired reason. For it doubtless will be often found, that 'that which is highly esteemed among men, is an abomination in the sight of God.'

"THE FAIREST AND ONLY PROPER MODE OF ASCERTAINING THE VISIBLE CHURCH IN THE PRESENT DAY, IS TO SEARCH FOR THE VISIBLE CHURCH IN THE DAYS OF INSPIRATION; and then enquire among what people *her characteristics, as laid down in the Bible, may be discovered*."

"By the Visible Church, we mean to convey the idea, there is, and always has been, a peculiar people gathered by the power of God. WHOSE PRINCIPLES, ORDINANCES, AND CUSTOMS ARE OF DIVINE AUTHORITY; against whom the gates of Hell shall not prevail, &c.

"True holiness is an immanent seed, abiding within, and bringing forth fruit of like nature. It is not puffed up, but humble and unassuming. So refined a principle is genuine holiness, and so contrary to the natural propensity, that few, either in the Old or New Testament, are

represented as having attained to high degrees of it. Job, Moses, and the three in the plains of Dura, continued immovable, and would not bow to the King's golden image.

"Balak said, 'Curse me this people,' and Haman, 'there is a certain people, whose laws are diverse from all people. It is not for the King's (the Clergy's,) profit to suffer them.' Paul was told 'As for this sect, it is every where spoken against.' View this feature of the true Church, beloved brethren, and see whether it is visible in any people now extant.

"The true Church is often known by her liberty. God is always best pleased with free will offerings; for which reason he wishes his people to be free to do that which is right in their own eyes. Judges xvii. 6. He forbids all from lording it over his own heritage. Compare this feature of Christ's bride with the Churches of the present generation, and judge ye to whom it applies.

"Paul was jealous of the Corinthians, lest their minds should be corrupted from the simplicity that is in Christ. Enquire, brethren, for THE PEOPLE WHO TAKE THE SIMPLE UNADULTERATED WORD OF GOD FOR THEIR GUIDE, WHOSE DOCTRINES, ORDINANCES, AND CUSTOMS, STAND JUST AS THEY WERE HANDED DOWN FROM ABOVE. If you see such a characteristic in any people, you should not hesitate to acknowledge it as a strong evidence of their being the true Church of God."

It thinks, you are ready to doubt, the correctness of the above, and say, is it possible, that such were the sentiments of any Baptist now living in the Dover Association? See their circular letter in their minutes for 1811.

You will say, who has thus, in so short a time, corrupted them, from their published professed sentiments? I answer, a few Yankees, with Andrew Broaddus, their scribe, and the Clergy at his elbow.

Hear the Reverend Mr. Eli Ball, and your neighbor of the Herald:—"We have no hesitancy in saying, and we hope to make it clearly appear, that *sentiments or opinions of revealed truth, constitute the ONLY BOND OF UNION, among members of the same Church:*"—to wit;—"We have often heard it asserted, that *the Bible was the bond of union among church members;* and we have heard, too, of their members that *THEY TOOK THE BIBLE FOR THEIR GUIDE.* We do not doubt the sincerity of such brethren, *but we think they are under a VERY GREAT MISTAKE.*"

"It is idle for any man to pretend he has no creed. We have always regarded those efforts, which we have often witnessed, to sweep all creeds and confessions of faith, as the work of intruders, who *wished* to build a new theory on the ruins of those in existence. But to our subject:—*Opinions or sentiments are the bond of union among Church members. Let this be surrendered, and the Church will soon fall to pieces.*" See Religious Herald, 18th Nov. 1831.

I did not differ with the Baptists as to the *procuring cause* of the remission of sins, but, their special cause of faith and the *time and manner* of remission, *leaving the believer without any rational or scriptural assurance of their sins being remitted.* Thus they were hoping, fearing and doubting whether their sins were forgiven or not. This was not all. Their departure from their own principles, went to destroy the world, as they evidently are now doing, by keeping them in a state of disobedience, and rebellion against God, and producing an excitement in order to get sinners to come to *their mourning benches*, that they may act as mediators between God and them, and enable them to act faith in their prayers, and then make their frames and feelings, the evidence of their sins being forgiven, and fit subjects for baptism. This is a mani-

fest corruption of the old Baptist principles, as well as the gospel of Jesus Christ. Thus you can see, that the present popular apostatizing Baptists, have led you to make too broad an assertion, which has wounded many of your brethren.—Had you said, all those that were made Baptists on mourning benches and anxious seats, or those whose faith was in the prayers of their "*preachers*" and themselves, stand in need of being baptised, we should have understood, and justified your words. I have no more faith in the Baptist Clergy, than I have in a Roman Catholic Priest—that is, the proscribing Clergy for "*persuasions, views and sentiments.*"

Yours in the Lord,

THOMAS M. HENLEY.

HEAVEN.

Heaven is a symbolical term. All words are, indeed, symbols; but this is pre-eminently so. It represents a multitude of ideas, which can only be defined, by the meaning imparted to it, by the context with which it stands connected. *State* and *place* comprehend all the ideas of which it is the sign. Place always implies *state of being*, and *vice versa*. Wherever the heavenly state is there is a heavenly place. When we speak, therefore, of heaven, we mean a *state, or condition, of being in some place*. In reference, then, to heaven, there is an immense variety of *relations*. By a relation, I mean, the position in which any conceivable object stands in respect to some other object. These relations may be assorted into those which are *physical* or natural, and into those that are *moral*, spiritual, or intellectual. The physical relations of heaven are treated of by astronomy, and other physical sciences, and by Revelation; its *moral*, by history and revelation, especially in reference to the future.

When we view the physical relations of Heaven, by the help of Astronomical Science, we behold the earth as one of the orbs of Heaven. In doing this, we take up a position in immensity, untenanted by every material object but ourselves. From this imaginary point, we view the Heavens, i. e. the bright globe; sweeping along in their appointed courses; such as, the Sun, Moon, Earth, and Stars, around some common centre, perhaps, according to Sir Isaac Newton's sublime conception, *the Throne of God*. In relation to our position, some are *above* us, some *below*. An alteration of the spectator's position will change above to below, and below to above; hence these can be regarded as nothing more than *relative terms*. Let the spectator change his position from the aforesaid imaginary point, and take up a real one on the Earth's surface. All relations have changed in regard to him. That which was above and below, are now *both* above him. And further, seeing that the Earth is round, the Orbs that are above him, are *below* a spectator standing on the opposite side of the Globe. The phrase "*nether or lower world*" as

applied to the Earth is relative; and real only as regards some objects; but *fictitious* in reference to others. Wherever there is matter, and space, there God is; to say, then, that God is above, is also relative to us; for, in relation to the earth, he is above, below, and every where.

The relations of Heaven may be subdivided into Terrestrial, Lunar, Solar, Sidereal, &c. These systems of relations have all their physical and moral conditions. Their moral systems of relations depend upon their inhabitation by intellectual beings. Wherever there are mind and matter, there moral and physical relations subsist, having reference to the Creator as the Life of the Universe. Reasoning from analogy, and upon facts developed and recorded in the Scriptures, all the orbs of heaven or immensity, are either inhabited or in progress of inhabitation. Hence, as "order is Heaven's first law," the people of the Lunar, Solar, and Sidereal Systems, unless they are rebels, live under *government*, as well as those of the Terrestrial. If they are in a state of voluntary subjection to God, and have not set up governments of their own, then they are under a government, which, because it owns God for its Head, is *Heavenly*; but if, on the contrary, they refuse submission to his laws, and have set up for themselves, they live under a Lunar, Solar, Sidereal, or as we should say, an Earthly or Terrestrial state of things. In such a relation, they would be of the Moon, moonly, &c.; as we are of the Earth, earthly; and he that should be sent by God to restore his government among them, would be "from Heaven;" and their society, when so reduced to subjection, would be Heavenly. Heaven, then, to the Lunarians, Solarians, and Siderealists, is the Moon, Sun, and Stars, in a perfect state of moral relations to God.

Every planet, then, has its own moral System; and this, when perfect, is *its* Heaven. If a planet, however, have no inhabitants it has no moral relations, and therefore, no Heaven. But experience teaches us, that a planet or Orb of Heaven, may have a very imperfect system of moral relations. If entirely faulty it is Diabolical or Hellish; if partially, it is *mixed*. This system of mixed moral relations, comprehends within it a perpetual conflict, which would ultimately destroy it, unless the one or the other set of principles gained the ascendancy. The entire ascendancy of evil would constitute Hell; that of good, Heaven. Physical evil is the consequence of Moral Evil; and physical good of moral good: hence, nothing is required to make a planet a physical and moral paradise, but Obedience—perfect obedience to God on the part of all its inhabitants.

As God existed before all planets, all knowledge possessed by their population, of God, must have been communicated

to them by him. Reasoning from analogy, he imparts, or reveals to each Planetary System the knowledge of its origin, or preparation. Creation, therefore, is a relative term; and its history should not be expected to contain a detail of the creation of all worlds; but only of that one to which the revelation is made. Hence, when it says "*in the beginning God created the Heaven and the Earth*," we are to understand the creation of those Systems of Relations, both moral and physical, which obtain upon the Globe we inhabit. The order in which the Creation of the Terrestrial System is narrated, relates to the order in which objects would have successively *appeared* to an inhabitant or spectator on the Earth at the time. Hence the propriety of the account of the appearance of the Sun, Moon, and Stars being deferred till the *fourth* day. An atmosphere must be formed permeable to the rays of light, sufficiently dense for the sustentation of clouds, and rendered entirely diaphanous by the condensation of its waters, and their collections into seas, by the upheaving of dry land covered with verdure—before the Sun, Moon, and Stars could possibly become visible to the newborn vegetation of the Earth. All this was done, and being entirely new, in relation to man, it is termed "the Creation."

Physical relations, or the Terrestrial Kingdoms of Nature, were ordained before the moral or social. As natural, at first, were the chief objects of man's contemplation, with them, he became most familiar, and from them drew analogies and symbols to illustrate and convey his ideas. Hence, Nature became the mother of human speech; and the physical became the type of the moral universe. Observation teaches this fact; for the more rude the people, that is, the nearer they are to a state of nature, the more physical or natural their speech. The East, the cradle of our race, is an illustration of this, at the present day. Their language may be said to be, more physical than any other people on Earth. It abounds in metaphor, symbols, allegories, &c.: and their written speech in hieroglyphics, &c.; hence, the Sun, Moon, and Stars; the air, firmament, and space beyond; hills, mountains, oceans, rivers, &c. have all been laid under contribution, as signs or symbols expressive of ideas. These have been applied to Kings, Queens, Priests, Nobles; Governments, States, and Emperors; Countries, inland and maritime; People, &c. Hence, every country has its Heaven and its Earth; in other words, the *rulers* and the *ruled*. Much of the Scriptures are written in this style; and must, therefore, not be construed in the language of philosophy, nor according to modern popular notions, but according to the acceptation of these terms in ancient times.

The Scriptures speak of *three* Heavens, or systems of re-

lations. The Jews also reckoned three physical heavens; the firmament, the starry heavens, the heaven of heavens. The superstitious rabbins count seven; but they are as fabulous as purgatory, or the Heaven of Protestants; which is tenanted by infants, idiots, pagans, Catholics, Methodists, &c. &c. and every other *sincere* religionist that can be conceived of! The end of all God's doings with men is to lead them on to a state of perfection, in which the present mixed condition of human affairs will be thoroughly purified. Hence the ultimatum of all things will be to re-establish Heaven upon Earth; that is, to place man in such a state, both social and physical, in which he may enjoy all the happiness of which he is susceptible; and more than this, he is incapable of enjoying, and beyond its capacity the heart of man cannot possibly desire.

We are not, however, to expect an instantaneous entrance into the Third Heaven. Man's ascent to perfect bliss is graduated. The lowest degree of happiness, if I may so speak, offered to men in Heaven, are the spiritual enjoyments of a pure Church of Jesus Christ—an Institution, synonymous with the First Heaven. In this he enjoys *the rest from sin*. The next advance he makes, is into the Second Heaven, or Millennial State, into which he is inducted by a resurrection from the dead. Here he rests from physical pains and distresses. The enjoyments of the First and Second Heavens, both on earth, are "spiritual blessings in heavenly places in Christ Jesus." At the end of the Second Heavenly State, Jesus delivers up the kingdom to the Father. No further laws being imposed, there is no more possibility of sinning. The redeemed family of Man, makes its last advance, which inducts it into the Third Heavenly State, sometimes called Paradise, sometimes the New Jerusalem and Eternity; because it is unchangably enduring. "O the depth of the riches and of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor? or who has first given to him and it shall be recompensed to him again? For from him, and by him, and to him, are all things: to him be glory for ever. Amen!"

EDITOR.

CORRESPONDENCE.

Williamsburg, Nov. 10, 1835.

DEAR SIR,—I avail myself of the present leisure moment to tender you my humble acknowledgments for the information which you have given me on various passages of scripture. But I have no doubt, I shall obtain more. A large portion of the sacred writings has been elucidated and exhibited, in a clear point of view, to my mind since I have become a

subscriber to your paper. I hope you will not consider the present communication a rash one, but will take it as coming from a person who is actuated by no other motive than that of arriving at truth. My whole object is to obtain a plain and common-sense exposition of the scriptures. And as a means to attain that end, we should, I think, read the Bible with care and attention, and *hear* it explained by those who are *capable* of explaining it—by those who are not influenced by *party spirit, passion, prejudice*, or prepossession in favor of any of the *sectarian* principles now prevalent in the world, and who advocate the truth in all its majesty and simplicity. I do not believe you are at all operated upon by any of those anti-christian principles above-mentioned, but set forth the truth, fearless of consequences. I, therefore, as one who wishes to become a citizen of the kingdom of Jesus—to be delivered from the thralldom and dominion of sin into the glorious liberty of the children of God, do beseech you to come down, and try to illumine the dark and benighted mind of the people of Williamsburg, and the students of William & Mary College, of which I am one. You would have a very mixed audience—men holding diametrically opposite religious tenets—atheists, baptists, &c.; but all of which apparently bear the *mark of the beast on their foreheads*. There is no greater sinner than I am now, and have been for a number of years, indeed, ever since I have arrived at the age of discretion. It has been but a short time since my attention was particularly directed to the Bible, and consequently it has been but a short time since my conviction of the error of my way. Hence the great necessity of the remedial system; but my difficulty is in understanding that system. Some will tell me, baptism is not necessary to the remission of sins; others again tell me it is; in that emergency, I refer to the fountain of truth, which informs me, that "I must reform and be baptized for the remission of sins," and that afterwards "I shall receive the Holy Spirit;" so the former direction was false, and the latter correct. And in that manner, I frequently receive admonitions entirely different on the same subject from the various denominations of "Christians," and by reference to the writings of the Apostles, I have my doubts resolved, and what is somewhat strange, is, that all the depositions of scripture, coincide with the religious tenets of a class of men, sarcastically called "Campbellites," by the other sects, but who call themselves "Reformers."—Hence you will have perceived from the above lines, that I am in favor of them; but it is solely for the sake of being with the scriptures, that I agree with them.

I crave your presence in this City, as soon as possible. I wish you to endeavor to subdue the spirit of anti-christ, who has an extensive reign here. You will, therefore, write me as soon as possible, when it will be in your power to visit us; but not without accompanying your letter with such remarks as you may deem useful to my youthful mind.

By complying with the above request, you will much oblige your obedient servant.

A STUDENT IN WILLIAM AND MARY.

TO DR. JOHN THOMAS.

REPLY.

Richmond, Va. Nov. 19, 1835.

DEAR SIR,—I have before me a letter the signature of which is "A Student in William and Mary." Its contents afford me much pleasure; and chiefly because of the candid avowal of your convictions and earnest desire after truth. In every

department of life truth is most valuable; but, in relation to pardon here, and our state in the age to come, it is inestimable. O, if the world would but agree, to bury in the waters of Lethe, its Sectarian Theologies, and all that appertains thereto; and to take the Holy Scriptures in their most obvious and common sense—to *believe* what they say, and to *do* what they enjoin, according to the Dispensation under which it is placed,—how would unanimity of faith and oneness of practice pervade the universal world of what is now so preposterously termed "*Christendom!*" But this will never be, until this age of spiritual darkness shall be superseded by the coming glorious and resplendent Dispensation of righteousness and peace. That Golden Age is at the door. Men, blinded by Sectarian darkness, cannot discern it; but the thunder of Jehovah's voice, and the lightning of his wrath will strike through Kings, astonish the nations, and arouse them from their torpor; not to salvation, indeed, but to an everlasting destruction from a participation in the glory of his power.

In relation to God, man is in one of two states—a state of *reconciliation* or state of *rebellion*. A man may as certainly know which of these states he is in, as whether he be asleep or awake. He that does the will of God is in a state of reconciliation; he that does it not, is in a state of rebellion. His will is that every intelligent man and woman should *believe* that Jesus of Nazareth is the Christ, the Son of God; that he was delivered to death for the offences of mankind and raised again for their justification: should be immersed in water upon this confession and so be *baptised*; and should continue to walk for the rest of his days on earth, so as he or they have Christ and his Apostles for an example. This example is portrayed in the New Testament. He that walks thus will never fall; and will as assuredly participate in the promise made to Abraham, by a resurrection from the dead, in company with the justified, as that I am now writing with a pen and ink.

There are two states of life, and two of death. Of these, one state is temporal life and temporal death; the other eternal life with the perfection of bliss, and eternal death, with the consummation of woe. You have your choice of these. Both depend, in relation to yourself, upon your own volition. If woe be your lot, you have none to blame but yourself; if bliss, you have none to thank but God. You say truly, that you are a great sinner. Every unreconciled person is so; however moral he may be in the estimation of his poor fellow rebels. There are two standards of morality—the one *human*, the other *divine*. The latter is the only true one; the former is deceptive, erroneous, base. Sin, in the estima-

tion of God, is exceeding sinful; you, therefore, being in the state of a sinner, stand in a most awful and fearful relation to God and Eternity.

For the resolution of all your difficulties, go to the Book of God. Men will tell you, it is "a dead letter;" but they are liars and blasphemers against Jehovah's truth. "It is living and powerful, and sharper than a two edged sword." "All Scripture given by inspiration of God is profitable for teaching, for conviction, for correction, for instruction in righteousness. That the man of God may be perfect, completely fitted for every good work." "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of the living God, which remains forever. Now this is the word, which has been proclaimed as gospel to you." After these quotations from Scripture are we not justified in saying, that they who say "the living word" is "a dead letter" are liars and defamers of God's truth? Yes, and if they persist, in thus traducing God, with liars will their portion be.

Every good and perfect gift is from God. Salvation, in its three-fold relations, is his gift also. All men are saved in the enjoyment of temporal blessings; some in the remission of their sins; and some in a redemption from a state of death. In all cases they are saved in the use of means. If a man will not use the means appointed for mastication, deglutition, &c. he will die of starvation in the midst of plenty; so, if an individual will not use the means God has instituted for the enjoyment of pardon, he will, though as convinced of the value of the blood of Jesus as an Apostle, and though as moral as the young man who had kept the Law from his youth up—he will, I say, be accursed when the Lord comes. The means, by which the enjoyment of pardon may be obtained, is *belief* AND *immersion* into the name of the Father, Son, and Holy Spirit. There is no other way. He that says there is, teaches another gospel, and so becomes obnoxious to the anathema of the Apostle. The whole gospel is summed up in *believe and do*; I therefore, shall conclude, by exhorting you to "look narrowly into the perfect law of liberty, and persevere, not becoming a forgetful hearer, but a doer of its work, and in so doing you will be happy." Farewell.

EDITOR.

RUSSIA versus ENGLAND;

OR—WHO SHALL POSSESS THE HOLY LAND?

Newspapers at this epoch of the World's age are of great interest to the student of the Prophetic Writings, especially as the seventh and last phial of the Apocalypse is now pouring out into "*the air*,"—the governments of the Prophetic Earth, i. e. within the limits of the Ancient Roman Empire. The sixth phial has almost been drained of its dregs by

Europe, and the Euphratean Empire; and the new route which the transit of Indian commerce is about to take, together with events in relation to Egypt and surrounding countries, are rapidly preparing the way for the return of the Jews for their own country. We know that *here*, in this *new* country, if a little canal or rail road, run through a certain section, it enhances the value of the tract on which such contrivances may be "located." And why? Because of the route it opens for the transit of the produce of said tract, to some home or foreign market; and of the facilities it affords the land-owner of supplying his wants of luxury or necessity. How much more, then, shall the Holy Land, once the emporium of Indian commerce, in the times of David and Solomon, be elevated in consideration and value, when steamboats are paddling the waters of the Euphrates and Red Sea, and bearing to and fro "*the wealth of Ormus and of Ind?*" When Egypt has completed the subjugation of the Arabs, and England shall have restored the commerce of the East to its ancient route—to that route it was accustomed to take, before Capt. Diaz and Vasco da Gama doubled the Cape of Good-Hope, and sailed to Calicut, on the shores of Indostan—what country in the known world will be more eligible, as a theatre of European and commercial enterprise, than the Land of Canaan? But who shall possess this central position—a position which commands the trade of the Eastern and Western hemispheres, and therefore destined to be the Highway of the Nations—the High Court, Metropolis, and Mistress of the World? It belongs to Egypt now, by conquest from Turkey, and by *sufferance* of Europe. But what great Power will wrest it from the hand of the feeble Egyptian, and possess it for its own aggrandizement? Will England suffer Russia? If the Russian Bear lay his paw upon the Land of Judea, away go the English possessions and commerce in Indostan. But will Russia and his *vassal* of Constantinople, permit England to erect an Empire there? No. Who then is to have it? Some Power must; for it cannot remain as it is. Here, then, is a case precisely similar to that of Greece. Russia wanted Greece, and would have had it, but England, France, Austria and Prussia, said No, that shall not be. Then, says Russia, if I am not to have it, neither of you shall; and therefore we will none of us possess it; but, as a matter of necessity, we will guarantee its independence of Turkey, to the Greeks themselves. So, I apprehend, it will be with the Land of Judea. Neither Russia nor England will consent that either shall possess it; *ergo*, the Jews will be restored to it, and guaranteed in the possession of their country, under the protectorate of a great maritime Power—and that power will be England. And thus the policy of Nations will fulfil the purposes of Jehovah.—EDITOR.

PERIODICALS.

The following are the papers already, and *about to be*, existent among us; whose avowed object is, to contend earnestly for the faith formerly delivered by the Apostles of Jesus Christ to Jews and Gentiles in their life time. We shall enumerate them according to their seniority.

THE CHRISTIAN MESSENGER, Edited by B. W. Stone, Jacksonville, Illinois. One dollar per annum. This periodical is in its ninth year, 12mo.

THE MILLENIAL HARBINGER, Edited by Alexander Campbell, Bethany, Brooke, Virginia, \$2 50 per annum, or \$2 00

if paid within six months after receiving the first number. Royal 12mo. This work superseded the Christian Baptist, by the same Editor; and is now in its sixth year.

THE EVANGELIST, Edited by Walter Scott, Cincinnati, Hamilton, Ohio. One dollar per annum. Now in its fourth year, 12mo.

THE APOSTOLIC ADVOCATE, Edited by John Thomas, Richmond, Virginia. One dollar per annum. This paper is in its second year, 12mo.

THE GOSPEL ADVOCATE, Edited by J. T. Johnson and B. F. Hall, Georgetown, Kentucky. One dollar per annum. In its first year, 12mo.

THE PRIMITIVE CHRISTIAN, Edited by J. E. Shepard, Auburn, New York. One dollar per annum. In its first year, 12mo.

THE CHRISTIAN INVESTIGATOR, Edited by W. Hunter, Eastport, Maine. One dollar per annum. In its first year, 8vo.

The following are about to issue from the press on 1st of Jan. 1836.

* THE CHRISTIAN PREACHER, Edited by D. S. Burnet, Cincinnati, Ohio: To be filled with discourses from *living* writers. One dollar per annum. Six copies for \$5; thirteen for \$10; twenty-eight for \$20, payable in advance; to contain sixteen octavo pages, neatly executed, stitched, and inclosed in a printed cover.

* THE DISCIPLE, Edited by Jas. A. Butler and A. Graham, Tuscaloosa, Alabama. Two dollars per annum. Any person paying for ten copies will have the eleventh gratis. Communications addressed as above, *post paid*, will be promptly attended to, 12mo, or 228 pages to the volume.

* THE CHRISTIAN REFORMER, Edited by John R. Howard, Paris, Henry, Tennessee. To contain 32 small 8vo. pages in each number on super royal or imperial paper, good type, stitched, and in a good cover \$1 50 in advance, per annum, \$1 75 if not paid within six months, and \$2 00 if not paid before the end of the year.

There are but two ways in which we can contribute *our* mite towards the overthrow of the Apostacy, *namely*, by the tongue, and by the press. As far as I am informed, the Editors of the above periodicals do both. The tongue and the pen, though little organs, can do a world of mischief, and when rightly directed, a world of good. But the sinew of war is *money*, whether that war be against flesh and blood, or against "principalities and powers, the rulers of the darkness of this age, and spiritual wickedness in the heavenly regions." The Apostacy is all alive to the fact that *knowledge is power*; and therefore it compasses heaven and

. I have condensed these prospectus in order that they may all appear forthwith: To have published each at full length would have taken up five pages of the Advocate, which under a press of matter I have not at disposal.

earth, sea and land, to raise the *munition de poche* by which to inundate the country with their tracts, papers, and magazines of lying traditions, and old wives fables, so as to blind the eyes of the people, that seeing they may not perceive, and hearing they may not understand the truth, which is at war with their systems; for the priests of all the sects are fully aware that nothing perpetuates their ascendancy, but the ignorance of the people. It is a proverb, that *if our enemies wear swords we must wear them too*. The principle is this, in the present case, if our opponents labor indefatigably with the press against the truth, we must do so too on behalf of the truth, in order to counteract their efforts. That they fear us at their own weapons is obvious; for as far as their influence goes, they deny us the right of replying against the slanders they perpetrate to our intended injury. The Rev. Ethelbert Drake, of the Methodist Christian Sentinel, to wit. We are a small Editorial band it is true, but if our opponents would give us fair play, we fear not the whole host of Anti-Christ. It is not the aliens we fear; no, not even with Captain-General Satan at their head—it is the lukewarmness of our friends that trepidates us, and throws us into a literary shivering fit. To our brethren we say, it is to you, not to the world, we look for a support; you *pray* that the strong holds of Satan may be pulled down, his artillery silenced, his machinations circumvented; but remember, you may pray for twenty years, and not a single bastion will fall, unless you use the means. Your prayers will not fill the mouths of your Evangelists, nor pay your Editors' printers. We are willing to labor with our brains, and they are our chief estate, but we look to you, for the ways and means to enable us to bring our artillery to bear on the enemy's works. Prayer and the use of means will do every thing; but the former without the latter, will make us objects of contempt to the world and to God, who does nothing except through the intervention of means. I cannot help adducing a noble instance of liberality which has come under my own notice. It concerns one of the Editors of "the Disciple." In a letter I received from him a year ago, he writes thus: "*I will just say, that God has favored me with a full competency of this world's 'stuff,' and therefore, I am willing to dispose of something in the way of disseminating truth.*" These are not words without meaning, as others besides myself can attest. He has already subscribed \$100 to the Advocate, and given me an order for an additional 100 volumes of the first year, when reprinted; he has taken 600 copies of Burnet's edition of the Christian Baptist, besides subscribing for the Evangelist &c. I say this liberality of James A. Butler of Alabama is worthy the imitation, and indeed ought to be emulated by those of our brethren whom "God has favored with a full competency of this world's stuff." Their prayers would then have some meaning, and might be presented at the thrones with a confidence of being listened to. We would observe then, that the periodicals aforesaid are not too many for our number and wealth, if every man among us would do his duty as he ought; not so much for his own edification, as for the illumination of his priest-ridden neighbors.

