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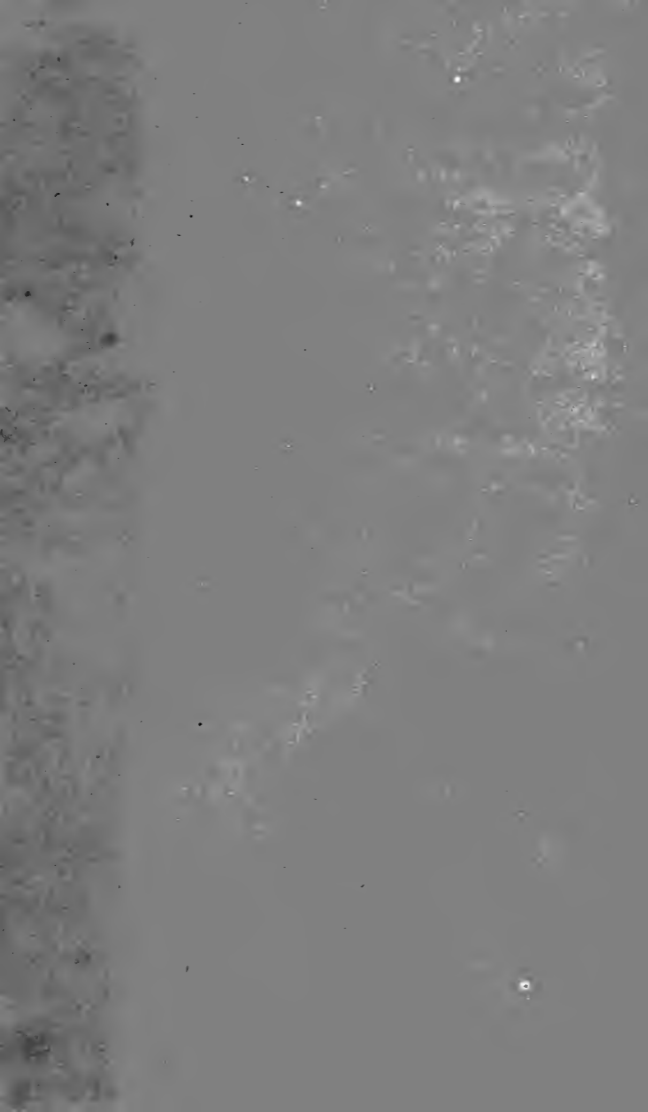
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DISCUSSION
ON
TRINE IMMERSION.

BY LETTER,
B E T W E E N
ELDER BENJ. F. MOOMAW,
of Botetourt Co., Va.

AND
Dr. J. J. JACKSON,
of Rockingham, Va.

RESULTING IN THE CONVICTION OF THE LAT-
TER, AND CHANGE OF HIS RELIGIOUS
ASSOCIATIONS;

WITH AN ELABORATE
VINDICATION OF THE DOCTRINES OF THE
CHURCH OF HIS ADOPTION.

TO WHICH IS ANNEXED
A TREATISE ON THE LORD'S SUPPER,
AND ON THE
NECESSITY, CHARACTER, AND EVIDENCES
OF THE
N E W B I R T H .

A L S O ,
A DIALOGUE ON THE DOCTRINE OF
NON-RESISTANCE.

BY ELDER BENJ. F. MOOMAW.

SINGER'S GLEN, VA.
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PREFACE.

IN presenting this little work to the public, circumstances have made it a duty, on my part, to present the causes that have induced me to engage in the enterprise, and to offer some apology, for introducing myself into the association of those who have entered the field as authors for the purpose of enlightening the public mind.

In traveling through the country, and mingling with society of different grades, and talking to them and with them, I have long since been impressed with the importance and necessity of a work being published, and freely distributed, setting forth briefly and clearly, the practical principles of the doctrines of Jesus Christ as revealed in the New Testament. But feeling the want of the necessary qualifications for such an important work, I still looked forward, hoping that the good Lord would move upon the mind of some one better suited for the occasion, to undertake it.

This production, which I now offer, when first written, was not intended to be thus spread before the public mind, but is merely accidental, and not the thing exactly, that I had before my mind, as spoken of above.

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The circumstances combined in the production of this book are substantially as follows: In the latter part of the year 1865, while on a visit to Rockingham county, Va., I was called upon to preach a funeral in Dayton, the place of residence of Dr. Jackson. He was present on the occasion; after which we formed an acquaintance, and became mutually attached to each other. We were together at meeting, and in the private circle frequently, during my stay. We conversed freely upon the distinctive doctrines of our respective denominations—he having been a member, and still an advocate of the doctrines of the Church calling themselves Disciples, and I of the Brethren. Though each of us defended our peculiar doctrines ardently, yet the kindest feelings still prevailed. The time arrived, however, for my departure, when it was proposed and accepted, that we should continue an interchange of argument by letter, which resulted in the following discussion and its consequents. The discussion being ended, and seeing that it had accomplished good in this case, it was mutually agreed to publish it, hoping that it might do good in other cases. And I having in my possession a treatise, or rather, a review of an attack made upon the practice of the Brethren in eating the Lord's Supper, I revised and enlarged it for this work, in which we have shown conclusively that it is an institution of the New Testament, and an ordinance to be observed by the faithful.

The doctrine of the New Birth, is a subject upon which I have reflected much, and in my research among the theories and practices of the religious

world, I discovered that, although it is of all others the most important,—salvation depending upon it,—there is no subject in Theology so imperfectly understood ; and in fact it is rarely ever discussed before a congregation. Since I have occasionally lectured upon it, I have met with many persons, young, middle aged, and those three score years and over, who had never heard it discussed. Why is this ? Is it so obscure that it cannot be understood ? or is it purposely kept out of view for sectarian purposes ? After much thought and research, I have arrived at conclusions satisfactory to my own mind, as set forth in the Treatise herewith presented.