As for ourselves, we wish them success individually and collectively. Our good wishes, however, are based, not upon our respect for the men, which is unfeigned, but upon our anxiety for the dissemination of the truth. So far then as they plead for this, and no farther, we wish them good speed. Let them be consistent; contend earnestly for the faith; be influenced neither by the smiles of friends, nor the frowns of foes; set their faces as a flint against all compromise with error; pursue the truth even to the acknowledgment of their own faults; be firm to their own

principles; be true to God, and do justice to every man—and so shall they exact the respect of enemies, the approbation of friends, and above all, the applause of God. What we say to one, we say to all, and to ourself among the rest.
 ERROR.

RIISING WITH CHRIST IN BAPTISM.

How are we raised with Christ in Baptism—is it by the abstract act of emergence from the water after submersion?

No; we are raised with Christ in Baptism, "*through the belief* of the strong working of God, who raised him from the dead." Col. ii. 12. That Jesus is the Christ can only be believed as true by a belief of the testimony of the Holy Spirit contained in the sacred Scriptures. The belief of the Resurrection of the Christ depends upon the same testimony. It is necessary that that testimony be of the strongest character; for the fact is contrary to all human experience since the days of the Apostles. It may be *assented to* as a matter of convenience, or otherwise, but it cannot be *believed* without such divine testimony, and that too confirmed by *miracles*. To test a person's belief of this astounding fact it is only necessary to demand his proofs. If he cannot adduce divine testimony, that is, the testimony of Apostles and Prophets, he cannot, he does not, believe it. *Prophetic* testimony is necessary to show, that the King, whom Jehovah would Anoint, was to suffer death as a propitiation for iniquity, and afterwards to rise from the dead; *Apostolic*, that Jesus was that Anointed King, and that He rose from the dead according to the Scriptures. There are certain axiomata, or first principles, adopted by "Reformers" which are immutably and eternally true. First, that *faith is the belief of testimony*; secondly, that *where there is no testimony there can be no faith*. We say then, let "reformers" be consistent; let them not fear to face the inevitable conclusions of the premises they have adopted. In this Age of the Apostacy men do not search the Scriptures, for the simple reason, that they do not think to obtain by them, eternal life. The men and women of this day are either masked or overt infidels; and if the former, surrendering themselves body, soul, spirit, understanding, and judgment—nay, even their eternal destinies into the hands of clerical conscience-keepers; their souls are bartered for gain by these spiritual merchants, who teach them to esteem the Holy Scriptures as a dead letter which kills them, although they inculcate their total depravity, and stoney deadness; they rarely, if ever, attempt to prove the Resurrection of Jesus, because, say they, "every body knows that;" and thus they discourage the people from searching the Scriptures:—seeing that this is the fact,—a fact proved by the observation of every First Day's ministrations in the

Temples of Antichrist; by social intercourse from day to day with "professors of religion"—how is it possible that "reformers" can admit the allegation, in the very teeth of their own principles, that the faith of the people is true and genuine, that is, the belief of Apostolic and Prophetic testimony? All Christendom, from the Pope to the grave-digger, assents to this great fact; but will "reformers" say they believe with "faith unfeigned?" The assent of Christendom is credulity, or *faith without testimony*, if I may be permitted the solecism. Our *inference* is this, that the vast mass of all the "Denominations," and a great majority of the Baptist Sect, since the introduction of religious rioting in all its puerile, ridiculous, and antichristian forms among them; which said clerical devices and inventions have superseded, and silenced the testimony of God for the most part—the former, we infer, are superstitious and credulous; and the latter, although immersed, have not been raised with Christ in Baptism, *through the belief* of the strong working of God, who raised him from the dead; and are, therefore, unjustified, unreconciled, unadopted, unpardoned, not saved. The *application* of our inference is this—that none ought to be admitted into a community, professing to be based upon the testimony of Apostles and Prophets, Jesus the Christ, the foundation corner stone, unless they (having been previously to application for admission immersed-revival-made-Baptists only) be re-immersed upon an intelligent confession and belief of the truth. Strange to tell, there are those who admit our premises, nay, even our inference, but from fear of the world, or of hard names, or some other imaginary evil, start with the utmost repugnance from the application! EDITOR.

RECEIPTS.

FOR VOL. II.—*Victory, N. Y.*, T. J. Knapp; *Lafayette, Alabama*, J. M'Culloh, \$2; *Woodlawn, Va.*, Dr. Fleming; *Jetersville, Va.*, J. Drake; *Charlottesville, Va.*, W. B. Philips, J. Letellier, \$5; *Fredericksburg, Va.* Miss French, W. J. Carson, F. Sheffield, J. Terneyhough, J. Lakee, L. Pegg, R. C. Bruce, R. Ellis, S. Walker, J. R. O'Brien, H. Moor, J. A. Stigler, W. T. Williams, W. P. Robertson; *Richmond, Va.*, A. Johnson, A. Morris, W. Brown, Mrs. Fore, J. P. Tyler, J. C. Bosher, J. B. Bragg, W. Dabney, E. A. Mattox, T. Hix, J. S. Robinson, R. Hyde, L. Woodson, C. H. Hyde, Mrs. Winfrey, T. D. Quarles, \$5, G. Hanes, F. Mathews, \$2, W. B. Clark, A. Clarke, S. Cottrel, R. F. Shepard, N. Holloway, E. Juan, J. Bray, R. Lipscomb, J. Winn, W. Wood, H. Lipscomb, E. Redd; *King William Academy*, Mrs. E. King, J. H. King; *King William Court House*, W. A. Ellett, B. Slaughter, R. Lipscomb, J. R. Thornton, J. Roane; *Caroline, Va.*, Mrs. Strebeck; *Cincinnati, Ohio*, Dr. Lawson, D. S. Burnet; *North Carolina*, W. Clark, B. F. Eborn, A. Bennett, L. A. Forbes; *Hanover, Va.*, B. Thomas, W. Patman; *Palmira, Missouri*, L. Bryan; *Lexington, Ky.*, G. Chinn; *Walmarton, Va.*, B. Walker; *Lombardy Grove, Va.*, J. T. Godson.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M.D. not D.D.

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FIRST PURE AND THEN PEACEABLE.—*James* iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—1 *John* iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—2 *Peter* iii. 2.

DISEMBODED SPIRITS.

Caroline, Dec. 24th, A. D. 1835.

DEAR BROTHER THOMAS,—In glancing over the pages of the last Advocate, I was forcibly struck by the caption, to thirty-four interrogatories. Having read the prefatory remarks, I determined not to class myself among the foolish part of mankind; but to give your suggestions all the study and attention I could command.

Having gotten through with them, I found many valuable considerations embraced: some of which were entirely novel to me. There were some few of the inquiries to which I found some objection; but, thought I, brother Thomas can solve these difficulties better than I can. However, as they contain subjects in which the humblest disciple in the reign of favor is deeply interested, I beg leave to present my difficulties before your better judgment. You will find my exceptions from the third to the tenth query inclusive, and more explicitly summoned up in the tenth. "If," say you, "immortality, or perennial bliss or woe, be conferred upon men as soon as they die, idest, if they be either sent direct to heaven, or contrariwise, to hell; pray what is the use of the judgment, which all say is to be at the end of the world." Now, sir, we may philosophize on any proposition, whether moral, political, or theological, till we arrive at a positive conclusion; but our dogmatism is no voucher for the truth of a position. In theology, whatever cannot be demonstrated by Holy Writ, a reformer would call heterodoxy. But to resume the subject, I think I can, in a few words, prove from the Old and New Testament, that "the spirits of just men made perfect" are received into heaven immediately after their separation from their bodies.

Enoch was translated into heaven, and so was Elijah. Now I can entertain no idea that their natural bodies were taken

up into the presence of God; but they were transformed into spiritual bodies. If, then, Enoch and Elijah obtained immortality before the "judgment," why may not all who die under gospel favor?

But, perhaps, the two characters cited, may afford grounds for speculation, rather than positive conclusion.

Well, then, let us see if we can derive no information from the New Testament. Jesus said to the thief, whose body was extended on the cross, "this day thou shalt be with me in Paradise." I infer then, that the spirit or soul of the thief, was hied away to the kingdom of bliss so soon as it left its tortured tenement. I will adduce one more instance, as recorded by Luke, in the 7th chap. and 59 verse of Acts: "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit." Stephen was confident that though the Jewish Sanhedrim had wounded his body mortally, Jesus, whose martyr he died, would receive his disembodied spirit to himself.

But lastly, Brother, does not the proposition argue, that the soul of man, which distinguishes him from the brute creation, and which is so beautifully represented by Addison, as continually advancing to its ultimatum of perfection, without any possibility of reaching it, falls into annihilation?

For if the spirit of man is not reserved for a re-union with the body, it certainly must be extinguished.

I have now submitted my chief difficulties. They are the result of much reflection and research. However, in conclusion, I will not pretend to affirm that my judgment is scriptural or correct. I am yet a youth, and indeed a novice in the knowledge of the Bible. I pray you to give my epistle due consideration, and if you think it worthy a place in the Advocate, you can insert it over. A. R. FLIPPO.

"The Spirits of Just Men:"—The Resurrection.

DEAR BROTHER,—It is with pleasure I address myself to the business of endeavoring to remove the difficulties you seem to have encountered in the examination of the first ten queries propounded in the Advocate—a pleasure, I say, because you appear to be a man of grave consideration, and not, like the moderns too generally, disposed to laugh at what you cannot comprehend or disprove. You will remember that the thirty-four queries were propounded as interrogatories merely, and not as things proved. But I will assume that they are true and inconfutable, and in their behalf, proceed to combat your antagonist positions.

First, then, as to your adopted phrase, "*the spirits of just men made perfect*." I suspect you have fallen into the common, and therefore, very orthodox, error of applying this phrase to a congregation of disembodied spirits in some remote and indefinite region of immensity, called by earthlings, Mount Zion, the city of the living God, the heavenly Jerusalem,—a city to which all "*the ghosts of defunct bodies fly*." But what is the meaning—the untheological, and therefore, unsophisticated meaning of

the members of this sentence? Let us see. *The spirit of a just man or person*; in the Greek, *to pneuma dikaiou*. Is the subject of such a phrase only to be found remote from earth? Are there no justified spirits upon earth; none in the church of Jesus Christ, that we must go to some astronomical heaven to search for them? What is the signification of *to pneuma*? Schrevelius, in his *Lexicon*, tells me, it means *spiritus mens humana; sensus animi*, in Latin: and Ainsworth says, that spiritus is adopted into English to represent certain ideas current among us, such as, "*breathing, air, wind; a smell, stench, vapor, or steam; life, spirit, soul; a sound, the human mind, or the affections thereof, such as, ambition, courage, spirit, haughtiness, &c.*" Also when used in the singular number *a man or person*." Now which of these meanings shall we take? O, says orthodox theology, we will take *spirit*, for that comes nearest the vulgate sanctioned by the council of Trent, and it accords with the true theological dogma of man existing without a body in the heavenly region of ghosts!!! *Pneuma, spiritus, spirit*, certainly this conveys a fund of information to the unlettered man! Spiritus means spirit, and spirit means spiritus! This is truly orthodox! But, my brother, gospel phrases must be interpreted by gospel doctrine, and not by theological dogmas. Man is spoken of in the scriptures as "*body, soul and spirit, the whole person*"—it requires body, blood, and breath, to make a whole, or living man. *Breath* abstractly from body and blood is not man; *blood* abstractly from body and breath is not man; neither is *body* abstractly from blood and breath, man. When we speak of these, we say the *body of a man*, the *blood of a man*, the *breath of a man*; but when we find them all three combined, we speak of the individual so composed, as *a man*. You will remember, that scripture is not given to teach language; but, is so ordered, as to take the language of men *as it finds it*, and in that language and by the common, and for the most part erroneous ideas of man, to convey to men, illustratively, things unknown to them before. Hence, the Holy Spirit has *adopted* the common lingo of the world, not because the ideas signified are correct; but because, unless he were to inspire them with an entirely new and divine language, it is the only way judged fit, to communicate to them things unknown concerning the present and future *state of being*, called "*the world or age to come*." Well then, God has made use of the terms *body, soul and spirit*, convertibly for *man*—living man. Hence we are told to "*glorify God with our body*," that is, with our whole person. Three thousand *souls* (*psuchai*) were added to the disciples;" that is, living persons or *spiritus* spirits, see last definition of Ainsworth above. The philosophy of the use of these terms as applicable to man is founded in nature; they are adopted, as varied forms of expression relatively to man, because of the absolute necessity of the things they signify to his existence. Man cannot exist without breath or spirit, blood or soul, and body, or an assemblage of organs for the development of functions, manifested by the action of air and blood upon them. The *how* these functions were evolved, especially those of the brain, being inscrutable to the ancients, as to *a certain extent* it is to us, they infused a ghost into the cavernous sinuses of the body, where they kept it a prisoner, until *liberated* by that veritable kidnapper, death! This is truly Pagan, Papistical and Protestant; a real tradition of the devil. Having thus tenanted the body with a ghost or spirit, they made him president of the corporeal republic, the immortal shade of a mortal substance! Thus enthroned all mental, moral, spiritual, or intellectual operations were attributed to him; all other functions to the body. Although as a doctrine, false as the source from

which it emanates, it answers the purpose of human speech; and as there is the promise of a period when we shall be physically and morally perfect, the phraseology engrafted on the terms soul and spirit, will do very well to explain our moral state and attributes anterior to that momentous epoch, and during our existence under the present provisional dispensation or age.

As Paul wrote in the Greek, and not in English, we are not to seek the meaning of the passage in our ideas of the word *spirit*, but in the signification of the word *pneuma* in the common or profane speech of the Greeks. One of its meanings was *life*. The Greeks had another word which also signified life, namely, *bios*; in latin, *vita*. But *bios* and *pneuma* are but rarely synonymous. It sometimes signifies the same thing as *pneuma*, as when it signifies *duration* or *continuance of being*; but for the most part it refers to the *effects* rather than to the cause of animal life, which *pneuma*, with the exception of breathing which is both a cause and an effect never does. Hence the manner of one's social existence, and all things necessary to the support of life, such as food, &c. are expressed by *bios*. A perfect *pneuma* will make a perfect *bios*; but an imperfect *pneuma* never. The existence of a perfect *pneuma* can only be known by the manifestation of a perfect *bios*; in short, they hold the same relation to one another, that a perfect moral disposition does to perfect moral actions. A perfect moral disposition, you will observe, may exist in connexion with a very imperfect physical constitution of body; and it will not be until the resurrection of the justified that they will be otherwise; for, there is no promise in the prophets or apostles to just men, of a *mens sana in corpore sano*, i. e. of a sound *pneuma* or perfect moral disposition in a sound *sooma*, or perfect body, until they are newborn from the earth. Do you not perceive, that in relation to life, "*just men*" are in *two states*? In the first state which is temporal or provisional, their moral dispositions or spirits (defined by Ainsworth, "affections" or dispositions "of mind") may be perfect; in the second which is everlasting and permanent, and which begins at the resurrection of the just, their moral dispositions and their physical habitudes will be both complete. Well then, by "*the spirits of just men made perfect*," I understand, the temporal moral dispositions of just men, known as perfect in the development of perfect moral actions.

"But who are these *just men*?" The phrase in the Greek is *dikaioon* just; it is an adjective, and expresses the quality of the substantive or subject in the sentence. *Men* in the text has no countersign in the original; and as it is in the genitive plural, prosoopoon, *persons*, neuter, may as grammatically and properly be supplied as *men*. The question then will be, *who are these just persons*? I answer, the male and female disciples who composed the congregation, or church, of him, who was the "FIRST BORN" from the dead—Jesus the mediator of the new institution. Where is this congregation to be sought for, do you inquire? I reply, *on earth*, among those who have constituted in all ages of this dispensation the citizens of the Kingdom of Heaven. To make persons just is to pardon them, and, when they are pardoned they are *justified*. What state is the spirit of an unpardoned person in; but in that of an imperfect moral condition. If I were to connect myself with a community of unpardoned persons, I should have come to Mount Diabolus, and to the city of the Devil, the spiritual Babylon, and to myriads of (clerical) messengers; to the general assemble and congregation of Satan, who are enrolled in the records of Perdition and to *the spirits of unjust persons made most egregiously imperfect*, &c.—such, in fact, is the obverse of

Heb. xii. 23, 24, and the true character of the Sectarian world. To "*make*" a person of an imperfect moral disposition, "*perfect*," you must translate them out of the kingdom of Satan into that of God's beloved Son. This can only be done by convincing them *by means of prophetic and apostolic testimony* of sin, of righteousness, and of judgment; and (not even) by immersing them, upon an *intelligent* belief of that testimony, into the three relations, in which God has manifested himself under this dispensation, of Father, Son, and Holy Spirit. Do not misapprehend me, I do not say, that he will be made a just man of perfect moral disposition by immersing him in water; I leave this way of perfecting men's spirits to those who see nothing in baptism but immersion. It is to the testimony I look for the improvement of men, which never fails to impart to them a good conscience when they give ear to it, by bringing them to *do*, and to persevere *in doing* whatever God commands them in his word or gospel. Every *immersed believer*, not as now every immersed person, but every immersed believer, in the apostles' day, was regarded as a just man, or a just woman; I do not mean to say that the same thing obtains now; far from it: for a certain great Magician in the Empire of Babylon having changed the times and seasons by his incantations; we have, aye, even in the estimation of disciples too—just Methodists, just Presbyterians, just Idgenusomnes, &c.—all of them constituting "*our dear paedobaptist brethren*" whom God is said to have received! But truth, politeness and charity to the contrary notwithstanding, compels me to maintain that they, one and all, belong to the synagogue of Satan, described as aforesaid.

To finish what I have to say at present upon your quotation, I will present you with a paraphrase of the passage in Hebrews. You are not come, my brethren, to the mountain of Sinai, in the wilderness of Arabia, which, when Jehovah gave the law and constitution to the tribes of Israel, burned with fire; nor to an awful blackness and darkness, such as overspread the heavens; nor to a horrible tempest that tossed the clouds and rent the air; nor to the sound of a trumpet's blast and to the voice of words, the hearers of which earnestly entreated, that a word more should not be spoken to them, for they could not bear the threat, that if a beast even should touch the mountain's base, it should be put to death. And indeed the whole manifestation of Jehovah's power, glory and presence, was so terrible, that Moses himself trembled with exceeding fear. No, such as these are not the accompaniments, which attended the introduction of the New Institution, on the day of Pentecost, on Mount Zion to which you Hebrews *are* come. Then, there were no *awful* demonstrations of Jehovah's presence; no entreaty that the words spoken should be discontinued; then, what was seen and heard produced joy, and not terror of heart. You *are* come to the city of the living God, the heavenly Jerusalem, the Jerusalem above which is free, our mother too; not the Jerusalem under the present constitution of Mosaic law, but the Jerusalem to be restored after the present is destroyed, even that Jerusalem which when re-built and re-peopled will be placed under the constitution and law of Christ's Kingdom. To this Jerusalem you have come, as *the citizens elect*, and to a communion with thousands of inspired messengers, who are proclaiming the glad tidings to every nation under the Roman heaven or government; nay more, you *are* come to the general assembly of believers, who compose the congregation of Him, who is "*the faithful witness and the first born of the dead*" (Rev. i. 5), even to the association of those, whose names are enrolled in the book of life, and to God the Judge of all. Yea, you are come to the community of

persons who are justified and of a perfect moral disposition, and to Jesus to whom you have access as the Mediator of the New Institution, and to the blood of sprinkling, even to his, which speaks better things concerning the past, present, and to come, than does that of Abel. Heb. xii. 18, 24.

I have gone more into detail than I otherwise should have done, and yet not so much as I might, on this passage, because it is one of the strong holds of those, who plead for a city of disembodied human ghosts in some remote astronomical region. Having shown, as I think I have, that, although, indeed, your "spirits of just men," may possibly be airy spectres wan and ghast, Paul's "spirits of just men made perfect" are citizens of heaven under the New Institution on earth—what becomes of all your proofs? If your proposition be an unscriptural assumption, even were you to make it appear plausible by textual quotations, it would only amount to clerical proof, which is no proof at all. You may assume an alleged fact to be true, and then rummage divine writ, in true theological fashion for texts to prove it, and what then? It is all, like clerical theology, the baseless fabric of a vision. But, that you may not think, that I wish to evade rather than face all difficulties, I will proceed, as orderly as possible, to blow up all your remaining redoubts.

I perceive that you believe, that what your side of the question calls "spirits of just men" are, by death, separated from the bodies of just men, and by some means, "on angels' wings," perhaps, immediately wafted away to what orthodoxy calls "heaven." Well, suppose we grant it, seeing that the scripture speaks of body, soul and spirit, and seeing that the body returns to dust, pray tell me, my dear friend, what becomes of the *soul*? You have provided a place for the body, and a home for the spirit, but you have left the poor soul a wanderer without a habitation in some "undiscovered country, from whose bourne no traveller returns." You will say, perhaps, that soul and spirit are terms significant of the same thing. I admit that they are so used; and I claim the benefit of the admission for the term *body*, as equally significant of the whole man, comprehending within it the other two. Hence, where you have placed the spirit and soul, the body must be, or if you consent not to that, where fact places the body there the spirit and soul must be at rest, till the trump of God call them forth from the grave to a new and eternal life. Now, why not be contented with the Apostle's illustration of this matter. He compares man—a whole, not one or two thirds of a man—when deposited in the grave to a grain of wheat or any other grain sown or planted in the earth. Turn now, to 1 Cor. xv, and mark well his reasoning upon this beautiful analogy. "What you sow is not made alive, or re-produced, except it first die. Now, in sowing, you do not sow the body that is to be produced; you do not take a sheaf of wheat under your arm, and scatter each body of wheat, composed of root, stem, ear, and grain in the ear over the field; no, but you sow broadcast the naked grain, previously separated from the ear. Just so is the resurrection of the dead. They are sown animal bodies, they are raised spiritual or incorruptible *bodies*. Permit me to inquire, is not grain, under certain conditions, resolvable into body, soul and spirit? the body is the grain as threshed from the ear, the soul the germ, the spirit that which is produced by distillation. Would you call whiskey, rye? No, but is not the whiskey contained in the rye? Yes. Cut out the germ, the blood, or soul of the grain, would you call that the grain? No; deprive the grain of its spirit and germ, would you call what is left the grain? You perceive then, in order to constitute a grain of wheat, the body, the germ, and the spirit are all necessary. Well then, a perfect

spirit of a man, is no more a perfect man, than perfect whiskey is perfect rye. Would you send an imperfect man, that is, the third part of a man to heaven, where you acknowledge that no imperfection can enter? Again. Paul says, and all botanists know he is correct, that the grain will not be re-produced, except it die. Will you say that the spirit and soul of the grain leave the body, and that when they rise again above the ground, a re-union of body, germ and spirit, takes place in order to produce that effect? No. Well it is just as unscriptural, and therefore, irrational to say, that a similar re-union is necessary to the resurrection of the dead. Before a corruptible animal man can be made incorruptible, he must, like a grain of wheat, first die; and, having lain dead the appointed time, then, like a phenix, if I may so say, arise out of his ashes to a never ending life. What is it that causes the resurrection of the vegetable world every year? Is it not the power or spirit of God, operating by second causes which he has appointed. Assuredly. And what do you expect will be the cause of the resurrection of the animal human world, when the spring time of human existence shall arrive? Do you suppose it will be caused by myriads of disembodied ghosts rushing from heaven to earth, to search each one for his old clay tenement!! Ha! Ha! my dear friend, what a Papistical conceit you have fallen upon! What a scrambling will there be among the ghosts to get out of hell, purgatory, and heaven to look after their old mortalities! What a whooping of fiends, what a squalling of sprinkled babes, what a gabbling of old wives and priests,—why, methinks when the gates of the Protestant and Papal shades are flung open, the road from these umbrageous regions will present to the calm, unimpassioned observer, perhaps the most vivid picture of a protracted revival that ever was witnessed on earth, either among the howling dervishes of Mohamedanism, or the equally riotous devotees of Protestant Camp Meetings &c!—But irony apart, how do you think the resurrection of the dead will be operated? Hear Paul—"For, if the spirit of him (God) who raised up Jesus from the dead, dwell in you; he who raised up the Christ from the dead, will make even your *mortal bodies* alive, *through* (or by) *his spirit*, who dwells in you." Rom. viii. 11. Consider, then, *how* Jesus was raised from the dead, and you will then know *how* the dead generally are to be raised. An *angel* descended from heaven, not the spirit of Jesus, and having rolled away the stone, in doing which he was aided by an earthquake, entered the sepulchre, unbound and awoke him from his third-day-sleep; so will it be at the resurrection of the just, Jesus, the Angel of the covenant, will descend from heaven, and with a loud voice call to the dead in the grave to come therefrom; this call will be seconded by the *power* of God, and they will be born of the earth to eternal life. This is the "*new and living way*"—"the *issues of life*," or the new way of life by which we issue from the region of silence, made known to us by our great forerunner, who by a resurrection has entered within the *veil*, which at present obscures the age to come from our distinct view. There is no possibility of getting to the heaven of Holy Writ in any other way than God has appointed—and *that way is exactly in the footsteps of Jesus*. He did not pass within the veil until he awoke from the sleep of death, and came forth from the tomb, neither shall we; for, assuredly, God will not be more favorable to us than to his well beloved Son. Our eternal existence commences at the resurrection of our bodies, not at their death. The interval between our falling asleep in temporal death and awaking to eternal life, is answerable to the interval which elapses between the dying of the grain and its germination.—**ERROR.**

(To be Continued in our next.)

THE ORIGINAL MORTALITY OF MAN.

Jamestown, Ohio, December 15th, 1835.

BRO. THOMAS,—Your 8th No. Vol. 2, reached me yesterday; in it I see a number of odd questions propounded, among them is, whether man (or Adam,) before his transgression, was mortal or immortal? Five out of six would answer, that he was immortal. But this is one of the cases in which that which every body says, is not true. For if Adam were immortal, why did God place the tree of life in the garden to perpetuate his existence? A perpetuation of that which is immortal, is like preventing from death, that which cannot die. It is absurd, therefore, not true. Adam was originally mortal—and the continuation of his life was made to depend upon his obedience. By disobedience, he was cut off from the life perpetuating tree, and therefore dying, he died.

This notion, that man was created immortal, is what has led into all the mysticisms about men being *dead* and *alive* at the same time; and to get along with this metaphysical phantom, men have been sub-divided, and one of the parts called the man, just as though it did not require the union of all the parts, soul, body and spirit, to make a man. If one of these parts alone, were man, then the others would be non-essentials.

The notion that men retain consciousness of their identity, when dead and decomposed, is like nonentity apprehending identity, or nothing apprehending something. It has been demonstrated in thousands of instances, that when reason is dethroned, or life suspended, that *time is annihilated*: the person resuscitated, knows nothing of the time passed between the blow, or accident, and the resuscitation; so that a thousand years would be as a moment, therefore, death and judgment are not far apart, when the time between them is annihilated; it is like going immediately before the judge and receiving the reward or punishment due to their actions, so that to the dead, it is an immediate passage to heaven or hell; let the time be what it may to the living, *time* has to do with the living, not with the dead.

As it respects the resurrection of heathens, idiots and infants, I think the scriptures are very plain. If they all* die

* If our esteemed brother will re-consider 1 Cor. xv. 22, we think he will agree with us, that it does not sustain the dogma, that pagans, idiots and infants, are all to be raised again. It is obvious, that the persons to whom the Apostle writes are the *believers* in Corinth; and that the subjects of which he affirms are *temporal death* and *eternal life*, in relation to the members of the body of Christ. Some among the Corinthian disciples had said, v. 12, that there is no resurrection of the dead: and that we need be at no loss concerning who these dead are, is plain from v. 29, where he inquires, *what shall they do, who are baptized for*

by reason of Adam's disobedience, they shall all be made *alive*. "The last enemy that shall be destroyed is death."

the dead, if the dead rise not at all? Why then are they baptized for them? Hence, the opinion among some of the disciples would be, that there is no resurrection of the *baptized dead*, i. e. of the baptized believer, who had died anteriorly to the writing of this letter to the Corinthians. Now it was to eradicate this pagan and sadducean error, that the Apostle penned this chapter, and recalled to their remembrance, the subject matter of the proclamation made by all the Apostles, himself included, both to them and the rest of the world. He proceeds to establish the connexion between the resurrection of Christ (the burden of apostolic proclamation,) and that of the believers in him; *for, if there be no resurrection of the dead, (saints) neither has the Christ been raised.* And, if he has not been raised, certainly, also, they who are fallen asleep in Christ are *perished*, i. e. will never live again. But leaving this hypothesis, he affirms, that the "Christ is raised from the dead"—as the first fruit of them who are in the state of the dead. Therefore, as by their descent from Adam all the saints die, so also by Christ shall *they* all be made alive. But every one of them in his own order, the Christ *first* as the earnest; *then*, they that are Christ's, as the second fruit, will be raised at his coming. The believers (v. 51,) however, will not all die; but at that eventful epoch they will be changed—but that only after the dead believers in Christ shall have been raised (1 Thess. iv. 13, 18.) Now all the Apostle's reasoning in this chapter, relates solely to the resurrection of those who are interested in the Mediatorial Institution. All the antitheses in the chapter plainly show this. The saints under all the dispensations are the members of this institution. "Now, thanks be to God," says he, "who gives us—who? *Believers*"—the victory—over what?—over *death*—through our Lord Jesus Christ. "Surely this is inapplicable to pagans, idiots and infants. In Romans the fifth, v. 18, we find the word "*all*" expressed as "*all men*," which in v. 19, is explained by the phrase "*the many*" who were constituted righteous or just by the obedience of Christ. The sentence upon all men to justification of life, we know, is only *executed* upon those who conform to the obedience of the faith, contained in the apostolic proclamation, as flowing from the one act of obedience of Christ: now this obedience of faith can only be conformed to, by those who have heard the gospel, can understand it, and have the physical ability. Hence pagans, who have never heard it, idiots who cannot understand it, and infants who cannot obey it, cannot, therefore, be constituted righteous; and consequently upon them, the sentence to justification of life cannot be executed, without a violation of the Mediatorial Institution. Some persons may call this speculation, or pronounce it an untaught question, but we affirm, and shall hereafter offer many proofs, that the position is true; and if so, we say more, that it is the most sweeping argument against "*infant baptism*" that has ever been adduced since that superstitious rite was introduced; for granting that sprinkling is baptism, it is manifestly *useless*, if babes and idiots never rise again; and if it be useless to dead babes, seeing that all religious acts have relation to eternity as their grand result, it must be equally so to the living. All, therefore, who live and die, the subjects of this superstitious and useless ordinance, live and die in the natural state—unbaptised—and therefore under the sentence of condemnation. Ed. A. A.

When all, both *great* and *small*, *shall have been resurrected, then death itself shall cease, and therefore die. But I shall leave the definition of the second death to an abler pen; I don't know what it will be, but I wish to escape it if I can, by trying to secure a place in the first resurrection, upon such, I am told, the second death has no power.

Affectionately yours, M. WINANS.

The Difference between an Animal and a Spiritual Body.

Paineville, Dec. 25, 1835.

BRO. THOMAS,—I take a few moments from the press of business which has been for some time on my hands, to give you this evidence, that I am still mindful of the cause in which we are engaged.

As I was on my way a few days since to Norfolk, on board the Patrick Henry, I was reminded of the conclusion to one of the vols. of the Harbinger, written by Bro. Campbell on board the same boat; in which he instituted a comparison between the descent of the boat into the Atlantic Ocean, and our descending the stream of *time* into the ocean of eternity. While I was musing on this subject, the inquiry arose in my mind, in regard to the difference between the *mode* of existence in *time* and *eternity*, and I began to cast about to ascertain whether I could find from *scripture*, the difference between an *animal* and a *spiritual* body. I remembered that Christ after his resurrection taught his disciples that his body was *flesh* and *bones*, and that, therefore, it could not be a *spirit*, but a *body*, (Luke xxiv. 39.) Moses and Peter both tell us, that blood is the life of the animal. Christ's *blood* was spilt on Calvary—he was raised by the *spirit* or power of God—Paul tells us, that *flesh* and *blood* cannot inherit the kingdom of God. Christ was taken up into heaven and made heir of all things, therefore inherits the kingdom of God; hence, *flesh* and *bones* can, and do inherit the kingdom of God, though *flesh* and *blood* cannot. May not the difference, then, between an animal and a spiritual body, be, that the one consists of flesh, blood and bones, the other of flesh and bones, animated by the *spirit* of God? And may not the blood, be that part of the body which renders it mortal and corruptible, and disposes it to suffer pain, seeing that

* The word "*small*" in this connexion, I apprehend, does not signify small of body, but is used as the antithesis of "*great*" or noble. If it means small of body, then a *standing* miracle must be wrought to enable the subjects of an eight-days-old-christening to *stand* on their feeble understandings before the tribunal. Only think of the dead, both small babes and great men, standing before God, and being judged according to their (the *babes'*) works! This cannot be the meaning of the passage. Let our worthy brother read Rev. xx. 11, 14, again. Ed. A. A.

as the blood is drawn off, the body becomes less and less sensible of pain, till it faints away, and becomes entirely insensible to all pain. And may not the wonderful change, which, those Christians shall undergo, who shall be alive when Christ shall come the second time, consist in the exchange of blood (animal life,) for *spirit* of God? These were some of my reflections on the occasion referred to—I send them to you, that you may make such use of them as you may deem best. Having thrown down the gauntlet in your thirty-four queries, you must whet your sword for battle—a great fight will ensue. I want to see you much. I shall come down in fifteen days, I think.

Your brother,

A. B. WALTHALL.

CRITICISM.

Doctor George Campbell in his translation of Mark's testimony has rendered the seventh chapter, from the first to the fifth verse, as follows: "Now the Pharisees, and some scribes who came from Jerusalem, resorted to Jesus. And observing some of his disciples eating with impure, that is, (*αἰσχροῖς*) unwashed hands; (for the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until (*νιψοῦνται*) they have washed their hands by pouring a little water upon them: and if they be come from the market (*βαρρῖοῦνται*) by dipping them; and many other usages there are which they have adopted, as baptisms of cups and pots, and brazen vessels and beds: then the Pharisees and Scribes asked him, whence comes it that your disciples observe not the tradition of the elders, but eat (*αἰσχροῖς*) with unwashed hands?"

Though this translation comes from the most unsuspecting source, I cannot help thinking, that Mark is made to write as if he had reference to the paido-rhantist controversy. By turning to the original (Wetstein's edition,) I find that the words *by pouring a little water upon them* are interpolated. That there is a great difference between *νιψοῦνται* *nipsoontai* and *βαρρῖοῦνται* *baptisoontai* is unquestionable; indeed they have no family connexion. A distinction, therefore, in the translation must be made. Still I think that the above rendering, or *version*, of *νιψοῦνται* *nipsoontai* is not the happiest that might be made. It leaves room for the introduction of the quibbling of sectarists, and moreover gives the passage a controversial air. The design of the introduction of the subject here is to propose a literal rendering by which these difficulties may be removed. According to Schrevelius, a lexicon in good repute with all parties, the verb *νιπρω* *nipoo* signifies *lavo*, *abluo*; *proprie de manibus*—to besprinkle, to wash clean, &c. properly in relation to the hands. Ainsworth Dict. Lat.—The *a*, prefixed to *νιπρω* *nipoo* negatives the action; hence *αἰστρος* *aisptos* signifies *unbesprinkled*. I propose, then, to read the passage thus—"eating with impure, that is, *unbesprinkled* hands; (for the Pharisees eat not until they have *besprinkled* their hands; and if they be come from the market (*εἰς μὴ νισί*) unless they have dipped them, &c.—"whence comes it that your disciples eat with *unbesprinkled* hands."

There are other passages which present themselves to my mind, which I think are susceptible of improvement. The first is John i. 33. It reads thus in Bro. C's edition—"He who sent me to *immerse* in water, told me, &c. the same is He, who *immerses* in the Holy Spirit, &c."—The word used in both these instances is the same, with the variation

only of mood, tense, &c. namely, βαπτίζω *baptidzoo*. Now this word signifies to *tinge* or *dye*, to *imbue*, &c. as well as to *immerse*, *dip* and *plunge*. The objection made to the passage as it now stands, is, that whatever baptize may mean as to *mode* in relation to water, it cannot have the same meaning in reference to the spirit; for fact shows that the spirit was *poured out* and *upon* the believers; and that from the nature of things, they could not be immersed, dipped, or plunged into the Holy Spirit: for these terms imply the covering a person with or in; and, say they, if baptize, in this case, does not mean immerse, but a being poured upon, then pouring in relation to water is baptism as well as immersion, seeing that the word is the same in both places. Now there is great plausibility in this objection in regard to the single word *immerse*. My conviction is, that *immerse* is inapplicable in many of the places where *baptidzoo* occurs in the original. Immersion is certainly an action operated by an agent upon persons or things; and in the common sense of the word, the Apostles were not immersed in the Holy Spirit on the day of Pentecost. In my humble opinion, the signification of *baptidzoo*, is qualified by the relation it holds to the context. Hence, I would say, that when it is used in connexion with spirit, it signifies to *imbue*; an idea, that may be expressed by other words as well, which remove all quibble as to *mode*; and most assuredly preclude *sprinkling* in toto. The passage aforesaid would read thus—"He who sent me to immerse in water, told me, &c. the same is He, who *fills* or *imbues* with the Holy Spirit." Again, "John, indeed, immersed in water, but you shall be imbued or filled with the Holy Spirit, within a few days." Acts i. 15,—which Jesus explains in v. 8. in these words,—“But you shall receive power by the Holy Spirit coming upon you.”

The last passage I shall refer to, may be found in Heb. vi. 12. Macknight renders it thus (see Bro. C's edition)—“that you may not be slothful, but imitators of them, who through faith and patience are inheriting the promises” (κληρονομήσωμεν *kleeronomountoon*.) Now this error appears to me to be both grammatical and doctrinal. First, the rendering is ungrammatical; for *pleuronomountoon* is the second *future* participle active, the sign of which is—“*about, or going to*.” Hence, in my view, it ought to be rendered—who through faith and patience are *about or going to inherit the promises*. But it may be objected, that in v. 15, it says—“so having patiently waited, he (Abraham,) obtained the promise,” and therefore, that he is inheriting the promises. To this I object, that to inherit a promise is one thing, and to inherit the promises another; the first by no means proving the last. The promise Abraham inherited, after patiently waiting twenty-five years, is quoted in the context—“surely, blessing I will bless you, and multiplying I will multiply you;” now this multiplication commenced in the birth of Isaac, and has been going on ever since; this then, is only the *earnest* of the promises Abraham and others are *going to inherit* or possess—1st. He is to become a great nation in every sense of the word—2. His name is to be great—3. He is not only to be blessed himself, but to be a blessing to all the nations or families of the earth—4. He and his seed are to inherit or possess all the land of Canaan from the river of Egypt, unto the great river, the River Euphrates forever; that is, I apprehend, till the end of the Mediatorial Institution.—Abram once put this question to the Lord God—“whereby shall I know that I shall inherit the land?”—This question relates to *himself*, not to his seed. The sign given, in answer to his inquiry, was the spontaneous combustion of a sacrifice; upon which occasion God foretold the fortunes of his descendants in Egypt, &c.—

Now Paul says, “all these (Abraham, Isaac, Jacob, and numerous others he had mentioned) died in faith, *not having received the promises*.” No, they saw them “*afar off*,” hence they wandered about as pilgrims, *earnestly seeking a country*, that is, the promised Canaan, stretching from the river of Egypt to the Euphrates, called a *better* or *heavenly country*; because when they come into possession, by a resurrection from the dead, it will be under the personal government of the Lord, who will descend from Heaven to sit upon the throne of David his father.—And again, says Paul,—now all these, though commended on account of faith, did not receive the promise, God having provided something better for us, (Christians) that they without us should not be made *perfect*,” by being raised with spiritual bodies to the possession of the incorruptible and undefiled inheritance.—Read what Stephen says in his speech before the Sanhedrim; which, indeed, brings me to another erroneous rendering. The translator, I suspect, was puzzled; and well he might be: for, with the popular notions about heaven many similar passages are inexplicable. The inconsistency of the rendering with other scriptures, turns on the word *kai kai*.—God did not say—“all the land which thou (Abram) seest, to thee will I give it, *even* to thy seed for ever.” If God gave it to “*the seed*” (which by the bye Paul says is Christ, not the Israelites at large,) and so finished the business, in no sense of common speech, can the promise be fulfilled to Abram. God said he would give the land to Abram *and* to Christ—the seed;—why then is Stephen made to say “to him, *even* to his seed after him? I answer, because the translator could not make out the meaning if rendered by *and* as it ought to be. *Kai* sometimes means *even*; but it is never used so as to fuse too separate and distinct intellectual bodies as Abraham and Christ into one. They will both, as distinct persons, sit down with Isaac and Jacob at table in the kingdom of God. Well, Stephen says,—“God caused Abraham to remove his habitation into this land, in which you (of the Sanhedrim,) now dwell. And he gave him no inheritance in it, not so much as the breadth of his foot; nevertheless, he promised to give it for a possession to him *and* to his seed after him, when he had no child.”—Hence, even though Abraham may have risen from the dead with those who came forth from their graves after the resurrection of Christ, he is not inheriting the promised Canaan, the error, therefore, is not only grammatical but doctrinal. If I have erred, I shall feel pleasure in being set right.

EDITOR.

A FEW FIRST PRINCIPLES OF COMMON SENSE.

ADDRESSED TO THOSE WHO POSSESS THIS SENSE COMMON ONLY TO THE FEW.

God is power. All power in the universe emanates from Him. Two *kinds* of power may be said to operate all its diversified effects—*physical* and *moral*. Physical force or power, splits rocks, overturns mountains, engulphs cities, &c. and is always subordinate to, and executive of, moral or legislative power.

All power exercised by men is *vested*, and administered only by the permission of God. The fact that God permits a thing to be done, is no proof that He approves it. Thus he permits men to legislate, but does not approve their legislation. The original, underived right of giving laws to man-

kind, is the sole, and absolute prerogative of Jehovah. Moses and Jesus are the only two persons, in whom he has vested the authority of promulgating codes of law; all other law-givers, "sacred or profane" are rebels, traitors, and usurpers of the rights of these two. Hence, no man, though permitted, has any right to introduce a single law, custom, or regulation into society in general, much less into the church of Jesus Christ in particular.

God, being omnipotent, can impart as much power, and to whom, he pleases. No community of men can of right exercise, or impart to others, more authority than is vested in themselves. No exercise of authority is just or right, which is not sanctioned by God.

The commands of Jesus are authentic, and ought to be obeyed, because they are attested by God; and so ought those of the Apostles for the same reason. The decrees of Popes, Councils, Archbishops, Patriarchs, General Assemblies, Synods, Presbyteries, or Associations of any kind;—or those of Reverends of whatever title, ought not to be obeyed, because they are not attested by God. They are all apostate and anti-christian.

All legitimate power or authority is vested in the congregation of the true believers. "*The Church is the pillar and the support of the truth.*" It has been transmitted, not by clerical succession, but from Jehovah to Jesus, from Jesus to the Apostles, from the Apostles to the Faithful, who have retained it to this day.

Though vested with Divine Authority, the faithful can only of right exercise it in conformity with the letter and spirit of the written word. Before an assembly of believers can spiritually or legitimately administer the affairs of the body, THE MANY must individually understand the scriptures concerning those affairs. If the persons, who compose the many, or majority, of a church be ignorant of what the scriptures teach concerning the government of the congregation, their proceeding will be unwarrantable, and therefore not binding on the few who may be enlightened.

As the power, or authority, is vested in the whole church, no individual can of right do anything in said congregation unless called upon so to act by those in whom the power resides; that is, by the many. If every member knew the will of God and would do it, all appointments would necessarily be unanimous. The cause of differences is two-fold; first, *ignorance*, and secondly, *an indisposition to obey the truth when known*. Unity of practice is sure to ensue from a knowledge of, and disposition to obey the truth. The means, therefore, that ought to be adopted to attain this desirable end, is to study the scriptures diligently with an honest de-

termination to do whatever they require to be done. The truth is ascertained by testimony. All honest men who think can judge of testimony: if then, two adverse propositions be maintained, the one by this side, the other by that, that should be received, which is sustained by the most testimony—*evidence*, not *votes*, should decide; for by two or three witnesses, not by votes, shall every thing be established.

A vote is a voice, affirmatively or negatively given. To decide by vote is to decide by the numbers for or against a proposition. Numeration cannot determine truth; it can determine the strength of parties. To rule by numbers is to substitute the authority of men for that of God. It is the stratagem of Anti-christ—a scheme of the devil to supersede the wholesome and efficient monarchy of Jesus. A vote may convey authority, but it cannot administer laws—it may make them, but in no instance can it apply them.

The Mediatorial Institution is a Kingdom. Its laws and ordinances were appointed by the Monarch. Nothing remains now but to administer them. No assembly of believers can of right say, that these laws shall not be enforced; no vote of a majority can of right impede their administration. To introduce republican maxims and principles into a monarchical institution, and especially that of the Kingdom of Jesus, is to set up rebellion against the authority of the King. Monarchism and Republicanism are incompatible—one or other must succumb.

Seeing that the many, or majority, cannot *en masse* administer the laws, and knowing from precepts and examples that some must, upon the principle that a body without discipline cannot long exist, certain of that body must be invested with administrative authority. This authority can only be legitimately conveyed by the many, appointing persons answering to apostolic description as near as can be, to the offices ordained of God through the apostles of Christ. Persons appointed to the deaconship have a right to all authority necessary for the discharge of the functions thereof; and so in respect to those who are chosen to the administration of the laws.

To entrust power or authority to others, is to surrender to them the right of doing all that the many could of right do; always reserving to itself the privilege of its resumption. Power delegated, or entrusted to others, can no longer be independently exercised by the many, until it be by them resumed. This power when entrusted to a plurality of persons, can only be legally exercised by or with the consent of the majority of those to whom it is conveyed. When the majority of the elders of a church do an act in the presence of the congregation, according to scripture, precedent or rule,

it is the majority of said church that acts; for the majority of all assemblies acts through its constituted authorities.

No eldership or executive, can have power enough, that does not possess sufficient to acquit itself of the responsibilities imposed upon it by the Legislative organ. In a congregation of Christians, the elders do not possess as much power as the scriptures entitle them to, who cannot effect the expulsion of a factious, a drunken, or otherwise disorderly member, contrary to the vote of a majority. No organization of a church can be scriptural, which prevents the carrying into effect the precepts of the Apostles.

They who are empowered by the many, according to the scripture rule, are authorized by God; because constituted according to his appointment: and to them, therefore, it is the duty of all to submit themselves, as to those who watch for their souls and must give an account: that they may do this with joy, and not with mourning; for that would be unprofitable.

EDITOR.

THE SATIRIST.

I, folly, yea and vice, to ridicule expose.

FUNERAL SERMONS.

"On the subject of funeral sermons, the law of my King says nothing. Some may perhaps have read in their Testaments of the eloquent eulogy and pathetic funeral oration which the Rev. Simon Peter delivered on the death of Deacon Stephen; or of the feeling funeral sermon that the pious and reverend Saulus Paulus pronounced on the death of the Right Rev. and Venerable James Zebedee. Those who have read the funeral sermons delivered by the Apostles on the death of John the Baptist, and Mary the mother of Jesus, will no doubt admire the practice; but for us who have lost all these parts of the New Testament, we cannot be supposed to have much taste for this kind of orations. For my part, I would rather hear one resurrection sermon than ten burial sermons.

I have sometimes been asked how this practice got into fashion. The only history I can give of it is as follows:—in the days of Popish uniformity, it was usual to gather the friends of the deceased to contrive some way of expediting the progress of the departed in his journey through purgatory. For this purpose his relatives gave oblations, and the priest was there ready to receive them. When the oblations amounted to something sufficient to make the gates of purgatory yield, the priest went down with the sum and gave his orders to the keeper of this prison to let the ransomed captive escape.

The followers of John Calvin and Martin Luther did not relish this custom; but in process of time, some of their followers thought that the Romanists gained something from *the dead* for the benefit of the living; and they set about visiting the houses of mourning, and of making lamentation over the dead for the purpose of affecting the living. They professed not to benefit the dead, but the living. The rich had large funerals and many mourners, and consequently the priests were more attentive on these occasions, because it gave them a "greater opportunity

of doing good." It then became a dishonorable thing not to have funeral sermons when relatives died, and so it passed into a mere token of respect for the dead and living. It is now a mere complimentary thing; and you know when any thing is considered a *decent* thing, there are many excuses for it. And so it is said to be a good thing to touch the feelings when the heart is melting with grief; and it is for the sake of the living not for the dead, that this custom is kept up. It has often astonished me how much more pains is taken, and how much more ingenuity is exhibited in finding authority or excuse for the support and continuance of human institutions, than for attending upon the Divine Ordinances plainly declared in the New Testament. But how sensible Christians can justify themselves to their own consciences for neglecting the ancient order of things, and in following up human traditions, is to me a matter of inexpressible surprise. I saw, not long since, a funeral sermon advertised on the occasion of the death of Jeremiah Beauchamp and his wife; and a funeral sermon has been delivered on the execution of malefactors in some of our cities. No doubt these were proper themes; but it is something like those "affairs of honor" amongst people of color, which are a good lesson to such men as the Honorable John Randolph and the Honorable Henry Clay.

Many, however, deliver funeral sermons from the best motives, and this is with them a sufficient excuse. Balls have recently been introduced in Paris by the prayers of a clergyman, and no doubt there was need for them. And, "the grace" before a public dinner has been drunk down in a toast after dinner. Editors of newspapers pronounce encomiums upon the prayers of religious orators of the day. A cattle show and exhibition of horses and hogs must be carried to the church and consecrated by a priest; and nothing is wanting to sanctify a horse race, and make it a sealing ordinance, but a small stretch of charity—about as much as will license a billiard table and a game of cards. What a religious people we are!! Wishing you and I may be content with, and live up to the piety ordained in the New Testament, I subscribe myself your affectionate brother and fellow laborer in the doctrine which is according to godliness.

A. CAMPBELL.

From Chris. Bap. p. 293. New Edit.

Some months ago I gave great, though unintentional offence, by refusing to "preach a funeral" over a babe of a few months old. I was unacquainted with Bro. C's sentiments at that time, I am glad to discover that we agree in repudiating this absurd and anti-christian practice.

EDITOR.

LIBERTY OF THE PRESS.

The press is a mighty agent. Born in unpropitious times, its existence was threatened by powerful foes, whom it is consuming with the spirit of its mouth. Its struggling youth has been matured; and it has now become a fourth, yet first, rate power, of the mightiest of earthly monarchies. It speaks with the voice of a mighty angel, as when a lion roars; and when it speaks, seven thunders utter their voices. It is of tyrants the foe; of the oppressed the friend. It has waged war, eternal war, against the usurpation of the rights of men and of God. It thunders in the ear of Monarchs—"your

thrones shall be cast down;"—in the ear of priests—"your empire shall be utterly destroyed;"—in the ear of Babylon—"as the dashing of a mill-stone, cast into the sea, so, with violence, shall your city and dominion be broken;"—in the ear of superstition—"thy reign is ending;"—in the ear of the captives—"ye shall all go free;"—and in the ear of an astonished world,—"*the last hour of his judgments has come.*"

A power of such magnitude as this, so fatal in its operations to *spiritual wickedness* of every shade, in the *heavenly regions* of the ecclesiastical and political worlds, may well excite a coalition of human demons to enchain it and extinguish the more than solar splendor of its countenance. But its feet are as pillars of fire—its progress as rapid and irresistible as flame. In France, a link of a chain has been hitched upon the little crooked finger of its left hand; which it has only to straighten, and the fetter slips, crushing a host of lilliputians with Louis Philippe, king of Lilliput, in its fall. But what shall we say of those voices in the political heavens of America, which plead for the entrapment of the press in the midst of "*Liberty and Equality*;" while priest-ridden Portugal and Spain are bowing to the authority of a Free Press! Would to heaven! that in the political and sectarian worlds alone, a conspiracy were to be found against the liberty of the press. Experience reveals a spirit destructive of its liberty, even among those who profess to *reform* the world. If I were to give a definition of liberty, as derived from observation, I would say that—*Liberty is freedom to do and say just so much as partisans deem compatible with the supposed interests of their party*;—hence partisan-acting, partisan-speaking, and partisan-writing constitute the partisan-liberty of a disunited and partisan-world. This is the only liberty that has currency among the people. If a man arises and acts more independently, speaks plainer and with less disguise, and writes less trammelled by expediency and less fearful of consequences than others have done before him, then he is sure to verify affirmatively the truth of the Apostle's inquiry—"have I become your enemy because I have told you the truth?"—Yea, verily, the surest way of being counted an enemy by the people is to plead boldly for the truth. Instead of defining the truth by the word of God, they measure it by the line of their own prejudices. But how can it be otherwise,—he that pleads for God cannot please the people, for the people are at enmity against God; hence every one in this "reformation" who loves himself better than God, necessarily counts him for an enemy who pleads the cause of God against his delinquency.

But there are some amongst us who love that liberty which is universal;—who are disposed to concede to others the pri-

vileges they claim for themselves. They profess to have started in the pursuit of truth, having no bye-ends, or sectarian views to subserve. Hence they are disposed to prove all things and to hold fast that which is good; not to crush and enchain that press, which helps them in their investigations. Having no master or leader but Christ, they know no partialities or interests but those of the truth. Love to God and love to man, evinced by *obedience* to his requirements, and by a plain, straight-forward, and honest exhibition of the truth to their neighbors, even at the hazard of their displeasure,—is the momentum whose impulsion they obey in all their operations. With such I have the honor to be identified to a certain extent; and to their patronage we look for the support and preservation of the liberty of a press, both fearless and independent in this reformation. Error.

SYNOPSIS OF THE MEDIATORIAL INSTITUTION.

This ordinance is the institution appointed by God to occupy the isthmus of time between the two oceans of eternity past and eternity to come. Its *design* is the elevation of man to a state of imperturbable and consummate felicity.

Subordinate to this end, the physical and moral constitution of the material and intellectual terrestrial system, must be entirely and radically *changed*.

This change will be effected by moral and physical *means*, which, when grouped together into appropriate *classes* are termed—*worlds, ages, states, "heavens and earths," kingdoms, reigns, dispensations*. The Mediatorial Institution comprises *five* dispensations.

1. The Adamic, or Antediluvian Age; which lasted	1656
2. The Noachic, or Patriarchal Age; " " about	857
3. The Mosaic, or Israelitic Age;	1525
4. The Christian, or Kingdom of Heaven; will last perhaps	1866
5. The Millennial, or Kingdom of Glory:	1000

Probable duration of the Mediatorial Institution, irrespective of }
Chronological variations, } 6904

This institution, in whole and in part, is founded upon the principle, that—"without the shedding of blood there is no remission"—hence, under all dispensations *sacrifice* has been the *procuring* cause of remission of sins—and in connexion with this, *commands* have been promulged, as a condition of *enjoyment* of pardon.

The *three* first Ages were characterized by the shedding of the blood of inferior animals. These were *prospective* sacrifices.

The *fourth* was characterized by the shedding of that of *JESUS*. This was the *SACRIFICE OF SACRIFICES*.

The *fifth* will be characterized by the shedding of that of animals again. These will be *retrospective* or *commemorative*.

Mankind have been variously disposed in relation to this institution at its several periods.

All our race were placed under the *first* and *second* dispensations;
 The Israelites only under the *third*;
 All nations within the limits of the Roman Empire under the *fourth*;
 The inhabitants of the whole earth will be placed under the *fifth*.

These five ages of this Institution are all delineated in the Architectural arrangements of the Tabernacle and Temple of Solomon.

The Adamic Age, The Noachic " The Mosaic " The Christian " The Millennial "	} Corresponds to the	{ Court of the Gentiles; Court of the Israelites; Court of the Priests; Holy Place; Most Holy Place.
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The Temple and its furniture are the model of the *True Tabernacle* which the Lord builded, and not man.

1 { The Altar of Sacrifice } { The Brazen Sea }	} Corresponds to the	{ Sacrifice of Jesus; Baptismal Bath.
2 { The Golden Altar of Incense } { The Golden Table of Show-bread } { The Golden Seven-branched Lamp }	} Spiritual Sacrifice of Prayer: " " of breaking bread; Illuminating Holy Spirit.	{ Passage to Glory by death and a resurrection as through a veil suspended between tem- poral and eternal life.
3 { The Cherubic Veil }	} Corresponds to the	{ Christ, the Ark of the New Law, the bread of heaven, and the budded life of men.
4 { The Ark of the testimo- ny, containing the law, the Manna, and Aaron's rod that budded. } { The propitiatory or Mer- cy Seat of the Ark, } { The winged-four-faced- Cherubim between which the Glory of Jehovah sat enthroned over the Mercy Seat. }	} Typifies - - - -	{ Jesus the propitiation for sin. The life-enlightening-incar- nated Logos; or Jesus sitting upon his throne as the Glory of the Father in the Kingdom of Glory.

The Levitical Priesthood is a type of the Christian.

The High Priest came by } blood, water and oil. }	} - -	{ Jesus came by blood, water and Spirit, as High Priest.
The High Priest made a- tonement by blood of animals for the sins of Israel. }	} - -	{ So did Jesus by his own blood, once for all, for the sins of the true Israel of God.
The High Priest alone could enter into the Most Holy Place, which was within the veil. }	} - -	{ Jesus alone has entered with- in the veil into the Most Holy or second heavenly place, not yet laid open to view.
The High Priest and the common priests alone, could enter the Holy Place; they a- lone could offer sacrifices of incense, &c. there. }	} - -	{ Jesus and his disciples can alone enter the Christian Church; they alone can offer spiritual sacrifices acceptable to God.
The priests ate the shew- bread, or bread of the pre- sence every week, and burn- ed incense, &c. by the light of the seven-branched lamp, shining in the, otherwise dark, Holy Place. }	} - -	{ The true disciples eat the loaf or bread of the presence every week, and offer prayers, by the light of the Holy Spirit shining through the written word.

Under the 1st, 2nd and 3d Ages, the Life-Enlightening-Logos, revealed himself as a *Prophet*;

Under the 4th, he became incarnate as a *Priest*;

Under the 5th, he will be revealed as a *reigning King and Judge*.

Each succeeding period absorbs his previous office; hence, at "*the end*," he will sustain the quadrupel office of a *Royal Prophet, Priest and Judge*. To all interested in this institution he imparts in a subordinate degree the same offices;—hence, all who have been sprinkled with his blood, and washed with pure water (Heb. x. 22,) are Kings, Priests, Prophets and Judges elect, over the nations under Him; and He under Jehovah the Father.

In the days of the Temple, or Tabernacle, when Jehovah was King in Israel, his dwelling place or throne, was *between* the Cherubim, *over* the Mercy Seat, *in* the Most Holy Place. To come into the august presence, the High Priest, who could alone do so, was obliged to pass through the Court of the Gentiles, that of Israel, and that of the Priests; and on his way thither to go to the Laver, to the Brazen Altar, and to the Laver again; then having entered the Holy Place, by the light of the Candelabrum, to the Altar of Incense; having left this, he passed through the Veil, and so entered the Most Holy Place, or typical second Heaven, where dwelt the glory of God or typical Christ.

Jesus being the seed of the woman Eve, in his natural descent from her, may be said to have passed through the Adamic and Noachic ages. He was to be found in the court of the Priests when washing in John's Baptismal Laver. Having there washed, he was afterwards, for three years and a half, offering incense to the Father by the light of the Holy Spirit. He passed on, and at his death, entered within the Veil, carrying with him his own blood. He is now in the Most Holy, in which he made his *appearance* by a resurrection from the dead.

He is the forerunner of Man, to whom he has shewn the way to Heaven, where is to be found the Tree of Life planted in the Paradise of God. Man's pilgrimage to Paradise began at his expulsion from Eden. A journey was before him of nearly 7,000 years. He has arrived at the Holy Place; another stage will lead him to the Most Holy or Second Heaven; and the next will land him in the Third Heaven, where his journeyings will be complete. But the only road is to follow Jesus. Hence, to arrive at THE REST, a man must *now* be sprinkled with the blood of Jesus by being washed in the *baptismal* bath; continue to offer acceptable sacrifice to God through Jesus; pass through the veil by dying and *rising* again, and so enter the Most Holy, which will be manifested on earth, at the resurrection of the dead. This

is the only way for man, woman or child, to enter Heaven in the footsteps of Jesus; hence, infants, idiots and pagans, being physically incapacitated cannot get there, unless it can be shewn that there is some by-way in the type and antitype.

Each of these Ages began with a Birth or Resurrection.

The 1st, by a birth of all nature from the womb of waters at the creation;

The 2d, by a birth of nature from the waters of the flood;

The 3d, by the birth of the nation of Israel, from the waters of the Red Sea;

The 4th, by the birth of Jesus and certain saints from the tomb, and by that of 3000 Spiritual Israelites from the Baptismal waters on the day of Pentecost.

The 5th, by the birth of the righteous to come at the resurrection of the Just.

The Periodical Duration of Human Life.

Under the 1st, it extended to several centuries;

Under the 2d, it was limited to 120 years;

Under the 3d and 4th to threescore years and ten;

Under the 5th, it will extend to many centuries again, and then be absorbed in eternal duration.

Each Age closed by Judgements.

The 1st, was closed by the flood;

The 2nd, was closed by judgments upon the Egyptians and Canaanites;

The 3rd, by the sacking of Jerusalem and dispersion of the Jews—called the Baptism of Fire.

The 4th, will be by judgments upon the Russo-Anti-Israelitic-Coalition and upon those who dwell carelessly in the Isles of the Sea.

The 5th, will be closed by judgments upon the Magogian Coalition against the personal government of Jesus.

A Re-proclamation of favor precedes the judicial close of the Ages.

1st. That of Noah;—2nd, that of Moses to the Egyptians;—3rd, that of John, Jesus, and his Apostles to Jews and Gentiles;—4th, that of this reformation;—5th, the glorious announcement that death is about to be swallowed up in victory—then comes the end of the Mediatorial Institution when the Son delivers up the Kingdom, that God may be all in all.--EDITOR.

VISIT TO CHARLOTTESVILLE.

This town, situate near the Rivanna, in Albemarle, is the County Seat; and celebrated throughout the States, as the scite of the University of Virginia. It occupies nearly the centre of the Old Dominion; about eighty miles from Richmond, and commanding a fine view of the Mountains. In a Christian point of view, this is a most important station. It is one of the most eligible vicinities in the State, for the operations of an apostolic community. Let an intelligent body of disciples address themselves, body, soul and spirit, to the instruction of the citizens and students, by precept and example, and we doubt not but they may convert many, who will hereafter devote the talents they are now improving at the University to the re-proclamation of the original gospel in the divers regions from whence they have come together. At present, the moral atmosphere of Charlottesville is most benighted. Infidelity reigns. Even Sectarianism is almost defunct; if not the names of which it is composed,

certainly its energies are paralytic. The Presbyterians have no clergyman, neither have the Episcopalians; and the Methodists divide the time of their's with some other of their flocks. All "the four recognized denominations," as they are termed; namely, the Episcopalian, Presbyterian, Methodist and Baptist, have churches; that is, of bricks and mortar. The Baptists would also be destitute of clerical ministrations, but for the opportune services of our friend, Citizen Ryland, who is Chaplain to the University. We say *citizen*, for he has become so far a reformer as to disclaim the blasphemous appropriation of *reverend* to mortal men. But the Baptists! Alas, poor souls! were it not for the Chaplain, their religion too would be extinct; for it is well known that the Baptist Clergy are the incarnations of Baptist Religion, for without them, the Baptists can neither pray, preach, commune, nor immerse! In short, with the exception of the exception to be named, the Christian Religion is extinct in Charlottesville.

No one with the New Testament in his understanding would think of looking for Christians beyond the pale of immersed communities; though in these assemblies, with the experience of the age before him, he would scarcely expect to find even the majority on the right foundation. The Baptist Church in this town, when compared with the churches of the New Testament, presents this anomalous aspect. A split has ensued, for the simple reason, that light and darkness cannot dwell together. We have heard of *massy* bars of light, but in said Church was to be seen the phenomenon of a *massy* bar of darkness, ever and anon made pale by coruscations flashing from the vessel of a *coal man*. Such a state of things, however, could not continue; the light divided from the darkness, and brethren Coleman, Goss, Poindexter and others, came out of this chamber of night, leaving the remnant under a total and irremediable eclipse. An effort was now to be made to resuscitate the true religion; and by a re-proclamation of *the faith*, to prove to the world, that, the Kingdom of Heaven, in its several relations, was something more than the old wives' fables doled out to the people by the Baptist Clergy. I readily complied with an invitation to come over and help them. The Baptists refused to accommodate the citizens in their house; and, although the keepers of the Court House readily take the responsibility upon themselves, to grant its use to strolling players and Universalists, yet we are told they could not permit the citizens to hear *us* within its walls without consulting their masters; who, however, promptly gave their consent. The Court Houses for the most part are inconvenient; application was therefore made for the Episcopal Church, for the better accommodation of the citizens. The liberality of the Episcopalians, on this occasion, made the narrow mindedness of the Baptists remarkably conspicuous; for while these turned the citizens out of doors, and compelled them to seek refuge in the Court House, the Episcopal trustees, like the good Samaritan, comforted and took them in. The result of our operations was the conversion of two persons, and the organization of a church of Christ composed of about thirty-seven members. The majority of males and minority of the females have left the Baptist Denomination here; leaving behind about forty-one or forty-three. The egg is cracked; the bird has come out; nothing save the empty shell remaining in the steepled house. May the bird soon become fledged, and soar with the wing and eye of an eagle to meet the Sun of Righteousness in his meridian blaze.

Great responsibility has now devolved upon the brethren:—upon them depends the honor or disgrace of the cause of the King. It is imperative on every individual to do his duty, living as becomes the holy ones of

God. They have nothing to fear, but every thing to hope. The public voice is in their favor, judging rightly, that they have been unfairly and arbitrarily dealt with. Let them not be carried away by prosperity nor depressed by adversity—in adversity hope, in prosperity fear. They have every thing to gain—even eternal life—let them, then, be true to God, and he will be true to them.

EDITOR.

GEOLOGICAL CHANGES IN LAT. 50—58 DEGS. N.—That the face of the globe has successively undergone total changes, at different remote epochs, is now a fact beyond all dispute, as also that, long anterior to the creation of man, this world was inhabited by races of animals to which no parallels are now to be found; and those animals themselves only made their appearance after the lapse of ages, during which no warm-blooded creatures had an existence. It has been further remarked, by zoologists that the animals which first appeared in these latitudes were analogous to such as now inhabit tropical regions exclusively; and that it was only at a period immediately antecedent to the creation of the human race that species similar to those of the existing era began to appear in northern latitudes. Similar peculiarities have been also found to mark the vegetation of corresponding periods. It would hardly be credited by persons unacquainted with the evidence upon which such facts repose, that, in the most dreary and desolate northern regions of the present day, there once flourished groves of tropical plants, of Coniferae, like the Norfolk Island and Araucarian pines, of bananas, ferns, huge cacti, and palms; that the marshes were filled with rush-like plants, 15 or 20 feet high; the coverts with ferns like the undergrowth of a West Indian island; and that the vegetation, thus inconceivably rich and luxuriant, grew amidst an atmosphere that would have been fatal to the animal world. Yet nothing can well be more certain than that such a description is far from being overcharged.—*Lindley and Hutton's Fossil Flora.*

[See questions 18th and 19th page, 178, No. 8. Vol. 2, *Apostolic Advocate.*]

There have been 3,000 convents suppressed within the last three years. The example was set by the Emperor of Russia, who, by an ukase, dated the 31st of July, 1832, abolished 187 convents of monks. This was followed by the King of Prussia, who, by a royal order, secularized all the convents in the Duchy of Posen. In 1834, Don Pedro put down 300 convents, and Spain has lately abolished 1,800.

TO CORRESPONDENTS AND SUBSCRIBERS.

We have several communications on hand not yet replied to, nor inserted. Want of time and space alone keep them in abeyance. Our silence must be attributed to this, and not to disrespect, for none is intended.

Our Subscribers, also, will confer a favor on us by notifying the discontinuance of their papers, if such be the intention of any, *by the middle of March.* LETTERS CANNOT BE RECEIVED UNLESS POST PAID. Of course no subscriber will think of discontinuing without paying up arrears.

Those on the other hand who will stand by us for another year, will give an impetus to our exertions by forwarding their subscriptions on the receipt of the first number of the third volume; and by adding to our list to fill up the place of those, who may have fallen away.—EDITOR.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M.D. not D.D.

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FIRST PURE AND THEN PEACEABLE.—*James* iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—1 *John* iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—2 *Peter* iii. 2.

Enoch and Elijah; Animal and Spiritual Bodies; the Judgement; Thief on the Cross; Stephen; Souls; Religion in the Blood.

Richmond, Virginia, Feb. 1836.

DEAR BROTHER,—In continuation of our subject, I proceed to the consideration of the cases of Enoch and Elijah. The former of these was a type to the "sons of God" of the patriarchal age, and the latter to the same characters of the Mosaic, of that transformation which is to take place in relation to men. It is recorded of Enoch by Moses that *he walked with God*; that is, kept his ordinances and statutes as far as they were made known in that day,—and *he was not; for God took him.* Upon this remarkable incident Paul has the following observation—"By faith Enoch was translated, that he might not see death, and was not found, because God had translated (or taken him away;) for before his translation, it was testified that, he pleased God" (walking with him.) For a moment, allow me to inquire what was Enoch's faith concerning? See Heb. xi. v. 40. Concerning what God hath promised—a promise, which must have been notorious in his day. Jude tells us that Enoch was a prophet, for says he, he prophesied; saying,—“Behold, the Lord comes with his myriads of holy messengers, to pass sentence on all, and to convict all the ungodly among them, of all their deeds of ungodliness, which they have impiously committed; and of all the hard things which ungodly sinners have spoken against him” (the Lord.) Jude's epistle runs chiefly on two things, namely, “*the common salvation*” and certain false teachers who had crept in privily among the brethren. The common salvation is that deliverance from the grave, called also the great salvation, which is common to all who fall asleep in Christ. This constitutes the most interesting and exhilarating portion of the subject matter of the faith formerly delivered to the saints, either anterior or posterior to the resurrection of Jesus. Now Enoch prophesied concerning this common salvation, when he declared that “the Lord comes with his myriads of holy messengers”—we know that this coming relates to the resurrection of the just, as well as to the passing sentence on the ungodly, because Jesus, Paul, Peter, David, Daniel, &c. &c. have testified the same thing, but more circumstantially. Now this promise of salvation being the subject matter of Enoch's strong faith, what more consistent than that Enoch should be made an illustration of his own belief to his

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136 contemporaries? This remarkable event, then, was designed to illustrate the change that would be operated upon men, and not the place to which they were to go, for of this they remained in ignorance, because the natural eye could not follow Enoch beyond a few thousand feet. The case of Enoch to the Antediluvians is similar to what, that of the believers who are alive at the coming of the Lord, will be in relation to the rest of the world. The true believers at that epoch, like Enoch, are not to see death. They are to be changed, as he was, in the twinkling of an eye; and like him, to be caught up into the air, there to remain until the plague of the hail storm, which is to destroy great numbers of men, shall have subsided; and then they will descend with their Sovereign Lord and so remain forever with him. The change on Elijah was similar to that on Enoch, although the attendant circumstances varied. The scripture nowhere says that they were "taken up into the presence of God," who, indeed, dwells "in light inaccessible; whom no man has seen, nor can see."—"No man hath seen God at any time," says Jesus; hence, neither Enoch nor Elijah, although absent from our globe have seen God in any other way, than his stupendous works display him. Now you will observe, that they were not Enoch's and Elijah's spirits that were taken to heaven; but the men themselves; and in Elijah's case clothes, and all, save his mantle, which fell off, went to heaven with him. The phrase *spiritual* body seems to have misled you. You seem to attach to the words the popular ideas concerning spirit. Now a spiritual body is as substantial and material as an animal or natural body. If you would have a tangible definition of a spiritual body, allow me to refer you to the body of Jesus after his resurrection. Before this event, his body was an animal or natural body; but after he arose, the *same* body, having been purified by death and a re-animation, became a spiritual body. As a spiritual body he ate fish, he travelled in company with ordinary men, was composed of flesh and bones, could be seen and handled, had the same marks or scars as the animal body in the hands, the feet and side, he recollected all past events, recognized his apostles and they him, conversed in the language of men, was clothed, breathed, &c. &c. This spiritual body is also called his most glorious body into a like form with which our humbled body will be transformed. Phil. iii. 20. All Jesus was and did, as a spiritual body, we shall be and do when we enter heaven, i. e. the Heaven of Holy Writ. The word spiritual in relation to body is synonymous with *incorruptible, glorious or splendid, powerful*. This is the antithesis of the word *animal*. Animal in relation to body is synonymous with *corruptible, dishonorable, weakness*. Animal body and "*living soul*" are the same; spiritual body and "*vivifying spirit*" are their antithetical synonyms. The first Adam was the type of a living soul; the last Adam, after his resurrection, of a vivifying spirit; and, because the faithful look for him from heaven he is called the Lord from heaven, the heavenly. Now Paul confirms my affirmation, "*for*" says he, "*as we have borne the image of the earthy (or animal Adam,) we shall also bear the image of the heavenly*" (or Lord from heaven.) I would here offer an opinion, you can receive it or let it alone as you please. I think, that the grand essential difference between an animal and a spiritual body is this—that the primary and necessary essential ingredient of the former is *the blood*, but that the spiritual body is entirely free from this fluid. The blood is by Physiologists termed the *pabulum vite* or food of animal life; Sir Ashly Cooper, Bart. calls it "the storehouse of the human system." It is in fact, the fluid from which all the organs of the body eliminate their secretions, and by which they are

stimulated and continued in functional operation. An animal body is flesh and blood, and therefore, corruptible,—a spiritual body flesh and bones and therefore incorruptible. Now, flesh and blood cannot enter heaven, but flesh and bones may; for, says Paul, "*this, I affirm, brethren, that flesh and blood cannot inherit the Kingdom of God; neither can corruption (into which an animal body is resolvable) inherit incorruption*" (contrary to which, the Kingdom of God, and all that pertains to it has no tendency.) Now to change the animal into a spiritual body is the work of a moment, Enoch and Elijah, to wit. *We shall not all die*, says Paul; no, we who are alive when Messiah comes again, will be changed in the twinkling of an eye. But we are not to anticipate those who are already dead; for, the dead in Christ are to rise first, and then the living disciples are to be changed. 1 Thess. iv. 13, 18. Yes, says Paul, 'the trumpet shall sound, and *the dead* shall be raised incorruptible' (bodies.) He does not say the spirit shall be re-embodied, but the dead who were buried shall be raised. "For this corruptible (animal) body must put on incorruption (or become a spiritual body;) and this *mortal* body, must put on immortality" (at that epoch.)

You inquire "if Enoch and Elijah obtained immortality before the judgement, why may not all who die under gospel favor?" To this I might briefly reply, that God has not so appointed it. But I will explain. I used the word *judgement* in its popular acceptation, the truth of which I do not believe. I did so, to show, in striking colors, that the common notion of immortality destroyed the sectarian judgement. Judgement must be considered in its bearing on the righteous or just, and on the unjust. In relation to the just, they are judged worthy of eternal life, by a resurrection from the dead, at the time when Messiah descends from heaven. Not so the unjust, they are not raised for a thousand years after. Jesus is appointed the judge of the living and of the dead. When he comes he will find two classes upon earth, the one preponderating immensely over the other. The Gentile and Jewish worlds will compose the majority, the true Christians the small minority. The former will be judged by the earthquake, and the plague of hail; so that, the Gentile population of earth will be greatly thinned. Those who survive these Judgements will submit to the Kingly Government of Jesus, but not having been his disciples at his coming they and their posterity for a thousand years, together with the restored Israel, will constitute the mortal inhabitants of the earth. The constitution of society under the reign of Jesus will be remarkable. The population of the globe will be a mixture of mortals and immortals. The immortals with Jesus at their head, will reign over the mortals as kings and priests until the Mediatorial Institution expires. This expiration will take place at the end of a thousand years after Messiah's second coming. Then what is called THE JUDGEMENT or the general winding up of human affairs, the grand settlement of accounts will occur. (Rev. xx. 11, 14.) As there will be sin and death among the mortals during the reign of Messiah, so there will be multitudes of just persons to be raised at the second as at the first resurrection; and also sinners who have died accursed. Isa. lxv. 20. The unjust who will be raised at that crisis are those who have died in disobedience to the commands he has given them under the several dispensations or ages, under and in which they have lived. Now, if these persons when they die, go straight to heaven, or direct to hell, what is the use of this judgement? Does not the notion stultify the scripture, where it says, that "the time comes when all that are in their graves shall hear his voice (as Lazarus did,) and shall come forth. They that have done

good, shall arise to enjoy life; they that have done evil, shall arise to suffer punishment." How can persons already in heaven be said to arise from the dead to enjoy life? Do they not enjoy life in heaven? Or how can persons already in hell, suffering torment, be said to arise to suffer punishment? Do they not suffer punishment in hell? On the contrary, is it not obvious from this passage, that it is necessary to arise from the dead to enjoy life, as well as to suffer punishment? My inference is, that second life, and second death, do both begin at the first and second resurrections; and not before, except in such cases as Enoch and Elijah, which are exceptions to the rule, and therefore establish it; *ergo*, it follows, that an immortality of existence, beginning at the era of temporal death is a fable unworthy of belief. Immortality is not hereditary; but the gift of God, "who only has it," and which he confers *conditionally* on mankind; the condition under all dispensations is the same, namely, *to believe and do perseveringly whatever God commands*. "Our (eternal) life is hid with Christ in God. When Christ our life shall appear, *then* we shall appear with him in glory." Col. iii. 4. "David is not ascended into heaven," shall we get there before him? Nor had Jesus ascended when Mary saw him in the garden after his resurrection; see John xx. 17. Is there any revelation exempting us from the process to which Jesus was subjected?

I come now to the problem of the thief on the cross, which is the veritable *pons asinorum* of orthodoxy. We are told, by this sapient teacher of theology, "that the dying thief rejoiced to see the sin-cleansing fountain of the blood of Jesus;" nay, it even makes the thief a prophet, saying to Jesus, "Honors divine await thee soon, a sceptre and a crown; with shame thy foes shall yet behold thee seated on thy throne"—and it makes Jesus respond to the prophetic thief—"To-day your *parting soul* shall be with me in Paradise:"—nay more, it has even constructed an Institution for the remission of the sins of ungodly men, who have served Satan until they were physically unable to serve him any longer, when at their last gasp they give a *sign* and die! This is sufficient to send them to the Catholic, and Protestant Heavens, "borne on angel's wings away!" Elijah ascended in a chariot, a substantial chariot, which drove in between him and Elisha and so carried him up. Jesus ascended by the buoyancy of his spiritual body; but I no where find it recorded, that a dead, or a dead-and-alive man ascended on the wings of an angel. *Query*. How many strokes of an angel's wings, with a dead-and-alive man on one of the pinions, does it require to translate the nondescript from earth to the nearest world, say the moon, which is about 240,000 miles distance? You may think that I am trifling; but positively, if some of the dogmas of orthodoxy were depicted on canvass by an artist, I am persuaded that the gravest among mankind would flood their eyes with laughter! There are some things so intrinsically absurd, that it is really impossible to treat them gravely; and for such absurdities as these satire is the true and only weapon. Well all these thief-ish dogmas have arisen out of the phrases "*Remember me, sir, when you come into your Kingdom*"—and "*To-day you shall be with me in Paradise*." I shall write a separate article on this subject, at present I have not room to say more than a few things—1st. There is no evidence, that the thief knew any thing about the propitiatory character of the death of Jesus; this secret was not made known till fifty days after—2ndly. He could have no just conception of the kingdom into which he craved admission; for even the apostles were in the dark about it only seven days before they set it up—3rdly. His petition related to a period, which to his mind was

evidently indefinite, "*when you come, &c.*"—4thly. On that day, signified by "*to-day*," Jesus did not come into his kingdom; unless it can be shown that the sepulchre of Joseph was his kingdom—5thly. Messiah has not yet come into his kingdom, nor will he, until he descends from heaven to ascend the throne of David his Father—6thly. Jesus is said to be exalted to the right hand of the throne of God; and as David is declared not to be ascended to heaven, shall we say then that the thief is where David is not?—7thly. Paradise is used but three times in the scriptures; by Luke, Paul and John. Luke, in the passage before us, uses it as significant of the *state* of the dead who die in the hope of eternal life; and Paul and John as synonymous with the Third Heaven or Eternal State, which begins at the end of the Mediatorial Institution, when the Son delivers up the kingdom to his Father, that God may be all and in all—8thly. Jesus did not say "*to-day your parting-soul*," but *to-day you shall be with me in Paradise*. When the kingdom referred to is manifested, then the thief will be found there. This manifestation will take place at the revelation of Jesus Christ, who will bring to us the gift of immortality, which we ought constantly to hope for. The paraphrase of the conversation is this, "*remember me, sir, when you come into the kingdom of Israel, of which the superscription over your head says you are The King*." This is the same institution as that referred to in the inquiry of the apostles, when they said, "wilt thou *at this time* restore the kingdom to Israel?" This kingdom was the subject of national faith and hope; do you wonder then that the thief should make a request concerning a topic so common among all classes of Jews? Jesus answered the request indirectly; for it was no more for him, than the apostles at that time to be informed on that specifically. As if Jesus had replied—"you recognize me as the King of the Jews, and so I am; and, as to remembering you when I ascend the throne of David, this is the assurance—without lingering out a tedious death you shall be with me *to-day* in the state of the dead, who have died in the hope of that kingdom you desire to enter." They both entered the region of silence that day. On the third day Jesus arose, leaving the thief behind sleeping soundly to this day. And on he will continue to sleep until the voice of Jesus awake him to enter his kingdom. Much depends upon understanding the true character of Messiah's kingdom. If it is remote from the earth, and its citizens, ghosts, then indeed are the prophecies a tissue of incomprehensibilities. If what I have urged be true, then your inference, "that the spirit or soul of the thief was hied away to the kingdom of bliss as soon as it left its tortured tenement"—is the baseless fabric of a vision, which I think I have demolished, leaving not a wreck behind.

And now to your last and most formidable difficulty, the case of Stephen, when he exclaimed "*Lord Jesus receive my spirit*." This is the same sentiment as that expressed in the dying ejaculation of our Lord himself, namely, according to Luke, "Father, into thy hands I commit my spirit, and having thus said, he expired," or, as John says, "*he yielded up his spirit*." And of Stephen, it is added, when he had said this, he fell asleep." The word for *spirit* in these passages is *pneuma*, the meanings of which you will not forget. When Jesus uttered his cry, it was in the words of Psalm xxxi. 5. By referring to a new translation of the Psalms, I find it rendered with its context as follows—"Into thy hand I commit my life; thou wilt deliver me, O Jehovah, thou God of truth." By studying this Psalm, you will find that Messiah expresses his confidence in the *power* of God, unto whose care, therefore, in full reliance of being restored to life, he commits his destiny. We

all know how he was delivered, by a resurrection, which he emphatically became. Now Stephen, convinced that Jesus was the resurrection and the life, imitated the confidence of Jesus in Jehovah, and said, as it were, Lord Jesus receive my life which I now commit to thy care, in full assurance of its restoration at the resurrection of the just. And after he said this, he yielded up his pneuma, spirit or life, that is, he expired, fell asleep, or died. Now where is the mystery in all this? If you interpret the passage irrelatively to the theological dogma of disembodied ghosts, there is no difficulty whatever.

The brutes have "souls" as well as men. You start at this; but reflect. The word soul in the Greek is *psuchai*, and signifies *the animal life*. Now is not animal life common to men and brutes? Certainly; well then, the soul or animal life, which Moses calls the blood, does not "distinguish man from the brute creation." I will tell you the grand difference,—MAN IS SUSCEPTIBLE OF AN IMMORTALITY, CONDITIONAL ON OBEYING GOD; *the brute creation is not*. Let this proposition be refuted if it can. As for Addison, let him not be mentioned for a moment in relation to topics of Christian import. He had the name of a Christian it is true, but deserved it no more than they who conferred it, when they signed him with the sign of the cross. True, the soul or animal life is annihilated; *but not the man*. A spiritual body, composed of flesh and bones, does not require a soul or blood. Animal life and a spiritual body are quite incompatible. The one would vitiate and destroy the other. You have heard talk of *religion in the soul*? Well, the true meaning is *fanaticism in the blood*. This puts you in possession of the philosophy of the wild-fire fanaticism of the day. Do you not know, that a man is most "religious" when he is most drunk? This is owing to the rapidity of the circulation of his blood. The religion of the blood frenzies the brain and enables the subject to see sights and hear voices, and feel feelings of the most remarkable kinds! Reason and scripture have nothing to do with such religion. To fever the blood is the true secret of getting up a revival!

I have now got through all your difficulties; perhaps, however, I have thrown you into greater. If I have, let me hear again, and we will see if we cannot overcome them all. Till then, adieu. EDITOR.

To A. R. Flippo.

PSALMODY.

The word *psalmody* is compounded of *ψαλλω* psaloo, to sing, *ωδη*, oodee, a song, poem, or composition in measure. This is its general signification; in its restricted and scriptural sense, the term is applied to the singing of metres or measures dictated by the Holy Spirit. Psalmody, under this limitation, was the means prescribed by the Apostle to the Ephesians by which to exhilarate and cheer their hearts. He presents it as the antithesis to wine, and says, "*be filled with the Spirit: speaking to one another in psalms, hymns, and spiritual songs; singing and making melody in your hearts to the Lord.*" Ephes. v. 18. And again he says, "*let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other, by psalms and hymns, and spiritual songs; singing with gratitude in your hearts*

to the Lord." Col. iii. 16. Now, it has been well said, that 'the active participle, when connected with the imperative mood, expresses the manner in which the thing commanded is to be performed.' Here then, the Apostle commands the Ephesian and Colossian disciples to '*be filled with the Spirit,*' to '*let the word of Christ dwell in them richly*' and '*with all wisdom to teach and admonish each other:*'—how were they to obey these commands? The following phrases expressed in the active participle plainly shew how they were to do it, namely, by speaking, singing, and making melody in the language of psalms, hymns, and spiritual songs. But it may be asked, what is the meaning of the phrase '*psalms, hymns, and spiritual songs?*' I reply, the testimony concerning the Christ arranged in the form of psalms, or concise celebrations, hymns, or encomiastic measures, and spiritual songs, or extemporaneously inspired odes. Now the question is, where, in the Apostles' days was this "WORD OF CHRIST" to be found so arranged as that believers could have access to it for impletion? I reply, in the Book of Psalms. This was the National Psalmody of the Jewish Nation for many centuries. It is full, from the beginning to the end of "the word of Christ." Jesus and his apostles have enstamped upon it the Divine Imprimatur. "All things must be fulfilled which were written concerning me," says Jesus, in the law, the prophets, and (the Hagiographa, holy writings, or) *the Psalms*." And Paul, when quoting the words of David, says, "wherefore, *as says the Holy Spirit*, to-day, &c.;" and Peter says, that David, *being a prophet*, spake of the resurrection of the Messiah, &c.—Bishop Horsley has well observed "of those circumstances which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, (or true believers in Christ) are not adumbrated: and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints; first, of the unbelieving Jews, then of the Heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the burden of his *suffering for the iniquity of man*. David's songs of triumph and thanksgiving are Messiah's song of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him."

Thomas Hartwell Horne, says—"it was David himself, an admirable composer and performer in music, who gave a regular and noble form to the musical part of the Jewish ser-

vice, and carried divine poetry and psalmody to perfection: and therefore, he is called the sweet psalmist of Israel. He, doubtless, by divine authority, appointed the singing of psalms by a select company of skilful persons, in the solemn worship of the Tabernacle; which Solomon continued in the first temple, and it was re-established by Ezra, as soon as the foundation of the second temple was laid. Hence, the Jews became well acquainted with these songs of Zion; and *having committed them to memory*, were celebrated for their melodious singing among the neighboring countries. The *continuance* of this branch of divine worship is *confirmed* by the practice of our Lord, and the instructions of St. Paul, (Matt. xxvi. 30; Mark xiv. 26; Eph. v. 19; Col. iii. 16;)—and the practice of *divine* psalmody has subsisted through every succeeding age to our own time, not more to the delight than to the edification of the church of Christ. “There are, indeed, at this time,” (to use the words of a sensible writer,) “very few professing Christians who do not adopt these sacred hymns in their public and private devotions, either by reading them, composing them as anthems, or singing poetical translations and imitations of them. In this particular there ever has existed, and there still exists, a wonderful communion of saints. The language in which Moses, and David, and Solomon, Heman, Asaph and Jeduthun, worshipped God, is applicable to Christian believers. They worship the same God through the same adorable Redeemer; they give thanks for similar mercies and mourn under similar trials; they are looking for the same blessed hope of their calling, even everlasting life and salvation through the prevailing intercession of Messiah. The ancient believers, indeed, worshipped him as about to appear; we adore him as having actually appeared and put away sin by the sacrifice of himself. They saw as through a glass darkly; but we face to face.”

“The book of Psalms,” says Mr. Horne, “presents every possible variety of Hebrew poetry. They may all indeed be termed poems of the lyric kind, that is adapted to music, but with great variety in the style of composition. Thus some are simply odes. “An ode is a dignified sort of song, narrative of the facts, either of public history, or of private life in a highly adorned or figured style. But the *figure* in the Psalms is that, which is peculiar to the Hebrew language, in which the figure gives its *meaning* with as much perspicuity as the plainest speech.”—Others again are *ethic* or *didactic*, “delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple strains.” Nearly one seventh part of the Psalms are elegiac, or pathetic compositions on mournful subjects. Some are enigmatic, delivered in sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of idyls, or short pastoral poems. But the

greater part, according to Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters.” In these dialogue-psalms, certain persons open the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three relations under which he has revealed himself; the Messiah in his incarnate state, sometimes before, sometimes after his resurrection. As incarnate, he is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those psalms in which he is introduced as a conqueror, the similitude is very remarkable between this conqueror in the Book of Psalms, and the warrior on the white horse in the Book of Revelation, who goes forth with a crown on his head and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelation, by the marriage of the conqueror. “These are circumstances of similitude, which to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both.”

To this, I would add, if there were no other prophecies than those contained in the Book of Psalms, these contain abundant and sufficient testimony to prove that the Messiah of God should be a sufferer for sin, that he should be declared righteous by a resurrection from the dead, be exalted to the right hand of the Majesty on high, be an object of adoration; that he should descend from heaven again, attended with incessant lightnings that he should come to Zion, raise the dead, subdue the nations, establish his name forever, &c. &c. Nay, so full are they of these subjects, so glowingly and plainly depicted, that one might draw from them such a prophetic portrait of Messiah, that upon comparing it with Apostolic testimonies, Jesus of Nazareth would be found to answer the description in every particular. *The testimony of Jesus is the spirit of prophecy*,—a spirit, that is no where more luxuriantly exhibited than in the Book of Psalms. A few instances may suffice to prove this. Were the Heathen, and the Jews, and the Kings of the land, and the Princes of Israel to conspire against the Messiah; was this conspiracy to be successful, and yet was he to be delivered by a resurrection? (*Psalm ii.*) This was the fate of Jesus, see Acts 4, v. 26.—In the 6th Psalm, Messiah prays for salvation from the power of death, in connexion with which the Holy Spirit teaches us that “*in death no praise ascends to Jehovah; in the grave,*” says he, “*who can give thanks to thee?*” In the 9th Psalm, in view of suffering for sin, he invokes the Father thus, “*Have pity upon me, O Lord! Look upon my affliction from them that hate me; lift me up from the gates of death!*” In the 12th Psalm, Jehovah says, “*I will place him in safety on whom*

they pour contempt;" and as expletive of the manner of Messiah's deliverance we are told in the 57th Psalm, that Jehovah would *send from heaven and save him*, and that he would "*wake*" or rise from the dead, "*at the early dawn.*" The same thing is foreshewn in the 18th Psalm, in these words, "*He (Jehovah) stretched forth his hand from above; he took me, and drew me out of deep waters. He delivered me from my strong enemy*" (death.) His restoration to life, his breaking through a troop of armed men, and over a wall by which he was blocked in, is also predicted in the 28th and 29th verses of this ode, thus; "*Thou causest my lamp to shine, Jehovah, my God, enlighteneth my darkness. For by thee (O Jehovah,) I have broken through a troop; through my God I have leaped over a wall.*" Turn now to the Apostolic testimony and what does it say concerning Jesus—that he was put to death by the aforesaid combination, that a troop of soldiers was set as a guard over him, and that he was secured in the tomb by a great stone by which the entrance was blocked up; that at the early dawn of the first day of the week, he awoke, or rose from the state of the dead, God having sent an angel from heaven, who rolled away the upwalling stone, aided by an earthquake: and that his lamp of life being thus trimmed by the oil of gladness, or power, or spirit of Jehovah, his darkness was enlightened, and having emerged from the chamber of death, he broke through the Roman troops, to their great consternation. Did Jehovah in the language of the Psalms say to Messiah, "*sit thou at my right hand until I make thine enemies thy footstool?*"—The apostles testify, that this same Jesus hath God exalted to be both Lord and Messiah; and that he *sat down at the right hand of the Majesty on high.*

Once more and lastly, Paul says, that Jesus was delivered for our offences, and raised for our justification or pardon; and farther, that if the Christ has not been raised, your faith is useless; you are still in your sins, or unjustified. Certainly, also, they who are fallen asleep in (the faith of the) Christ, are *perished*, or will never see eternal life. We see then from this the immense importance of the resurrection of the Messiah; and that had his blood only been shed and he remained in the state of the dead, that blood would have been of no value to Jehovah as an expiation for sin; for Messiah not being raised again would have shewn, that he had not been accepted as a propitiation for iniquity. This same doctrine is taught by the Holy Spirit in the 30th Psalm. The proem of this ode, contained in the first three verses, is a celebration of Jehovah's praise, for having raised Messiah from the dead, "*I will extol thee, O Lord,*" says the Holy Spirit, who afterwards dwelt in the incarnated Logos, "*for thou hast lifted me up, v. 1;—I called upon thee and thou hast healed me, v. 2;—O Lord, thou hast raised me from the grave; thou hast kept me alive (in such a manner,) that (though*

dead,) *I should not go down to the pit*" (or see corruption,) v. 3. And he continues, v. 8, "*I cried unto thee, O Jehovah, to Jehovah I made supplication,*"—saying, "*what will my blood profit thee, that I should go down to the pit*" or see corruption? "*Can dust,*" or a man dead in his grave, "*praise thee? Can it (he) declare thy faithfulness? Hear, O Lord, and have pity upon me (in the tomb;) be thou, O Lord, my helper,*" or deliverer from death!—In view of this deliverance, he says,—"*thou didst turn my mourning into dancing; thou didst loose my sackcloth and gird me with gladness. Wherefore I will sing praise to thee, and not be silent; O Jehovah, my God, I will give thanks to thee forever!*" New translation.

I presume, no one will deny, that the phrase "*the word of Christ*" is fairly represented by that of *the testimony concerning the Christ or Messiah*; if so, then the command of the Apostle is, that we should store up this testimony richly in our memories and understandings;—that we should make it the subject matter of our speech, or conversation, thus seasoning it as with salt;—the burden of our melody or sweetest singing, and so melodizing in our hearts to the Lord. "*Is anyone cheerful?*" says James, "*Let him sing Psalms,*" the divine songs of the true Israel of God. The intelligent Jews, in whose minds these hymns of Zion were treasured up, when they beheld the facts of the life of Jesus, could say, *is not this he of whom the prophets have spoken?* And who among these prophets was more renowned among them than David, the Royal Poet of their nation? They, then, in their psalmody, extolled the life, miracles, wisdom, sufferings, death, resurrection, exaltation and glories, following the sufferings of Him who was to come; and we, by the light of apostolic testimony, can, if we will, in the same melodies, celebrate the same thing in relation to Him who has indeed come, and will, ere long, make his appearance again. But it has been said, that Paul does not at all refer to the Psalms of David, because he says psalms and not *the psalms*, by which definite article they are always designated. A sufficient reply to this, we conceive, may be found in the fact, that he referred to those "*psalms, hymns and spiritual songs*" which contain "*the word of Christ;*" if the Psalms of David do not contain the word of Christ, then Paul had no reference to them; if, on the other hand, they do, then he did refer to them, and *to all others extant* in which that word was treasured up. This leads us to obviate another objection that lies in our way; namely, that although the Psalms of David may have been used by the congregations in Judea, which were composed almost entirely of Jews, they could not have been constituted the sacred or spiritual songs of the

Gentiles remote from that country, for they were ignorant of these writings. We do not, however, feel much weight in this. For it would appear from 1 Cor. xiv. 26, that when the brethren of Corinth came together for worship they abounded with metrical compositions; for says the Apostle, "*when you come together, each of you (public persons or disciples) has a psalm.*" From whence did they get these psalms, but from the Holy Spirit the poet of the body of Christ? Seeing that this congregation was composed chiefly of recent Pagans and some Jews, all their acceptable worship must have been derived from an inspiring fount. The Holy Spirit, whether whispering in their ears, or breathing through the Apostles, was their great illuminator and instructor in prayer in psalmody, and in every thing else necessary for the edification of the body of Christ. He dictated odes to Moses, to David, to Asaph, and to the Corinthian public brethren. He testified concerning the Christ "*in various ways,*" so that whether we refer to a psalm of David, the oracles of the prophets, or the spiritual songs of the Corinthians, the Christ was all and in all.

Although the Psalms of David are all spiritual songs, I am inclined to the opinion, that the phrase is limitable to the songs of the Inspiring Spirit in the Apostolic times. The gifts of the Spirit were subject to the volition of the believers to whom they were entrusted. Hence they were sometimes exercised in a very disorderly manner; and the psalmody of the congregation was occasionally subject to this irregularity; which Paul in 1 Cor. xiv. labors to correct. They prayed and sang sometimes in languages they did not understand, hence they failed to make melody in their hearts to the Lord. "*Since you are earnestly desirous of spiritual gifts (or gifts of the spirit, as spiritual songs are songs of the spirit,) seek them that you may abound for the edification of the congregation.*" * * * "*If I pray in a foreign language, my spirit,*" i. e. the portion of the spirit distributed to me, "*prays; but my understanding is unfruitful,*" i. e. I am ignorant of what I speak, not knowing the language. This accounts for his saying—"let him who prays in a foreign language, *pray that he may interpret*" for the edification of the congregation. The same remarks obtain in relation to their psalmody. In view of this, the apostle inquires—"What then is to be done?—I will," he replies, "pray with the spirit (or spiritual gift of prayer,) but I will pray also with the understanding (or power of interpreting the prayer:) I will sing with the spirit (or spiritual gift of song;) but I will sing also with understanding" (or power of interpreting the song.) Else, how shall he who fills up the place

of the *private* person, (or disciple possessing no spiritual gift,) say the Amen, if he understand not what you say?

The proper subject of the psalmody of the mystical body of Christ is every thing that appertains to the fortunes of the literal suffering and glorified body of Messiah—all the events and relations, the antecedents and consequents of its varied destiny. What an admirable fitness there is in the Mystical Christ celebrating the sufferings, death, resurrection, and triumphant exaltation of the Literal Messiah in the compositions of the Holy Spirit! What more grateful incense could ascend to God than such a spiritual sacrifice! It would indeed be acceptable to God through Jesus Christ; it would be showing forth unerringly, the perfections of Him who has called us out of darkness into his marvellous light.—"God is king, sing ye praise with understanding"—"for it is good to sing praise to our God."

I have often reflected upon the psalmody of the age until I can scarcely sing a stanza unless to clear my vocal chords for a prosaic effort. It has been well observed by a highly talented and much esteemed writer, "that psalm and hymn-singing, like every other part of Christian worship, has been corrupted by sectarianism. This demon, whose name is Legion, has possessed all our spirits, and given a wrong direction to almost all our religious actions.*****Our hymns are, for the most part, our creed in metre; while it appears in the prose form in our confessions.*****The hymn book is as good an index to the brains and to the hearts of a people, as the creed book, and scarce a sermon is preached which is not followed up by a corresponding hymn or song.**** 1. They are, in toto, contrary to the spirit and genius of the Christian religion. 2. They are unfit for any congregation, as but few in any one congregation can, with regard to truth, apply them to themselves. 3. They are an essential part of the corrupt systems of this day, and a decisive characteristic of the Grand Apostacy." Illustrative of this remark, I have heard it somewhere narrated, that our modern psalmody was brought into fashion by one Ambrose, Bishop of Milan, about the fourth century. A severe pestilence raged in that city, carrying off great numbers of the people. The Bishop in his pastoral visits, observing the despondency of their minds, and aware of the predisposing tendency of mental depression to an attack of the disease, hit upon the expedient of raising their spirits by metrical compositions on divine topics. This had the desired effect. Their minds were assured, the plague subsided, and traditions in verse became the order of the day throughout the provinces of spiritual Babylon. They are now in high repute as a con-

verting power; for, what "praying" and "preaching" cannot effect, singing is sure to do.

One of the best psalmodies,—and we call it one of the best, because one of the least inconsistent with the truth,—is the collection of rhymes in use among us. But still the objections to other psalmodies lies with equal weight against this,—namely, *it is composed of uninspired ditties*; hence it does not contain a single "*spiritual song*" or song of the Spirit. In my view of the case, the Psalmody of the Body of Christ ought to be as spiritual as the revelations of the Old and New Testaments; and that we might just as well have a Creed-Book for our Bible as human poetical compositions for our Psalmody. Uninspired men, however great, good, learned or poetical, are all incompetent to the task of composing a psalter fit for the celebration of "the works, wonders, and excellencies of the Lord our God." They are sure to mix up their own opinions, or the traditions of others, in their poeticizings; thus, putting into the mouths of congregations sentiments to the "praise and glory of God" which are untrue. In singing the psalms, hymns, and songs of the Holy Spirit, the Prince of Poets, there is no danger of falling into this impiety. We may sing what he has caused to be written in ancient times with confidence and comfort of the Holy Spirit, and with the assurance, that the more we store our minds with his revelations the more we shall be "filled with the Spirit," and the more richly will the word of Christ dwell in us with all wisdom.

What then can be done under existing circumstances? In reply to this inquiry, I would observe, that if I had no remedy to propose I should have remained silent upon this topic; which is a delicate one, considering the interests already vested in the existing order of things. Had I only a new compilation of *uninspired rhymes* to offer, the foregoing observations would be invidious; but I feel as free from this imputation as though no metres were in use among us. I now advocate the claims of a Psalmody of which the Holy Spirit is the Author, in preference to all others whatsoever. From the considerations aforesaid, I was induced to commence a *new* metrical version of the Psalms and Hymns of David and the other Prophets. Some may think this a work of supererogation, seeing that there are several already in being. It is true there are, but for certain reasons, I have not adopted them. 1. They are constructed upon the common prose version of the Psalms in King James' Edition, which is susceptible of great improvement; being obsolete in the phraseology, and the sense much obscured by the italic interpolations. 2. The measures into which they are ren-

dered are mere doggrel rhymes; of which this from the old Presbyterian version is an execrable specimen:—

"Iniquities, I must confess,
Prevail against me do;
And as for our own trans-gres-sions
Them purge away wilt Thou."

"O David," it has been well observed, "if thou art capable of hearing such abominable doggrel, substituted for the nervous words thou didst compose by the inspiration of the Holy Ghost, what must thou feel, if chagrin can affect the inhabitants of heaven!"—3. The more modern editions which have superseded Rouse, and Sternhold and Hopkins, are mere imitations and selections. I have therefore, being encouraged by several brethren to undertake the work, determined to attempt the improvement,—or rather restoration,—of the ancient psalmody of the Body of Christ; and, I am the more impelled to essay this, in obedience to the command of the Apostle, which has already been considered:—a command, I conceive, as much to be obeyed as any other that can be adduced.

Having procured a New Translation of the Psalms, I have thrown them into blank verse of all kinds of metre, for the most part by a simple transposition of the words. Where I find the couplets will rhyme without doing violence to the feet, I let them; otherwise, I prefer measure to rhythm. Mellifluous, nervous and majestic sense is always preferable to syllabub rhymes; these may tickle "*itching ears*," but that will raise the understanding in sublimest strains to God. When published, of which further notice will be given, there will be prefixed to each psalm a prose summary of its contents, and at the end, as there may be need, explanations of obscure terms and allusions in the form of notes. I have completed 72, of which the following is a specimen, both as to arrangement and execution:

PSALM LI.—L. M.

The Holy Spirit, in view of Messiah's conception, incarnation, and subsequent sufferings for iniquity, supplicates his absolution of Jehovah, v. 1, 2.—He acknowledges the justice of God in condemning sin in the flesh, v. 3, 4,—and prays for his restoration to favor, v. 6, 7.—After this event, he affirms, that sinners shall be converted to God; wherefore, he earnestly beseeches, that he may be rescued from the judgement of slaughter, v. 8; and, as God will not then require sacrifice, he will shew forth his praise instead, v. 9, 11.—In view of the long desolation of Jerusalem, he prays for its restoration, v. 12—and promises that, when this is effected, offerings shall again bleed upon the holy altar of God, v. 13.

1. Have pity on me, O my God,
According to thy goodness great;
According to thy mercy too,
All my transgressions, O blot out!

2. Me wash from mine iniquity,
And cleanse me from my sin! For I
Acknowledge my transgressions, and
Before me ever is my sin.
3. 'Gainst thee, thee only, have I sinn'd,
And in thy sight this evil done;
So that thou 'rt in thy sentence just,
And upright in thy judgement too.
4. I in iniquity was born,
My mother, me in sin conceiv'd.
Lo! truth in th' heart thou dost require;
Then wisdom teach me in my soul!
5. Me purge with hyssop till I'm clean;
Wash me till I'm more white than snow!
Me-joy and gladness make to hear,
That th' bones thou'st broken may rejoice!
6. Hide thou thy face from all my sins,
And blot out mine iniquities!
In me a heart that's clean create,
A spirit right in me renew!
7. Yea, from thy presence cast me not,
Nor from me take thy holy sprit!
Restore me thy protective joy—
And by a princely spirit stay!
8. I'll then thy ways transgressors teach,
And sinners to thee shall be turn'd.
From th' slaughter's judgement rescue me,
O God of my salvation thou!
9. So that my tongue may celebrate
And sing aloud thy goodness, Lord!
O open thou my lips, I pray,
That I may show thy praises forth!
10. For sacrifice thou askest not,
I else, O Lord, would give it thee;
Burnt-off'rings thou esteemest not;
And in them thou dost not delight.
11. The sacrifice, which God doth love,
A broken spirit is—a heart
That's broken and contrite, O God,
Yea, thou wilt surely not despise!
12. According to thy mercy, Lord,
O do to Zion good;—build up
The walls of thy Jerusalem;
Which now in mould'ring ruins lie!

13. Thou'lt, then, with off'rings just be pleas'd;
With off'rings burnt and quite complete;
And then shall bullocks offer'd be
Upon thine holy altar, Lord!

v. 2.—*My sin*, i. e. the sin for which I am to be an offering.—v. 3. *Thee only*, this shews the strict applicability of this psalm to Messiah, who never sinned against any man, this can be said of none but of Him, v. 4. *In sin*, i. e. he was to be born of a woman, a quality of the accidental constitution of whose nature is sin; the original constitution of human nature was sinless, v. 5. *Purge me with hyssop*, i. e. literally, "thou shalt make a sin offering for me, as in cleansing from the typical leprosy—sin; by which he had become infected on assuming human nature; for God to purge him with hyssop, was to purify his nature from the sin-leprosy, by raising him with a spiritual body from the grave; and thus, by the proclamation of his resurrection to notify his cure and acceptance of God to the people.—v. 8. *Judgement of slaughter*, i. e. the violent death to which the Messiah was to be adjudged; to deliver him from this, was to raise him from the tomb.

By comparing this *metrical* version of the 51st Psalm, with the new prose translation from the original Hebrew by George R. Noyes, it will be found to be extremely close and accurate. In one or two places, I have substituted amendments on the authority of that learned oriental scholar, Adam Clark. Thus in verse 7, for *cheerful*, I have used *princely*; and in verse 8, for "*guilt of blood*" (*midin katol*)—"judgement of slaughter." See Isaiah liii. v. 7. The 4th line of the 12th verse is expletive, rendered necessary to complete the stanza. I have been under the necessity hitherto of introducing very few of these; and wherever they exist, they will be found merely reduplicative of the sentiment of the foregoing line in different words. Hence, in the case before us, to "build up the walls of Jerusalem," presupposes their delapidation.

The advantage to the body of Christ of a psalmody under such an arrangement must be obvious to the least reflecting among us. No section of the sacred writings have been more obscured by human tradition than these noble effusions of the Holy Spirit. The *summaries* prefixed to each will be strictly deduced from the odes themselves; and the *notes* from the teaching of the other scriptures of truth; as well as from geographical, classical and literary sources. The true believer, we are persuaded, in whose mind these compositions are treasured up, cannot fail to add to his faith the whole catalogue of Christian virtues; and be able, with much point and cogency, to render to every one a reason of the hope that is in him, and to show conclusively to every candid inquirer, "*that the Messiah*," whom he has confessed, "*ought to suffer, and to rise from the dead*;" and that by Him, to whom all the other prophets bear testimony, every one who believes on him, shall receive forgiveness of sins: and further, with the New Testament in hand, he has abundant means of de-

monstrating by the Spirit, that Jesus of Nazareth is that Messiah who was to suffer and rise again. The Psalms are a magazine of testimony for Jesus. If I succeed then, in giving birth to this volume, and my success will depend upon the pecuniary support I may receive, I shall experience abundant satisfaction in having presented these sacred odes in their true light, and in having afforded the faithful an opportunity of extolling Jehovah in the sentiments that cannot fail of being most pleasing to his High Excellency and Most Adorable Majesty. At all events, however the enterprise may result, I shall have done my duty.

I shall conclude this extended article by a few appropriate extracts upon this subject from the work of a very learned author. "The most difficult task is," says he, "throwing them into a *modern poetic form*, especially into *metre*; as in such cases, many things are introduced for the sake of the poetry, and *the final jingle*, which were never spoken by the inspired penmen; and it is an awful thing to add to or detract from the word of God, in *poetry* or *prose*. And how frequently this is done in most metrical versions of the Psalms need not be pointed out here." Speaking of the disuse into which the version of Sternhold and Hopkins had fallen, he says, "either let one equally *literal*, with a better versification be made; or restore to the people that form of sound words of which they have too long been deprived. But, to serve the purposes of devotion, we want a better translation of the Psalms; a translation in which the *hemistich*, or Hebrew poetic form, shall be carefully preserved; and with a very few expletives we might sing the whole, without singing any thing in sense or meaning which was not David's. Indeed a species of *recitativo* singing would be the most proper for these sacred odes; as it would answer much better the solemn purposes of devotion, than the great mass of those tunes which are commonly employed in church music; in which the style of singing is rarely adapted to the grand and melting compositions of the sweet singer of Israel. Let the plan be copied which is adopted from the Hebrew MSS. in Dr. Kennicott's edition; let them be translated line for line, as Dr. Lowth has done his version of Isaiah." This recommendation has been adopted by Mr. Noyes, whose translation I am using. He continues, "let a dignified recitativo music be adapted to the words; ATTEND TO METRE, AND BE REGARDLESS OF RHYME; and then the Psalms will be a mighty help to devotion; and truly religious people will sing with the spirit, and the understanding also."—*Introduction to Book of Psalms by A. Clarke.*

A query by way of finale;—what psalmody extant is it probable Messiah will choose "to the praise and glory of

God," when he comes to open the worship of the Millennial age—would he select the rhythmical uninspired traditions of any sect extant; or rather those spiritual odes, so replete with the celebrations of his varied fortunes, as are the psalms, hymns and songs of the spirit of God? Doubtless the latter;—let us then resolve to do so too. EDITOR.

ON THE DISCIPLINE OF THE CHURCH.

All matters of church discipline are either private injuries or public offences; sometimes designated "public and private offences," or "public and private trespasses." Private injuries, trespasses or offences, are those which in the first instance directly affect individuals, and are known only to individuals. For a private injury or trespass, so soon as it is generally known, becomes a public offence. Now the object of the precepts in the New Testament concerning private trespasses, is to prevent their becoming public offences; and that by healing them when only felt and known by the parties;—the person injured and he that commits the trespass. The directions given by the Saviour in the eighteenth chapter of Matthew, section ix. page 48, New Translation, belong exclusively to this class of trespasses. Thus, according to this law, if A injure B, either by word or deed addressed to him alone, B, who is injured, privately tells A the injury he has received from him; and if, after expostulating with him, A confesses his fault and professes repentance, or if he explain the matter to the satisfaction of B, the affair ends, because the parties are reconciled to each other. But if neither acknowledgement, explanation, confession, nor repentance can be elicited, and B still feels himself aggrieved, he calls upon his brethren, D, E, and F, and in their presence states his grievance. They also hear what A has to offer. After having the case fairly before them, they are prepared to advise, expostulate, explain, and judge righteously. Now if A hears them, is convinced by them, and can be induced to make reparation either by word or deed for the trespass inflicted, or if they can effect a reconciliation between the parties, the matter terminates, and is divulged no farther. But if A cannot or will not hear or be persuaded by D, E, and F, but despise their interposition, expostulation, or advice, B must acquaint the congregation with the fact that A has trespassed against him. Then *the congregation must inquire*, (how? By their Elders who are the constituted authorities of the Congregation.—Ed. A. A.) not into the nature of the trespass, but whether he have taken the proper steps. He answers in the affirmative, and calls upon D, E, and F, for the proof. On the testimony of D, E, and F, every word is established or confirmed. The congregation being satis-

fied with the standing of D, E, and F, and having heard their testimony, proceed to admonish, expostulate with, and entreat A to make reparation to his brother B. If he is then persuaded and B is reconciled to him, the matter terminates and both are retained; but if otherwise, and A will not hear nor regard, but despise the congregation, then he is to be excluded. *It does not appear that the original quarrel, misunderstanding, or trespass is to be told to the whole congregation, and they made to sit together in judgement upon it.* If this were so, there was no necessity for having any thing established upon the testimony of D, E, and F. Whereas the Saviour said that, *by the testimony of two or three witnesses, every thing may be ascertained or established.* Nothing would be ascertained or established if A and B were permitted now to disturb the congregation by a recital of the whole matter; for in this way, it is more likely to distract and injure the peace and harmony of the congregation, than to reconcile the parties. But if A complains of injustice in the case, then the congregation must appoint two or three others to hear and judge the matter; and upon their declaration to the congregation the matter terminates. But it does not appear, either from what the Lord enjoins in the passage before cited, or what Paul lays down in his first letter to the Corinthians, chapter vi. that the nature of the trespass is to be told. "When you have secular seats of judicature why do you make to sit on them those who are least esteemed in the church?" "Is there not among you a wise man, not even one who shall be able to decide between his brethren?"

The practice of telling all private scandals, trespasses and offences, to the whole congregation, is replete with mischief. It often alienates members of the church from each other, and brings feuds and animosities into the congregation, and it is very seldom that a promiscuous congregation of men, women and children, can decide so unanimously or so wisely upon such cases, as two or three either called upon by the parties or appointed by the congregation. This moreover appears to be the true import of all the laws upon this subject in the New Testament. On the 18th chapter of Matthew the only question which can arise of any importance, is, whether B is to tell the original trespass to the whole congregation, or whether he is to tell the fact that A has injured him, and will not reform or make reparation. I think the original and the English version authorize the latter, viz. that he is to tell the congregation that A had trespassed against him, and would not hear D, E, and F. This is the immediate antecedent to the command, "*Tell the congregation.*" But on this I would not lay so much stress, as upon the other regulations and laws found in the volume con-

cerning trespasses, and upon the necessary consequences arising from each method of procedure. Very often, indeed, the affair is of such a nature as ought not to be told, and could not be told in a public assembly of christians without violating some law or rule which the volume enjoins; and not unfrequently are whole congregations distracted by the injudicious, and, as we think, unscriptural practice, of telling the whole congregation a matter of which but few of them are able to form correct views. And such is the common weakness of the great majority of members of any community, that, *but few are able to judge profoundly* in cases requiring the exercise of much deliberation.—*Christian Baptist, p. 467.*

A. CAMPBELL.

ANECDOTE.

I once was old, but now am young.

"The venerable and reverend" Andrew Broaddus, lately addressed his 'dear people' in Caroline, to this effect,—*I have four flocks under my care, (what an egregious pluralist!) and I am growing old; they are too much for my strength: I feel, therefore, that I must give up two of them.* Of these Salem was one of the discarded. Alas! for Salem, the peaceful Salem! Her poor (he is reputed wealthy,) and lowly Shepherd, too old at length to carry her lambs in his arms, and gently to lead those that are with young! What a crisis in this flock's affairs! What a chance of prey for the prowling wolves! "*It's an ill wind*" says an old proverb, "*that blows nobody any good.*" The portentous prospects of the deserted sheep raised a breeze at Salem. The wind set in for Sparta(?) blowing with much spirit into the breeches' pocket of the aged craftsman. His feeble knees were strengthened, his dimmed ophthalmics brightened, and his tongue was braced with nervous speech. In short, he grasped his shepherd's crook with the vigor of youth, and forgetting all his infirmities of recent age, announced, that he yielded to the pressing solicitations of his flock, and would be found in their midst as he was wont to be!—In plain speech, the way to restore an old "divine" to youth, is to increase his pay. Query. Is not this venerable Spartan one of those, who "*exercise the overseer's office for the sake of sordid gain*"—who "*through covetousness, makes merchandize*" of the people counting "*gain to be godliness?*" Mr. Broaddus, we are told, is very ill at ease, lest it should be said, that the Salemites retained him by increasing his price. We will tell him how he may cure his conscience, and allay suspicion—now that he is young, let him take care of Salem for the same amount of lucre, as when he was old; we will credit his professions then: till that appear, "*credat Judeus Appella non Ego!*"

EDITOR.

From the London Millennial Harbinger.

Messrs. Reed and Matheson's visit to the American Churches.

If the reader will refer to vol. i. p. 86, of our 'Millennial Harbinger,' he will find mention made of two deputations, then recently appointed, one by the Congregational Union,

and the other by the Baptist Board, to cross the Atlantic, and ascertain the actual state of religion in the United States and Canada. All the deputies are now returned, having accomplished their mission, and the report from the first of the deputations is before the public in 2 vols. 8vo, price 24s.; the other from Messrs. Cox and Hoby, we understand is forthcoming. As it is probable that the size and price of these publications must prevent the greater part of the readers of the 'Harbinger' from obtaining access to them, and presuming that they will naturally wish to know what "the Doctors" have to say about Mr. Campbell and his friends, we shall gratify them by extracting into our pages such passages as refer to the subject—a work, as will be seen in the sequel, of no great labor. The following is the only paragraph in the volumes of Messrs. Reed and Matheson, which we can find, that has any immediate reference to the matter in hand.

"The population of Kentucky is seven hundred thousand. There are about one hundred Presbyterian congregations; about three hundred Methodist clergymen, including local preachers: about fifty Catholic priests; about twelve Episcopalians; a few Shakers; and some other sects which, in numbers, however, are very insignificant. Besides these, the Baptists are very numerous. They are spoken of as having the largest numbers of any in this state; but it is exceedingly difficult to ascertain their strength; and it is yet more so to determine on the number of their pastors; for the office of minister, elder and deacon, are made to run into each other so as to confound distinction. Their educated teachers are very few: their uneducated and self-constituted teachers are surprisingly numerous. In this disorganised state, *Mr. Campbell came amongst them with his new lights, and now nothing is heard amongst them but Campbellism, as it is called.* The people of this denomination, and especially the teachers, had made too much of their peculiarities as Baptists. Campbell came amongst them, and made everything of them, and has succeeded to an alarming extent. *He denounces every body; he unsettles everything, and settles nothing;* and there is great present distraction and scandal. But his ministrations, I believe, will be over-ruled for good. They are of the nature of fire: they will try and consume the hay, wood and stubble, and there was much to be consumed. The pious of the people will see their error and rectify it; and those of the denomination elsewhere, will perceive the importance of securing to them a well-trained ministry." Vol. i. pp. 195-6."

We have now furnished our readers with the sum total of all the information which the two Congregationalist Deputies have thought proper to communicate to their constituents, respecting a section of the Christian Church in the United States, which numbers A HUNDRED AND FIFTY THOUSAND brethren in its communion,* distributed in, from five hundred to eight hundred churches! A single page, from the pen of Dr. Andrew Reed, comprises all of their history which he

* See the 'Millennial Harbinger,' vol. i. p. 18.

thinks worth narrating, and in this way is light and information diffused, at the expense of the hard-earned contributions of the members of the congregations from which they received their deputation. Let the reader now revert to p. 96, of our former volume, and after perusing the following lines from the pen of the Editor, judge for himself how far our conjecture was well or ill-founded.

"Without laying claim to the spirit of prophecy, I venture to affirm, that whenever these delegates shall think proper to favor their brethren and the public with a faithful report of what has come under their cognizance, it will completely disappoint the expectation of their friends. Their prejudices and prepossessions have, and will blind their minds to the only thing that deserves the name of a revival of religion in America."

But some may possibly charge us with precipitance, and tell us, that the deficiency of the Congregational Deputies will be amply compensated by the details of "Campbellism," as it is termed, from the lips or pens of Messrs. Cox and Hoby. Well, we are content to wait the appearance of *their* report, and shall be glad to find that such is the case. In the meantime we cannot but think it rather ominous, that, in the fullest account which we have yet met with of the report of their proceedings given by the Baptist Deputies, to their friends at the Park street chapel, Southwark, and contained in the 'Christian Advocate,' the whole reference that is made to Mr. Campbell and his party, occupies just two lines *and no more!** The reader shall have them, for they are very choice:

"In the State of Kentucky there was some distraction in the churches in consequence of the introduction of 'Campbellism.'"

Such is Dr. Hoby's text—we now wait for the illustration, which we hope will be forthcoming in due time. We cannot, however, dismiss the present article, without offering a few words in the way of comment, on Dr. Andrew Reed's account of Mr. Campbell's sentiments and their effects among the Baptist churches in Kentucky. It is at once so fine and yet so foolish, that we beg the reader's marked attention to it.

"In this disorganized state, Mr. Campbell came amongst them with his new lights."

But what, now, were these "new lights" that Campbell brought among the people of Kentucky, and by which he is said to "have succeeded to an ALARMING extent." Why it was none other than the New Testament; the doctrine of

* My letter to Dr. Cox (see Apos. Adv. Vol. II. p. 32) has, no doubt, made Messrs. Cox and Hoby somewhat guarded on the subject of "Campbellism." It is a delicate affair for them to report on, if they testify according to truth.

Christ and his Apostles, which had hitherto, in a great measure, been, as regards its true sense, hid from the people, and he called their attention to that blessed book, as the only authorized rule of religion till Christ shall come again. These "living oracles" he explained to them; he freed them from the corrupt glosses of a hireling priesthood, and made his appeal to them for all he had to say regarding the way of salvation, the nature of the Redeemer's kingdom, its laws, institutions, and ordinances, the duties which his subjects owe him, and the obedience which he requires from all who call him LORD, or profess to be his disciples. In the true spirit of his Divine Master he fearlessly showed the vanity of men calling themselves Christians and yet taking up with this world as their portion—loving the praise of men more than the praise of God—and especially did he expose the folly of the teachers of Christ's religion in assuming the titles of Rabbi, or Doctor, or Reverend. In this way he "denounced every body, unsettled every thing" that was corrupt, and lighted a fire that has been successful in an "alarming" degree, in consuming the wood, hay, and stubble! and beyond all peradventure, had the lot of Andrew Reed been cast in one of the towns of Kentucky, instead of the British metropolis, he would have taken up the complaint of certain leaders of the people in times of yore, and loudly exclaimed, "thus saying, thou reproachest me also." But our limits will not allow of enlargement for the present month, and we take leave of the subject by submitting a problem to the consideration of our readers, and it is this:—How many DOCTOR Andrew Reeds would it require to make up one plain Alexander Campbell?—*Wm. Jones, Editor.*

NOTE.—Having received some numbers of the London Millennial Harbinger, we shall present our readers with extracts from time to time, as any thing of interest may appear in its pages. We expect a regular supply. Sir Richard Steele's Letter to Pope Clement XI. shall appear in our next.—*Ed. A. Adv.*

NOTICE.

We have been enabled, by the liberality of Bro. James A. Butler, of Alabama, to effect a reprint of the *first* volume of the Apostolic Advocate. We can, therefore, now supply said volume to any who may desire to possess our paper from the beginning.

☞ Receipts, and certain correspondents in our next.

Printed by J. C. WALKER, street leading to Mayo's Bridge, opposite the Auction Store of Messrs. Dunlop, Moncure & Co.

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FIRST PURE AND THEN PEACEABLE.—*James* iii. 17.

We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.—*1 John* iv. 16.

Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour.—*2 Peter* iii. 2.

The Chaplain of the University and Baptism for the Remission of Sins.

Charlottesville, Feb. 1836.

VERY DEAR BROTHER:—Mr. Ryland's long expected sermon against Baptism for Remission of Sins was preached on Sunday last to a large congregation. It was a labored *effort* on his part, though indeed, but weak in argument. Some are of opinion, that, unless answered, it will operate injuriously to the truth. The major part of his argument, or rather, sophistry, was brought to bear on the Greek particle *into*. This he translates "*into*," then paraphrases the disputed passage "*repent and be baptized into a confession of forgiveness, or into the doctrine of remission.*" He cited many instances where the preposition *eis* occurs; and among these, were several in which it happens in connexion with *baptism*, where of necessity it must be rendered "*into*;" e. g.—"*buried with Christ by baptism into his death*"—"baptized *into* Moses," &c. In relation to—"Except a man be born of water," &c. he affirms that in his opinion, it does not mean water; "though," says he, "my mind is not made up on this text." He denies that the Apostle has any allusion to water when he says, "we are saved by the *washing* of regeneration"—in a word, by quibbling and denying, he has done away every text relative to the design of Baptism. He makes it "*a mere bodily act.*" In his estimation "*faith*" is "*alone*" necessary to salvation. From the declaration of Paul, that he was not sent to baptize, he contends that baptism has no connexion with remission; he also concludes the same thing from the *alleged* fact, that the word baptize is not recorded as having been mentioned in any of Peter's sermons. He put up a pitiful lamentation over the consequence of our view of Baptism, saying, "what will become of all the good and pious who have not been baptized!"

Eis Vindicated—the Body of Sin; its death and burial—Birth of the New Man—“Mere Bodily Acts”—Salvations of the Apostacy—Exhortation to Clergymen.

DEAR BROTHER,—In making converts to the Religion of Jesus, and in removing the prejudices of the unenlightened, let it be your chief aim to establish your hearers in the demonstration of the spirit and power of God. This you may do, by reasoning with them out of the scriptures, which are the *written* (and at the present, alone contain the) demonstrations of the Holy Spirit, and the faithful record of God's Almighty power put forth in the days of former years, for the confirmation of the gospel; which has ever been, despite the traditions of University Chaplains, the power of God to the salvation of every one who believes it. If you preach thus, the faith of your converts will not “stand in the wisdom of men, but in the power of God.” As to the Chaplain, I fear, our friend is either very ignorant of the Christian Religion or dishonest. If he is not dishonest, and, if he says so, we will not dispute the point—he is ignorant; for no one who understands “the true doctrine,” as contained in the scriptures, could hold the situation he holds, with a safe, honest and good conscience. A man might just as well be Chaplain to the College of Cardinals, as Chaplain to an infidel University. Never did Apostle, Evangelist, Pastor or Teacher, hold such a degrading sinecure. But Baptist Clergymen can conscientiously do, what the humblest believer in primitive times would have scorned to do. If then, friend Ryland be honest, he must be very ignorant; hence, his “arguments” are mere “vain babblings,” and formidable only as they are calculated to mislead people as ignorant of the scriptures as himself. But if he deny that he is ignorant, which we are not so ready to concede as the possibility of his being honest,—and if he maintain, that he has all wisdom and knowledge in these matters,—how is it, that his practice and that of the Apostolics of the first century, are so egregiously at variance? Observing, then, this remarkable discrepancy between theories and practices, we cannot grant, that he is both scripturally intelligent and honest. Let him make his election, and according to his choice, so treat him.

But the people—the poor, unenlightened, misguided people—what is to become of them! For their sake, then, let us proceed to consider the subject matter of your letter somewhat more at large.—And, first, as to the Greek particle *eis*.

Concerning the Greek particles, McKnight (a Presbyterian Doctor) observes, “that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts (or particles) thereof, be properly expressed. In translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted.” Epistles, Essay iv. 75, page 37. Particles.

The following are among the “various significations” of the preposition *eis*; viz. *in, concerning, with, against, before, by, in order to, at, towards.* McKnight does not enumerate all its meanings here; the foregoing are given by him, p. 40, 41. You will observe that one signification given is, “*in order to.*” This he sustains by Rom. 1, 17, where *eis*

is construed with the accusative, as *eis tisin eis pistin, in order to faith.* There are two other significations which he gives elsewhere, namely, *for, and into,* in both of which examples it governs the acc.; as, Matt. xxvi. 28, *eis aphesin amartion eis aphesin amartion*, which King James' translators have rendered “for the remission of sins;” and, Rom. vi. 3. *eis christon eis christon into Christ.* You may fearlessly deny, and challenge the proof to the contrary—that *eis* ever, either in classical or New Testament Greek, signifies, “into a confession of forgiveness of” or “into the doctrine of.” No scholar would attempt to deny, that *eis* has “into” for one of its significations, but the Chaplain's meanings, as stated, are too *outré* for a serious refutation.

But, Query—how are we to determine which of the various significations of *eis* best suits the passage in which it may be found? Thomas H. Horne, a high authority in the orthodox world, says; the sense of words and phrases ought to be ascertained, from those texts, in which it is clear and undoubted from the connexion, or from the nature of the subject to which they are applied; and this should determine their signification, in places where there are no circumstances, by which it can be ascertained with certainty. *The clear meaning of a phrase, in any part of the scriptures, has great authority for determining its sense in any other part where its signification is doubtful.* Vol. 2, p. 503.

Will friend Ryland condescend in the fulness of his knowledge to adduce a single scripture phrase in which *eis* occurs in the original, where the clear meaning of the preposition is “into the confession of the forgiveness of?”—But we can adduce two passages in which the clear meaning of *eis* is “for,” and “in order to;” either of which will sustain, Acts 2, 38, in its simple, original, apostolic and unsophisticated meaning, namely, *baptism (not immersion,) for the remission of sins.* Turn then to Matt. xxvi. 28, where it reads—“this is my blood of the New Testament, which is shed for many, for (eis) the remission of sins.” Here are two places then in which the same phrase occurs—the one, indeed, admitted without dispute as quite correct; the other, rejected and tortured into every shape and meaning, foreign to that which the context and grammar impose upon it! And all this for the obvious reason, that the true meaning of the phrase in Acts 2, 38, goes to overturn all the false gospels of the Apostacy; so true is it, that men will at any time rather murder the Son of God, and destroy the truth from the earth, than acknowledge their errors by giving up their opinions.

Mr. Horne, after Adam Clarke, renders the phrase *eis aphesin* in Matthew, thus, *for the taking away of sins.* On this passage, he cites the following literal translation and paraphrase, which, he says, does not exceed its meaning:—“For this is that blood of mine which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb; that blood of the sacrifice, slain for the ratification of the new covenant; the blood ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins,” p. 508, vol. 2. Now this translation, being acknowledged as orthodox in Matthew, as the clear and obvious meaning of *eis aphesin amartion eis aphesin amartion*, let us see how it will read in the disputed passage—“repent and be baptized every one of you, in the name of Jesus Christ, for the taking away of sins,” i. e. of the sins of every one or each of you. This is very clear indeed. But let us render the passage in Matthew by the Chaplain's translation of *eis*—“this is my blood, the blood of the new institution, shed for many, into a confession of the forgiveness of sins, or into

the doctrine of remission of sins!! Why, how is this? Friend Ryland and his prompters say, that *eis aphasin amartioon* in the Acts, should read in connexion, "*be baptized into a confession of the forgiveness of sins*"—yet the rule will only work one way! What shall we say of such criticisms? Why, that its all fudge.

Doctor McKnight gives "*in order to*" as one of the "various significations" of *eis*; and, as we have said, cites Rom. i. 17, in which text, its meaning is clear and established. If we substituted it in the place of "*for*" in the Acts, it will make good sense, as well as in the passage in Matthew. "Be baptized in order to remission of sins"—"this is my blood, shed for many, in order to remission of sins"—"in order to faith." Here the rule works well; the rendering does no violence to any of these phrases. So much then for the grammatical signification of *eis*, let us now turn to its bearing upon the doctrine taught in these passages.

Seeing that *eis aphasin amartioon* occurs both in Matthew and in the Acts, how are we to determine its doctrinal import in the two texts? I reply from the scripture teaching of the Holy Spirit concerning the blood and the water. The Spirit teaches that "without the shedding of blood, there is no remission." The answer to the question then—how is the remission of sins to be PROCURED for the race of mankind—is, by the shedding of the blood of Jesus; when, therefore, Jesus said, "this is my blood shed for many, for the remission of sins"—the Holy Spirit teaches that it was shed in order to procure the remission of sins generally, or for the many of the race of man. Well, then, as he teaches but one general procuring cause of remission, it is plain, that, in the disputed passage, *eis aphasin amartioon* in connexion with water, and allied, as it is, with an individual injunction, "*be each of you*"—must have a restricted meaning. In this particular restricted, or individual sense, then, baptism, or, the combined application of blood and water to the case of a believer, is the procuring cause of remission of sins to such a person submitting to be baptized into Christ. And this accords with what the Holy Spirit teaches in connexion with water—"Every one, or he that believes and is baptized shall be saved, i. e. from his sins. 'And you shall call his name Jesus,' said Gabriel, 'for he shall save his people from their sins'—how will he save them? In the way, or by the means, he commanded his Apostles to set forth in the proclamation which they were to make 'to every creature.'" Now, mark this, I pray you, that in whatever PHRASEOLOGY the Apostles announced FORGIVENESS OF SINS, it was always in SUBSTANCE the same as contained in the COMMISSION, as it is called. The procuring cause of remission is first, GENERAL; secondly, PARTICULAR. The general procuring cause of remission is the blood of Jesus, shed for many;—the particular procuring cause is the immersion in water of the individual who believes in the general procuring cause—thus, remission of sins is procured to him, not by his own merit, nor by works of righteousness, but by the means appointed of God, for the application or communication of the sin-remitting blood of Jesus to the hearts or conscience of individuals. These means bring the benefits derivable from the sacrificial blood to every man's door; so that if he wish to procure, obtain, or enjoy the pardon of his sins, he has nothing else to do but to believe in Jesus as the propitiation for sin AND to be immersed on the good confession. If he would obtain eternal life, he must live obediently the rest of his days. You will observe then, that the blood of Jesus is efficacious enough to impart remission to the whole world, if the whole world choose to accept the terms; but that none of the many, for whom it was shed, can possibly derive any benefit from the blood, unless

they will consent to use the means God has appointed—these means, it cannot be repeated too often, are belief AND baptism. But, alas! who now believes the report? The Chaplain's lamentation over his unbaptized, "good and pious," will weigh more with the unthinking multitude than a thousand arguments sustained by the teaching of the Holy Spirit in the word.

The Chaplain, like all his orthodox contemporaries, is *biased* against unmixt truth by the implicit obedience he yields to the dogmas of his sect. Hence, he neither can nor dare explain the scriptures, except in accordance with the dark and ambiguous traditions of the section of the Apostacy to which he belongs. "Truth," says Mr. Locke, "is all simple, all pure, will bear no mixture of any thing else with it." To think of every thing just as it is in itself, is the proper business of the understanding. Nobody will be at such open defiance with common sense, as to profess that we should not endeavor to know, and think of things as they are in themselves, and yet there is nothing more frequent than to do the contrary; and men are apt to excuse themselves, and think they have reason to do so, if they have but a pretence that it is for God, or a good cause; that is, in effect, for themselves, their own persuasion or party: for to these in their turns the several sects of men, especially in matters of religion, entitle God and a good cause. "We should keep," continues he, "a perfect indifferency for all opinions, not wish any of them true, or try to make them appear so; but being indifferent, receive and embrace them according as evidence, and that alone gives the attestation of truth. They that do not keep up this indifferency in themselves for all BUT truth, not supposed, but evidenced in themselves, put colored spectacles before their eyes, and look on things through false glasses, and then think themselves excused." Now the Chaplain peers through the false medium of orthodox divinity at the doctrine of Christ, just as if he could interpret it by the lying doctrine of Antichrist! Antichristian Rabbies have agreed to teach that a man is pardoned before he obeys in a single item, that is, before he is baptized; now seeing that salvation from sins in the COMMISSION and remission of sins, in Acts ii. 38, is put after baptism; they have no way of saving their traditions from perdition, but by rendering the passages in conformity with what they have agreed to teach. Hence, they say, a man is not baptized in order to, or for, remission or pardon of sins, but into a confession that his sins have been remitted; in other words, into the confession of a lie against the Holy Spirit. With this their view before us, it is obvious, that their converts are built on the foundation of Rabbies and Chaplains, antichrist himself being the chief corner stone, instead of the "foundation of the Apostles and Prophets, Jesus himself the Christ being the chief corner stone." Thus it is, that Rabbi Ryland and his brethren, prove themselves "wolves in sheep's clothing;" for they profess to sustain the lamb-like character of "Apostles and ministers of Christ," while they devour the flock, fleece and all, (by cozening them out of their money and eternal life, selling that for wholesome bread, which is nothing but hard and mouldy crusts,) with the rapacity of hungry and ravening wolves. And we "reformers" are so wonderfully charitable, that, though we acknowledge they are perverting the gospel of Christ and making merchandize of it, we can fellowship them as "brethren," and are quite ready to admit that the converts to their false gospels are on the right foundation and disciples in Christ—if this be so, then indeed, is truth a lie, and a lie truth!!! Such a fellowship is a brotherhood of iniquity—and if "reformers" be indeed their "brethren," they are all brothers in Antichrist. Let us reflect on this.

If the Pharisees will have *eis* to mean *into* in the disputed passage, their cause would gain no strength from the concession. Let us see—repent and be baptized *into* remission of sins. Query, if the 3,000 were in a state of remission as soon as they believed, what Peter said concerning Jesus, what sense was there in Peter commanding them to be baptized *into* remission? Divines say their sins were already remitted, surely they will not be so doltish as to deny that they were in a state of remission when their sins were remitted; and therefore, in the very doctrine too; for they believed it! But if they were to be baptized *into* remission, then the remission was consequent and not antecedent to baptism; and every one who refused to be baptized, although he believed all that Peter said, derived no benefit from his belief. One passage referred to in Romans, sustains this doctrine. “*We,*” Christians, “have been buried together with him by baptism *into* his death,” Macknight. Well, what did Christ Jesus die for? “He died for sin once.” To be buried or planted then, in the likeness of his death, is to be buried or planted in some medium on account of our sins. About the medium there is no dispute, except with Quakers, who reject water from all connexion with the religion of Christ in these days. Well, then, as Christ died for sin, we die to sin, when we believe the word of the truth of the gospel concerning a crucified Christ. Here then, the body of sin is killed, put to death by the sharp two-edged sword of truth; but the dead and loathsome carcase still cleaves to us, in all its leprous and putrifying deformity—the question now arises, how is it to be got rid of? He who inflicted the mortal wound upon it, has provided means by which it may be put out of sight. The Body of Sin is to be put into a watery grave. *Sin* brought Jesus *into* the tomb of Joseph, and *sin* brings the Body of Sin into the grave of water. But sin did not bring Jesus forth from the tomb; it was *his own righteousness* in the eye of his Father, by whose spirit or power he was raised from the dead. Had he himself been a sinner, he would have gone to corruption. When he arose to a new and never ending life, he was healed of the sin-leprosy which caused his death. Well, we have seen, that this same disease, *the sin leprosy*—carries us into the watery grave; from which we rise again, as morally sound, and whole, as the flesh of the seven-times-dipped Naaman of Syria. We leave the body of sin dead, buried, planted, drowned in the flood. Now the reason that the body of sin is first crucified or put to death, and then buried, is, says Paul, “that it might be rendered inactive, in order that we may not any longer as slaves serve sin.” Belief in the resurrection of Jesus brings us forth from our grave; for if we believe not this, then, says Paul, “your faith is vain, ye are yet in your sins”—if a man does not believe this fact, though Jesus be actually raised, *in relation to that man*, he is not raised, and therefore, he derives no benefit from the event. “Jesus was delivered,” or put to death “for our offences, and raised again for our justification,” remission, righteousness, pardon, salvation or release from sin. Hence, although one man may immerse in water, and raise from it again another who is ignorant, and therefore, does not know these things, that person is indeed buried and raised again, but he comes out of the water as he went in, with the loathsome body of sin cleaving with the tenacity of a leprosy to him. Such a person has not been buried and raised with Christ. McKnight observes on this passage—“Christ’s baptism was not the baptism of repentance; for he never committed any sin, but he submitted to be baptized, i. e. to be buried under the water by John, and to be raised out of it again as an emblem of his future death and resurrection. In like manner the baptism of believers is

emblematical of their own death, burial and resurrection.” I would add, on account of sins, and to a new life; for so Paul teaches—see note on p. 85. This is a remarkable admission for a baby sprinkler!

Now, we freely admit, that the Old Man or Body of Sin, is slain, crucified, or put to death, by the belief of the truth; for no one would become dead to sin, unless he were *convinced* of its exceeding sinfulness in the sight of God, and the awful consequences to himself, if he persist therein. Nor is there any means of convincing him of sin, except by the testimony, the *written* testimony of the Holy Spirit contained in the sacred writings. The same testimony *spoken* convinced the primitive believers; the only difference between our case and theirs is, that the evidence saluted their eyes and ears, *primarily*; it salutes ours *secondarily*; they saw the miracles and heard the words of the Holy Spirit from the lips of inspired men; *we* see when we read, and hear when it is read, the written report of the same things. But, though we admit, that the sword of the Spirit slays the body of sin, we deny that the sword of the Spirit buries the body of sin in any other medium than *water*. It has opened a grave for the body of sin which is not buried, until covered with the *baptismal* or Christo-sanguineous water. He that is only convinced of sin; and proceeds no further, upon his body of sin a wound only has been inflicted which may never prove mortal so as to destroy the body of sin, though it may destroy himself “with an everlasting destruction from the presence of the Lord.” For a man to be “freed from sin” and so justified, the body of sin must be crucified and buried. So soon, then, as the true believer rises from the water, he emerges thence *into the state of remission*, if the Rabbis will have *eis* so rendered. He is *baptized*, if they will, *into remission*, which, I imagine, amounts to the same thing as being *baptized for remission*. The first breath he draws, after he rises from the watery grave, is the inspiration of a new born babe in Christ, the last breath he respired before his burial in the water was the respiration of a sinner; the dividing line, therefore, between the body of sin and death, or the Old Man, called also *the body of the sins of the flesh*—and the body of Christ or the New Man is *the act of burial* to the one and of *birth* to the other; AND THAT ACT IS BAPTISM.

Now, if this be so, what a hideous, what a deformed, loathsome and leprous picture, must the motley congregations of the age present to the eyes of him to whom things visible and invisible are apparent! We see churches with the eye of sense, and below the surface we cannot penetrate, except by the light of Scripture, which enables us also to see their putrid moral condition by comparing their practices with the Word. If then we can discern their gangrenousness, what shall be said of their appearance in the sight of God? The Chaplain’s “good and pious” unbaptized people, who look so pure and beautiful in the sight of his staphylo-matous ophthalmics are precisely in the sight of the Omniscient, what the Scriptures represent them—their bodies of sin are wounded, but they carry them about with them, and down to the grave uncrucified and unburied. The leprosy of sin cleaves inveterately to them; hence they are fit only to be ejected from the congregation of the pure and holy. They are unclean, unclean, and fit only for the fellowship of unclean Chaplains and their order.—To be “born of water and the spirit” is precisely the same thing as to “believe and be baptized.”—“the washing (or bath, *λουτρον*) of regeneration and the renewing of the Holy Spirit,” also signify the same thing.—The commission is the constitutional interpreter of all these passages. For “the heart to be sprinkled from an evil conscience and the body washed with pure water,” is to *believe* in the

blood of sprinkling, and to be baptized in the waters of purification made purifying, by being used in connexion with faith in the blood of Jesus. Will the Chaplain say, that a man who truly believes and is baptized, is not regenerated? I mean regenerated in the scripture sense. A man may be regenerated in a sectarian sense before baptism or belief either. Dr. McKnight's note, on 1 Cor. 1. 17, (hath not sent me to baptize,) is this—"the Apostles being endued with the highest degree of inspiration and miraculous powers, had the office of preaching committed to them rather than that of baptizing, because they were best qualified for converting (convincing) the world, and had not time to give the converted (convinced) either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the word," p. 144. The Apostles, then ordered the believers to be baptized, and some of their companions performed it. Remember the commission, *belief and baptism* for salvation or pardon. Dr. McKnight and the Chaplain are at issue here. Suppose Peter did not mention baptism in his discourse, what does that prove? Why, that he never dreamed of calling on the people to be baptized until he had convinced them. But did he never mention it in his interviews with the people? Yea, verily; for those who received the word, or instructions, with readiness, were baptized—Acts 2. 42. The household of Cornelius again, he commanded all who heard the word to be baptized; and in one of his Epistles, says, that baptism saves us as the deluge did Noah! Peter 3, 21.—After this, the Chaplain had better put his head under a bushel and cease to oppose the gospel.—Conviction is not conversion; but conviction and conversion are tantamount to *belief and baptism*. Never forget the commission which is the Constitution or Magna Charta of the little Monarchy of Jesus—small at present, but destined when he comes again to fill the whole earth.

If the immersion of a believer in human tradition be baptism, then indeed, I agree with the Chaplain, that "baptism is a mere bodily act;" nay, I will go further, and contend with him, that baptism, so defined, has nothing at all to do with remission of sins; unless, indeed, it can be shown, that without human tradition there is no remission: then, truly, I should be compelled to differ from him, solely on account of the grammatical construction of the passages in which baptism occurs. But, seeing, that to be baptized, requires both belief and immersion—belief, not in human tradition, but in the blood of Jesus, which was shed for the remission of sins,—I cannot but smile at his simplicity in echoing Mr. Broadus' sentiment, (I believe,) that baptism is a mere bodily act. Baptism is a compound action; both *bodily* and *mental*. The immersion of a dead body, would be a mere bodily act; and so would the immersion of one, whose "*Body of the Sins of the Flesh*" had not been slain or crucified by the two-edged-sword of the spirit—the Word of God. But if that Body were crucified by the belief of the truth, as it is in, or concerning Jesus, and, in obedience to his command, it were buried in the watery grave of sin,—in this case, we deny that baptism is a mere bodily act—it is *bodily* indeed, in relation to the body, with which body Paul exhorts us to "*glorify God*"—and it is *mental*, in relation to the mind, with which we believe. The Apostolic proclamation—"He that shall believe and be baptized shall be saved"—is addressed to the minds and bodies of men; so that, by obeying it, they may with their "whole person, the spirit, and the soul, and the body," fulfil the will of God in the spirit and letter of his law.

As to that doctrine of Antichrist, *salvation by faith alone*, little need

be said concerning it. In the Apostacy there are *three* salvations; e. g. 1. *Salvation without either faith or baptism*;—2. *Salvation by faith alone*; and, 3. *Salvation by water alone*!!! If the Holy Spirit means what he says in the scripture, these salvations are nothing less than emanations from the Father of Lies; mere fables, or rather cheats, by which to deceive the ignorant, unwary and thoughtless multitude. It is sufficient on this topic to quote the words of an Apostle—"what is the advantage; if any one say he have faith, but have not works? Can faith save him? Faith, if it have not works, is dead, being alone. By works Abraham's faith was perfected. By works a man is justified, and not by faith only." James ii. 14, 26.

Let not friend "*Onoma*" Ryland be offended at these remarks. They are dictated in sorrow for his opposition to The Truth. His oppugnation, however, is as fruitless as it is feeble. Simple, unmixed truth is omnipotent. He had better, therefore, take the advice of the Jewish Senator, and cease to oppose; lest haply he be found fighting against God. We would say to our misguided friend and others, resign your antichristian office, renounce the clerical order, apply yourself to the practice of some honest trade or profession for necessary uses, (Pet. 3, 14.) commence the study of the scriptures with an indifference to every thing *but* truth, be baptized with something more efficacious than a mere outward bodily act, imitate the faith, the obedience, the disinterested devotion, the self-denial, the courage, the Christian honesty and noble-mindedness of the Apostles, contend earnestly for the faith they delivered to the holy ones, and persevere in well doing, the rest of your days—so shall you lay hold of eternal life, and obtain "a crown of righteousness, which the Lord, the righteous judge, will deliver to you at that day; and not to you only, but also to all them who love his appearing." 2 Tim. 4, 8.—That this may be our lot, is the ardent hope of your brother in the faith.

THE EDITOR.

Brother Campbell's Ultimatum or The "Stripling" and the Giant.

We should keep a perfect indifference for all opinions, not wish any of them true, or try to make them appear so; but being indifferent, receive and embrace them according to evidence, and that alone gives the attestation of truth.—*Locke*.

The sentiment contained in this citation, though difficult, I studiously endeavor to adhere to. There is no article of belief, no peculiarity of view, nor a single item of opinion I hold as true or related to truth, that I wish to be so, or would make to appear, contrary to the attestation of evidence. As to what the world or the church believes, or who it is that pleads their cause, I am superlatively indifferent; if that belief or that cause relate to the meaning of THE WORD OF TRUTH. Truth is too uncompromising and majestic to bend to the ignoble conceptions or opinions of man. She reduces every thing to her own standard; she is the illuminatrix of our race; and she floods men's minds with most light, when they approximate most nearly to her fountain of living waters. If then, one stand up a head and shoulders above the people, and wield with the strength of a giant, a spear like a weaver's beam; though he challenge the world with a voice of seven thunders, and strike terror into his opponents by repeated defeats, past, present, and prospective—the searcher after truth, though as impotent as "a stripling," should believe nothing because of the *renown* of its champion, nor reject any thing

because of the *namelessness* of its advocate, but give his unbiassed judgement, for or against, according to the scripture evidence in the case.

By this time, many of our readers will have perused Brother Campbell's last against the *practice* of re-immersion. I need not reiterate my feelings of attachment to our beloved brother; they are expressed in black and white, on the pages of the Harbinger. They are unaltered, and I trust unalterable. Some imagine there is a coolness between us—and why?—Because we differ in opinion as to the *expediency* of carrying out into practice an affair upon which we are both agreed in theory! How foolish! What! cannot two brethren differ, and oppose one another on a question of conceived importance to men, without a mutual alienation of feeling? If others cannot, I can; and I am persuaded Brother Campbell can do so too. Without flattering Brother Campbell, and I believe I have hitherto proved myself to be no flatterer,—I have no hesitation in saying, that there is no man in this country, to whom the citizens of these United States owe a greater debt of gratitude, than to Alexander Campbell. I will not degrade him by putting him on a level with the political demigods of the land, whom the devotion of the men of past and present times has apotheosized; no, he is a Christian—a title, more dignified than that of Seraph; and therefore, on him who sustains it as a “genuine son,” it confers transcendantly more honor, glory and renown, than any of the “blushing honors” of an apostate world. The meanest of Heaven's citizen-kings is more truly noble than the monarch of the mightiest realm. To say, then, that Brother Campbell is not the meanest, is to do him more real honor, than to style him the most learned, sagacious, and intelligent of the worldly wise.

But, should a high estimation of a Christian Brother's excellent learning, *logical* attainments, biblical knowledge, depth of judgement, and terrific controversial powers, throw his brethren into a panic, and paralyse their exertions in searching for the truth, and in urging it upon the attention of others; lest by doing so, they should happen to differ or plead for things deemed *inexpedient* or erroneous in the opinion of said brother? If this position were to be established among any people, it would amount to the same thing as having a human creed; not, indeed, on the leaves of a book, but in a living head. Now, I know, Bro. C. discountenances every thing like this; but I also know the tendency there is in Mother Carey's chickens, to follow in the wake of a great ship.* Let our readers then, I mean of the Harbinger and Advocate, in forming a judgement upon the question at issue, forget that such persons exist as A. Campbell and J. Thomas, and attend to *what is said*, and leave us and our “*members*” to shift for ourselves.

The article before me consists of seven pages and a half of desultory remarks upon *me* and some matters quite *secondary* to the main point at issue. As far as they relate to me, they are sarcastic. Of this I don't complain; I take it all in good part: Our readers will remember, however, that there is no *argument* in this. I may be very illogical, playful upon words, sport with language, a young convert, a stripling in the kingdom, ardent, sanguine, &c.—but, with all this, the question remains untouched

* Those who have been at sea will understand this allusion. The birds are a small fowl which hover in the stern draught or wake of vessels. The sailors call them “Mother Carey's Chickens.” They do not follow the track of a barge, pinnace, or *mall* boat. They hold the same relation to ships, as dogs do to their masters' tables, or the people to their leaders.

as to the *necessity* of the members of the “BAPTIST APOSTACY” being cleansed by a bath of water in connexion with the word on their coming out of that district of Babylon. As to the *tout ensemble* of the article aforesaid, I am authorized by brethren within the range of my acquaintance, who have not been re-immersed, to observe, that it is unsatisfactory; because calculated rather to divert the reader's attention from the point than to convince the judgement. It is as dust to the eyes; it may blind, but it cannot enlighten. For my own part, I see below the surface a something which the writer contemplates with much alarm. What the apparition may be, our brother, who deems the agitation of the subject “*inexpedient*” *at this time*, best knows. But the same premises not being before my mind that are before his, he must excuse me, if I follow my darkness visible, rather than his latent light.

I would make some very brief remarks on a few particulars in this article. I do not inform my readers that those re-immersed by me and others “were unbelievers until about the time of their re-immersion.” At the time of their first immersion, their faith, or rather *assent*, outstripped their evidence; and, if they assented to the proposition, “I believe in Christ,” they knew not *why*. At that time, they assented to the “doctrine of men,” which had transmuted *the* gospel into “another gospel;” like to which, they have since discovered, none is to be found in the scriptures of truth;—that into a Christ and on an assent to a gospel, they had been immersed; but having subsequently had their minds directed to the true Christ, and to the one only true gospel as announced by the Apostles, by Brother Campbell (and may his memory be ever held in grateful remembrance for this same thing,) they determined (and who would not,) to embrace it, as far as they could. They accordingly came out of the “Baptist Apostacy,” but with “the Body of the Sins of the Flesh” adherent to them. Their consciences became uneasy as to their first immersion; but a few comforting remarks in the Harbinger tranquillized their fears, until the Advocate aroused them from their slumber, and induced them to bury “the Old Man” in the watery grave of sin. This is a brief history of their journey from Babylon to Jerusalem, and of their putting off Antichrist, that they might put on Jesus as the Messiah. Notwithstanding all that has been said against it, they stand unshaken, and rejoicing in the hope of immortality, to which they expect to attain by walking worthily hereafter.

I admit, that “Messiah has had a kingdom in the world,” through all centuries since his ascension; but I am far from admitting, that sprinkled “Protestants” are citizens thereof. Our brother is quite welcome to all the charity he claims growing out of my destitution of that commodity of religious merchandize. It is asked, if the agitation of this question is for the purpose of rendering “our cause as unpopular as possible, by making it appear to be all about *water!*”—This is not quite ingenuous. Surely, there can be no mistake as to what we are contending about! The question should have been worded, by making it appear to be all about *faith?* It is against the value of water we plead, unless that water be used in connexion with *faith in the blood of Jesus*, i. e. a belief of the testimony of the Holy Spirit concerning the shedding of the blood of Jesus for the remission of sins. As to the popularity of our cause, I believe, if it becomes so now, it will be at the sacrifice of purity and truth; for these divine gems are now of little value in the religious world. It has always been the fate of the religion of Jesus to decline in efficiency as its name became popular. That it will be popular in a few years, there is no doubt. It will not be by our efforts though. Physical

displays of Jehovah's omnipotence by overturning the kingdoms and ushering in Messiah, called the making bare his arm, the prophets shew will be the efficient cause of its ascendancy. The work before us is plainly set forth in Rev. xix., it is, **THE PREPARATION OF THE CHURCH TO RECEIVE HER RETURNING LORD.** This is too much neglected for the business of proselyting. And if our dear brother feels called to the work of converting the world at this late period of "the times of the Gentiles," he will allow me to use his words and say, that I feel "called to the work" of contributing my humble efforts to the conversion of those who pretend to have been "converted," and of building up the faithful in their most holy faith. We should depend more upon the body for the increase of itself. If a church of one hundred adults were well grounded in the faith, and were to demean themselves as becometh saints, they could not fail in ten years to triple their numbers; but while the labors of the brethren are expended on the world, the members are in full retreat to the chambers of night.

The truth, if known, digested and believed, will produce *feeling*; and that feeling will be chastened by its influence, and duly developed in acts of prescribed devotion to God the Father and our Lord Jesus Christ; and of beneficence to our neighbor, be he alien or citizen of the kingdom. I am as much for feeling, in its proper place, as our feeling brother; though, perhaps, I may not be so fortunate or exuberant in its expression as he. But, lest I show too much feeling in relation to these feeling insinuations, I will pass on.

As to Messrs. Harvey and Newton, and the Priest of Moloch or Saturn, who is represented as having devoured his children as soon as born; I have this to say, without hesitation, that the *principle* upon which the observation is based, I believe to be true. I do not compare the *morality* of such men to the murderous priests of Moloch; although I might take up the excuse made for Messrs. H. & N. and say, that these priests, as they of the second daughter of Rome—the Church of England—acted according to their knowledge, or rather the want of it. If the priests of Moloch were aliens to Israel under the law, so are Messrs. Harvey and Newton to the Israel under the gospel: the one, therefore, has no more right to administer under the gospel, than the other had under the law. It will not do to introduce "feeling" here; they were *episcopally* moral and excellent men; they have left many pleasing and well written volumes of human tradition; but the citizenship of heaven is neither a matter of extraneous feeling, sincere errorism, nor of godly-book-making. By their "presence," then, I am by no means "abashed." This may not please "professors," but inasmuch as I was requested to say something on the administrators of ordinances, as we had some immersed professors of Methodism communing with us, and taking the law as the *shadow* of the gospel *substance*, and knowing there could be no shade where there was no reality—I illustrated the *principle* aforesaid, by the relations of ancient aliens to the House of God. The inference, I believed, was contained in the premises, and therefore, I feared not to affirm it. The notes of exclamation of our charitable brother have not convinced me to the contrary.

Paul says, "if we, or a messenger from heaven, declare a gospel to you, different from what we have declared to you, let him be accursed." I will show, from our good brother's own writings, that the popular preachers declare "another gospel." "The popular preachers," saith he, "preach another gospel and another baptism. Theirs is the gospel of the Holy Spirit and the baptism of the Holy Spirit. Theirs is a specu-

lative gospel about spiritual operations—cold and INOPERATIVE." Ster. Ed. Chr. Bapt. p. 656, col. 2, l. 25, from above. The popular preachers, then, do not preach the same gospel as Paul declared. If, then, Paul pronounces an angel accursed should he commit such a crime, is it not "in accordance with logic" to say, that his anathema applies to the popular preachers, and that they are "accursed" by him? Let the reader judge. Is not every other gospel extant since the apostles' days from beneath? The true gospel is from above; and between them there is no more fellowship, than between Christ and Belial. If the gospel of Christ, then, be heavenly, all counterfeits must be "diabolical." A diabolical or other gospel must have accursed preachers; we don't question their sincerity, but sincerity will not convert a preacher of "another gospel" into a preacher of the true: they appear like "angels of light," and doubtless they and their friends think they are so; but the scripture reveals them in their true character, as "the transformed ministers of Satan."

I would ask, *is an immersed Atheist baptized?*—If he is baptized then, he is "in Christ," i. e. a Christian. Who will venture to affirm this? Then baptism is something *more* than immersion, or immersion is something *less* than baptism. What is wanting then to the baptism of such a person? A belief in the being of a God? Something more than this. A belief in a Messiah? Something more than this. A belief that the shedding of blood is necessary to remission? Something more than this. A declaration that he "believes in Jesus?" We say, something more than this; for a man may declare this, and know nothing at all about him; or he may affirm, that he was indeed the Christ that was to come, *the Son of God*, in a certain sense, but nothing more, in reality, than the son of Joseph and Mary. Now, as this is contrary to scripture evidence, it is clear, that in whatever Jesus he believes, it is not the Jesus whose witnesses were the Apostles. What then is wanting in the case? We reply, a full assurance of faith, that Jesus the Nazarene is the Christ, the Son of God, the Living One; that he died for (his blood being shed for the remission of) our sins, *according to the scriptures*; that he was buried, and that he rose again the third day, *according to the scriptures*. And this assurance must precede and not follow immersion to make it baptism. A man, I conceive, may believe that Jesus is the Son of God, *in the scripture sense*, and that he rose from the dead, and upon this belief be immersed, and yet not be baptized. For, if there be "*no remission without the shedding of blood*," and seeing that so much stress is laid upon his blood by Jesus himself and his Apostles, it is clear, that there is one thing lacking yet, *if a belief in the sin-remitting efficacy of the blood of Jesus be wanting*. Well, then, belief in this is absolutely necessary to constitute an immersed person, a baptized one; who has had his heart or moral faculties, sprinkled from an evil conscience by "the blood of sprinkling."

"Is baptism" says our brother, "both faith and immersion?" I have shown, that a person may believe and be immersed, and yet not baptized. This may appear paradoxical; but we will explain. It is not belief in certain *general* facts or truths; to which Jesus referred, when he said, "he that believes and is baptized shall be saved" or have the remission of his sins. *Believes WHAT for salvation or the remission of his sins?*—is the question that grows out of this gracious proclamation of good news. I answer, with deference to age and wisdom, in the paraphrase of the text—*He that believes in my blood, the blood of the New Institution, shed for many, for the remission of sins, shall be saved or pardoned—how? By what means?*—BY BEING BAPTIZED FOR THE REMISSION OF SINS. It was

"the gospel," they were to announce to every creature; and the proclamation of remission of sins by the sin-remitting-blood of Jesus, was the gospel the apostles proclaimed—not omitting to show *how* "every creature might obtain the benefits derivable therefrom. We cannot fail, then, to discover, the appropriateness of the language in which the CONSTITUTION OF THE KINGDOM is conceived. 'He that believes and is immersed,' would have been vague; inasmuch as the word *immersed*, wants power to indicate the thing to be believed; but the word *baptized*, inasmuch as John associates *water, blood and spirit*, as the three witnesses on earth, indicates both blood and water and the testimony relating thereto, as combined in the "water of purification" or sin-remitting institution of the kingdom. We repeat, that the word baptize in the commission, points to the blood of Jesus as the subject matter of faith for salvation or the remission of sins.

Consider the importance of the blood in the economy of redemption. Hear what Jesus says—"unless you eat the flesh of the son of man, and drink his blood, you have not life in you. He that eats my flesh and drinks my blood, has eternal life; and I will raise him up at the last day," Jno. vi. 53.—"For it pleased the Father, by him to reconcile all things to himself, having made peace by the blood of his cross," Col. 1, 20.—"If the blood of bulls, &c. sanctified to the cleansing of the flesh, how much more shall the blood of Christ cleanse your conscience from dead works," Heb. ix. 14.—"Having free access to the Most Holy Place by the blood of Jesus," Heb. x. 19.—His blood is called, "the blood of sprinkling that speaks better things than the blood of Abel," ch. xii. 24.—"Elect," says Peter, "by the blood of sprinkling of Jesus Christ."—"The blood of Jesus Christ cleanses us from all sin," 1 Jno. 17.—"To Jesus, who has loved us, and washed us from our sins in his blood, and has made us kings and priests unto God, be glory, &c., Rev. 1, 6.—"Thou wast slain" sang the Symbolic Host of the saved, and hast redeemed us to God by thy blood out of every nation," Ch. v. 9. Thus the unlearned Galileans sustain me by their doctrine in my philological sportiveness, &c. that the "learned" Robinson favors me, may be seen by referring to an extract from his Hist. of Baptism, where he says, that immersion is but half the meaning of baptism. See Adv. p. 140, No. 6, Vol. 2. Well, then, in the most courteous terms I would affirm, that upon the foregoing premises—"He that believes and is baptized" is *not* "bad divinity," if the sum and substance of that divinity be the scriptures of truth alone.

I must notice a *sophism* even in the reasoning of our logical brother. He quotes from the Advocate thus, "if unbaptized persons can go to heaven, what is the use of baptism?" In his remarks upon it, there are four notes of astonishment. He endeavors to show that the inquiry would in its operation go to abolish the Lord's supper as useless, because we may be saved without having once eaten thereof. Now, I am tempted to put a note of astonishment after this, but "I forbear." Bro. Campbell's interrogations are not parallel with mine. Had Jesus said—He that believes and partakes of my supper shall be saved—the answer to my inquiry, would be equally applicable to his. He that maintains, that under this dispensation, sins are or may be remitted to the world without baptism, in effect, says, that pardon is granted independent of the blood and water which are united in that institution. Now, if this be so, "baptism for remission of sins" is a mere conceit, and therefore superseded. And as to the supper, if that had been put in the place of baptism for salvation, and men had treated it as they have baptism, upon their premises, it would be a mere conceit, and therefore useless. And

so of the other inquiries. I am afraid my good brother's "confidence in my good sense" will be shaken here; for I confess myself still blind to his refutation.

Bro. C. says, he has "not told the half" nor have I.—I shall leave the other half for another time. We will, however, that our respected brother's memory may be refreshed, and our readers informed, quote a few of the many excellent remarks to be found in the Christian Baptist on this subject of baptism. I take this work with the more confidence, as the publication of a revised edition within a few months, makes it oracular as to his present views. "To the strength of this conviction" (of pardon) "upon their putting on Christ is attributable the great difference between the first converts of Jesus Christ and the converts of the various creeds and sects now so numerous. There is something so impotent in an assent to mere opinions in joining a sect, in becoming a Baptist, Methodist or Presbyterian, that it makes no sensible difference in the affections towards heaven, and therefore, fails to purify and elevate the heart of the proselyted." Speaking of the true gospel and modern ones, he truly saith of the men of this age—"Indeed, few profess to believe the same gospel. Many of the preachers laugh at receiving the forgiveness of sins through the obedience of faith, through immersion. They ridicule it; they nickname it, like Mr. Brandy, "baptismal regeneration" they hold it up to derision. How then can those led by them, experience any great felicity from that which their spiritual guides ridicule! They cannot. THE POPULAR IMMERSION IS NO BETTER THAN A JEWISH ABLUTION. It is a mere rite, a ceremony, an ordinance, &c.—I will now assert it and leave it for philosophers and historians to disprove it if they can—that he who is immersed for the remission of his sins, in the full belief that he will receive remission in the act, will enjoy more of the life and joy of Christianity, and not be half so likely to apostatize, as he that is immersed for any other purpose, I care not what it be. This I have proved by observation, I was going to say by experience too. May the Lord deliver us from the ghosts and spectres of an untoward generation!" See the quotation in full, page 656. Now, reader, here Bro. C. and I heartily shake hands, and say Amen! Reader, are you the subject of this Jewish Ablution? If you are, do you honestly believe that by means of this "mere rite," you have the remission of sins? I leave you to your own reflections.

Now stripping the subject of all adventitious matter, it is all resolvable into this—Bro. C. has re-immersed and so have I; and for the same reasons—why, then, this difference? I answer, we are at issue on the expediency of doing publicly what we agree is scriptural. He maintains, that it ought to be done with all attainable privacy; and, I, that as there are no secrets under the reign of Heaven, and as truth either in theory or practice never suffers by publicity—that it should be freely canvassed and practiced openly for the good of all. It is a question of expediency then; and who is to be the judge of this among us? Bro. C. will join with me and unhesitatingly say THE BOOK. And how is the meaning of the book to be determined? Let every man judge for himself according to the evidence in the case. The evidence of the book shines like the sun, and will dispel the darkness of the minds of all who will examine with an indifference to every name and thing but truth. But enough for to-day's fight. The "stripling" has slung his stone in as good and courteous a spirit as that in which Goliath has provoked the combat. He doubts not, but "the esteem and confidence of all brethren will be greatly heightened." All the balsam I ask, for my wounds, is fair play and

equal ground. Let Bro. Campbell, then, do me the same justice as he has done to a Waterman or a Meredith, and I am sure he will, and permit me to speak for myself to this *more* numerous readers, by the insertion of this, in the next number of the Harbinger. EDITOR.

The Apostolic Advocate and Prophetic Interpreter.

"Built on the foundation of the Apostles and Prophets, Jesus Christ himself being the foundation corner stone."—*Ephes.* ii. 20.

The Aions or *Dispensations* of the *Mediatorial* Institution, in the detail and aggregate of the whole, were made for man. They must, then, have been adapted to man *as he is*. Their design is to make him what he will be. It is obvious, therefore, that it would have been useless, nay worse than useless, it would have been folly, to have constituted them so as to have met the exigencies of a state, in which man will be different from what he is, where he will eternally endure in *immediatorial* converse with the Father of Lights. Hence no supernatural operation is necessary to prepare him for their influences. The Aioonian Constitutions of Things, we have said, are designed to make man *what he will be*. And, it may be asked, what is that? We reply, *the incorruptible inhabitant of an incorruptible inheritance*. The future is pregnant with ecclesiastical, political, civil and commercial events; they are developing in rapid succession, subserviently to that grand climax of human affairs, when "a nation shall be born in a day," and Messiah's incorruptible "youth shall come forth, like dew, from the womb of the morning." The future is big with hope. To the Christian, it is cheering, animating, full of glory! But to the world, alas!—how dark, uncertain, and portentous!

Of these Aions or Distributions of Time, the present Constitution of human affairs is one. It may be studied in relation to its rise, progress, decline, and dissolution. History and Revelation afford us all the light necessary to its comprehension. It has already lasted 1800 years. During that period, the *little kingdom*, compared by Daniel to a stone, was set up or "*cut out of the mountains*" or kingdoms of the world; its claims upon the obedience of men have been fully proclaimed among all nations; Jerusalem has been destroyed, and the Jewish nation dispersed; the mighty empire of Rome, once the mistress of the world, has been broken up, and her paganism transmuted into Popery, Mohammedanism, and Protestantism; many states and kingdoms have since flourished and been extinguished; powerful empires still exist on the platform of the Roman world; they are shaking; Poland has fallen; Turkey is falling; and Russia [*Rossi Prince of Meshech and Tubal*] is bestriding the ancient hemisphere like a Colossus. The oldest kingdom extant is the Little Kingdom of Stone. All the vicissitudes of the Nations have been subservient to it. To it they must all succumb. It is leavening the world; and will leaven it, until the whole be leavened; and then it will become "a great mountain," or empire, "and fill the whole earth."

All THE NATIONS have been invited to become its citizens. Every argument was used to induce them to submit to the government of its King. Its pretensions were attested by Heaven. Its Heralds addressed their hopes, their interests, their fears; for to man's faculty of hoping, loving, and fearing, its promises and threatenings are presented. But no; they rejected the testimony or counsel of God against themselves, and therefore God has rejected them. What remains then, but that all

these things should be "dissolved?" That dissolution is at hand; when the present, like the Jewish Heavens and Earth, whose terrible destruction Peter vividly delineates in the third chapter of his second Epistle, shall pass away with a great noise. What sort of persons then ought we to be, in holy behaviour and godliness, expecting, and earnestly desiring, the appearing of the Glory of the great God.

The future will become the present, when, by the displays of omnipotence, the faithful will realize THE HOPE OF THE GOSPEL. Ah! this Hope of the Gospel, how much is known about it? How much is it possible to know, obscured as it is by human tradition! It is truly a Glorious Hope, and calculated to inspire every one with courage, perseverance, self-denial, and patience in the combat of faith. But how dangerous in these degenerate days to attempt its development! Dangerous I mean, not in a bodily, but in a pecuniary and reputational view. Would it be credited, that I lost eight subscribers by the stroke of a pen for no other offence than that of asking for "*Information*"!! I put 34 queries for the purpose of eliciting the views of others, and this was the way certain calling themselves "Reformers" and searchers after truth, responded to my inquiries! This, truly, is marvellous encouragement to honest enterprise. If I am to echo only the opinions of a sect, or to be limited in my pursuit after truth by indolence, prejudice, or ignorance, the sooner I retire into oblivion the better, for any good I can hope to do my readers. But I trust, for the credit of our common nature, that the majority of my readers are of a more enlightened and independent cast of mind. Strike, my friends, but hear me out. I write neither for your dollars nor your applause. Money is necessary to pay expenses, and I confide in your honorable disposition and sense of justice for the requisite supplies. But these are the *means*, not the *object* of my labors; their design is your *improvement*—your moral and intellectual improvement. If I can accomplish this in any degree, my labor will be amply repaid.

We should always examine before we condemn; neither should we reject any thing because it is new. A thing may be new to us, but yet in reality as old as time. Suppose the world had forever rejected the use of the steam boat, or locomotive, because they were new; how blind would it have proved itself to its own advantage. If then it be propounded, that *immortality is conditional and not hereditary*, though the proposition may stagger us, let us rather search the Scriptures and see if it be sustained; and so of other questions. This was the practice of the noble Bereans; imitate them.

To all people who reflect, it must be very obvious, that there is a lamentable apathy pervading even, I was going to say, the most lively Christians. I have often ruminated upon this. I see those who are religious just so far as may be thought necessary to escape the resurrection to condign punishment. The religion of such is a perfect negation. It is prompted by fear, not by love to God. They fear God, because they view him as an Avenger; they do not love him because he first loved them. Minding the things of the flesh, conformed to the world, selecting their associates from the ungodly, insubordinate to the truth, and setting their affections upon earthly things—they take little or no interest in attempts to unfold the glories of the Millennial and Eternal Aions or Ages. Impregnated with the delusion and apathy of an infidel age, they will tell you that they know as much of Heaven or the Hope of the Gospel, as they wish to know, and that they care very little what kind of a place, or where it is, so they get there! To such, however, there is no promise of entrance into that rest which remains

for the people of God. Paul's words are—"let us be afraid, lest a promise of entrance into his rest being left, any of you should seem to fall short of it"—"wherefore," says he again, "let us carefully *strive* to enter into this rest, lest any one should fall after the same example of unbelief" referring to Israel in the wilderness, who entered not into Canaan because they did not believe.

Hope is the very anchor of a man's soul. If he sow wheat, plant tobacco, or merchandize, it is all in the *hope* of a recompense for his labor. If he had no hope of profit, and that a well defined hope too, he would relapse into indolence, and perhaps into a savage life. The best and most flattering hopes of this kind are but perishable, because limited to time—the hope of the Christian is the hope of the Gospel, and this is eternal. If then a temporal hope of a reward will lead men on to risk every thing dear to them on earth for its attainment; how much more powerful an influence ought the eternal hope of the gospel to exert upon the lives of the true believers! It led the ancients to suffer the loss of all things temporal that they might obtain the fruition of the gospel promise. What is the reason, that between the practice of the ancients and the moderns there is so great a disparity? First, because they are ignorant of God's righteousness or way of remission; and secondly, they are ignorant of the Hope of the Gospel. Now both these things the ancients, not only understood, but *believed*. To this hope they fled away; it was the anchor of their souls, both sure and steadfast. It is contrary, then, to the law of human nature, to which God has adapted his institutions, for Christians to develop the *genuine* fruits of the Gospel in their lives and conversation, if they be ignorant of the one or the other. Persons may indeed understand all about them, but if they do not believe what they know, their knowledge will be abstract and inoperative. Henceforth, then, let no one affirm that we contend for knowledge *alone*; knowledge to do good must be "mixed with faith in them that hear it;" and their faith will be manifested by works that will bear the scrutiny of the Word of the Truth of the Gospel.

We have now arrived at the conclusion of the second volume of the Advocate. I have conducted it "according to my knowledge." This knowledge is the result of unremitting study of the Scriptures, an "ardent" pursuit of truth, and an observation of men and things as far as they have come under my own notice. I do not pretend to see for others; nor have I deputed any one to see for me. No one can see without light; I am therefore, grateful for information, which is the light of the mind's eye, come from whatever source it may. "*To err is human*;" let us not, however, foster our own errors under such a plea. The business of our lives ought to be, to search out our errors, and having found them, to forsake them instantaneously. I doubt not, I have shared the lot of our common nature; I demand, however, as one of the rights of Heaven's citizen-kings, that I be tried and sentenced, not by the opinions of men, be they great or small, but by the statutes of our Lord the King. I am ever ready to confess my faults; but never shall my confessions outstrip my convictions. Let my "errors and mistakes" be proven, not by human "logic," for the most logical sometimes err, but by the plain testimony of Apostles and Prophets; and I will abandon them forthwith. My strong objection to "logic" is, because its system is human; and humanity has for ages proved itself insane, bewildered, and full of prejudice. It has prejudged the way of salvation or remission of sins, and especially the Hope of the Gospel. It has determined that sins are remitted before baptism; human logic, therefore, will pronounce it most illogical to

maintain that they are pardoned in the act of being immersed into the faith that the blood of Jesus cleanses from all sins;—it has resolved the Hope of the Gospel into a kind of Heaven, *somewhere* remote from the earth, whose inhabitants are the ghosts of hereditary immortals; hence, human logic will condemn a proposition contrary to this as most illogical, and sentence your "balances" to confiscation because it has "not seen them adjusted in the sanctuary," i. e. of its opinions.

We have determined upon the caption at the head of this article as the future name of our periodical. We trust it will meet the approbation of those who have hitherto accorded to us their support. As it is written in our prospectus, so say we now, that we are "interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed"—we leave these humanities to those who profit by them. Our design is the aggressive advocacy of the doctrine of the Apostles and Prophets. This doctrine is the foundation upon which every *true* believer is built; the corner stone of this foundation, or subject matter of this doctrine, is Jesus Christ and all relating to him. The Apostolic Advocate and Prophetic Interpreter, is a name which covers all the ground occupied by the doctrine of Apostles and Prophets concerning the Messiah. It will continue to be devoted to the cause of that *divine* sect, first called Christian at Antioch. It will, therefore, defend this sect in all its relations against all pretenders whatever; let them be called by whatever *name* they may. The foundation on which they are built, and not their names, gives the true character to their communities. Believing that God means what he says by his Holy Spirit in the Sacred Writings, we shall adhere to the letter and spirit of the text. Our opinions are subject to the Book. It reveals no other Christian Religion than one addressed to the understandings of men. It is an affair of intelligence. Its promises and threatenings are addressed to none else. We shall, therefore, not hesitate to disallow the claims, to remission of sins, and immortality of existence, of all those, who have made bye-paths for themselves. He that would be saved or pardoned, must "believe and be baptized;" and he that would attain to immortality, must "persevere in well doing." We find no "well-doing" in the scriptures, but the *doing the will of God*. The Apostles require *sincerity*, but they no where recognize sincerity in error as a substitute for the truth. Nor can we. Indeed, "sincerity in error," if we define sincerity by the scriptures, is nonsense. The word rendered "sincerity" in Ephes. vi. 24, is *aplharsia* in the original, and signifies *without corruption*; to be sincere in error then, is to be *incorruptible in corruption*, which is absurd!—No compromise with error for the sake of a charitable reputation; no softening down the truth for the sake of expediency. "Charity" and expediency have been the prolific parents "of all the Abominations of the Earth." It is expedient to know and do the will of God, and openly to maintain the truth, come what may. This is all we know, or care to know, about dame expediency.

The Hope of the Gospel, or the Incorruptible Inheritance, will form a very primary topic for exposition during the ensuing year. The Prophetic Writings, therefore, both of the Old and New Testaments will receive considerable attention. In our next, we shall give the interpretation of *Daniel's seventy weeks*. We forewarn our readers, that we have many startling propositions to lay before them for their examination. Let them be careful to judge according to the evidence, and not according to their prejudices. It is a disgrace for a man of intelligence, especially for a Christian, to condemn or approve, before he has examined.

Think before you speak or act; and give the head time to direct the tongue.

In conclusion; we tender unfeigned acknowledgments to those of our subscribers whose patronage has been something more than nominal. As we make a conscience of paying our way from month to month, our friends will easily perceive the necessity of forwarding us the necessary supplies. As soon after the receipt of the next number as possible, subscriptions for volume the third ought to be sent in. We are aware that *some* of our subscribers are unable to forward their dues; *their* difficulty, however, will be removed by their getting sufficient names to make up five dollars. Others, we suspect, neglect us from procrastination. They should recollect, that we cannot defer the payment of our printer for a year, if we would; so that if all our subscribers were to procrastinate in the same way, we should be brought to a halt. Now, if one has the privilege of delay, after he has given his word, all have; but if all have not, then has not one. All are on an equality in this matter. Let us then do unto others as we would they should do to us, and all will be right and fair.—EDITOR.

BAPTISM FOR REMISSION OF SINS.

Query.—What thing is indispensably necessary to constitute an immersion in water a sin-remitting ordinance to the subject thereof?

Ans.—“A full assurance of faith,” in the person immersed, that the blood of Jesus, called the “*blood of sprinkling*,” was shed for the remission of sins.

Q.—Reader! Did you at your immersion *know* anything about this grand *truth*;—and, if you knew of such a truth being recorded in the word, did you *assuredly believe* it?

Obs.—If you knew it but did not believe it; or, if you did not know it and, therefore, could not believe it—your immersion—even though you assented to the *general* truth, that Jesus is the Christ—has failed to impart to you the remission of your sins. You cannot say with truth, that you have had your “*heart sprinkled from an evil conscience*” with the “*blood of sprinkling*” unless you had before your immersion, belief in the Holy Spirit’s written testimony concerning that blood. If you are honestly desirous of being on the right foundation, this affair will be all absorbing to you; if your aim is the applause of men, then indeed, you will set it aside as a matter of no importance. DISCIPULUS.

ROME AND THE SPANIARDS.

During the discussion of the project of the address, in answer to the speech of the Queen Regent of Spain, the Conde de las Navas, a Procurador, said:—“He also wished, whilst talking of foreign relations, that we should have done, for once and all, with that temporizing system which caused Spaniards to pass for cowards, and which, in other countries was called “*the juste milieu*” (proper medium). If Rome does not choose to recognize us as friends, but treat us as enemies, *what do we want with her?* Let her be made to understand that we need not her *friendship*. In one word, let matters be treated as they are. What is the use of condescension? Let Rome be made sensible at once, that the Spanish nation is strong, and needs none of her countenance. Don’t let us temporize. It is not the first time that Rome has been visited by 40 or 50,000 Spanish bayonets.” Such is the language held in priest-ridden Spain by the members of her Cortes in 1835. EDITOR.