The four years' war through which we have just passed, has afforded me a good opportunity to become thoroughly familiar with the peace principles, and all the arguments that can be brought to bear against them. Having been so frequently attacked upon that subject, by men of the first order of talent and high advantages, as well as others of every grade, I suppose that I have had to meet every argument that could be brought against it ; I have accordingly arranged that subject in dialogue form, discussing both sides of the question, and hope that it may be both interesting and instructive to the reader.

And that the whole work, when passing from my hands, may be attended with the blessing of God, and sanctified by his Spirit, that the truths therein contained may be magnified and impressed, while the errors may be obscured from the tablet of the mind ; and that altogether it may be so overruled by the providence of God, as to be instrumental in introduc-

ing many branches into the true and living Vine, and gathering much fruit for the great granary of heaven, is my fervent prayer.

B. F. MOOMAW.

DISCUSSION
ON
TRINE IMMERSION.

[FIRST COMMUNICATION.]

Botetourt Co., Va., Dec. 28, 1865.

DR. J. J. JACKSON,

DEAR FRIEND:—In pursuance of agreement between us, to hold a correspondence upon certain theological subjects, I now, after some delay, proceed to introduce it upon the *action* of baptism. I do it however, with a deep sense of your decided advantage over me in point of education, and your opportunities for more extensive reading, &c.

Yet, I only admit these advantages, so far as *style* of discussion is concerned, and not in arriving at right conclusions as to the truth, relative to the duty of man: believing as I do, that what is mainly necessary to this end, is a disposition to do the will of God: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17.

And judging from all the circumstances connected with our short acquaintance, the apparent sincerity and frankness that marked our discussions, I conclude that the object is mutually to be benefitted, by inquiring after truth. Then, with this object before us, doubtless all that shall

be said, will be characterized by love and Christian forbearance.

First, then, we inquire, *What is Christian baptism?* If we consult the popular dictionaries, we are informed that it is *sprinkling, pouring, or immersion*. Popular sectarianism echoes the same sentiment. This, however, is not satisfactory to the humble Bible student. How then is the question to be settled? We answer, by the word in its native interpretation, and the circumstances attending it as they occur in the New Testament. What does that teach? To my understanding, it teaches that it is an ordinance of the New Testament, instituted by Jesus Christ, by which a penitent believer is dedicated to God, and introduced into the body of Christ, or in other words, into the visible church: That is to say, by the authority of Heaven; and supercedes the Jewish dispensation—its rights and ceremonies, with the ordinance of circumcision.

We learn hence, that circumcision is an ordinance of the Jewish polity.

The question arises at this distant day, what is the action of this ordinance?—how many can answer? Let us go to the practice. Here we may learn that it is cutting around; but whether it was performed in one or more motions, we are not informed.

The dispensation, or covenant, of which this is the seal,* came down to the days of John the

* This seal secured to the Jew the promise of an inher-

Baptist. From that time, the kingdom, or in other words, the Gospel of the kingdom of Christ, the Son of God, was preached. "And Jesus went about all Galilee, teaching in their Synagogues and preaching the Gospel of the kingdom." Matt. 4: 23. "The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mark, 1: 1, 2. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John—Matt. 11: 12, 13. The law and the prophets were until John; Since that time, the kingdom of God is preached, and every man presseth into it." Luke, 16: 16.

I have said that the law of Moses is now superceded: "All Judea, and Jerusalem, and the regions round about Jordan, came, and were baptized of John in Jordan." Circumcision now disregarded, all acknowledge the superiority of the new kingdom, press into it, and submit to the initiatory ordinance, though previously cir-

itance in the Land of Canaan, and nothing else. Seeing that it was limited to Abraham and his male descendants, and the males of his household, (See Gen. 17: 8—14) while baptism, if valid, is the privilege of male and female in the new covenant, and secures to them the promise of fellowship with Christ here, and an eternal reign with him in his royal kingdom.

cumcised. Jesus Christ among others, came, and demanded baptism at the hands of John; not that he needed forgiveness of sins, regeneration or newness of life, those ends for which baptism was administered to others; but he would honor it as the ordinance of God, for thus, saith he, "it becometh us to fulfill all righteousness."

He now enters on his ministerial duties, cooperates with John, and preaches the same doctrine. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of Heaven is at hand." Matt. 3: 2. "From that time, Jesus began to preach, and to say repent, for the kingdom of Heaven is at hand." Matt. 4: 17. He baptizes by his disciples, and so the kingdom goes forward. John's personal glory is superceded by the superior excellence of Christ's ministry, as the morning star is eclipsed by the brilliancy of the rising sun. He goes steadily forward, attracting the world by his wisdom and glory, until the fell spirit of envy and jealousy overtakes him, and he is brought to the cross and to the grave, "but could not be holden of it." "He burst the bars of death," conquers hell and the grave, enters anew upon his mission of love, convenes his disciples, gives them the great commission and glorious promise, and is taken up into heaven and glory.

We have seen that circumcised persons were baptized by John, but we have no data to prove

that any of John's disciples ever were baptized by the Apostles of Jesus: Hence we conclude that the ministry of John was not a separate dispensation, but the introduction of the Christian. I am aware, however, that this view is objected to, and the opposite attempted to be supported by the supposition that some of the Pentecostian converts were of John's disciples, and were baptized, and that the twelve disciples, baptized by Paul, Acts 19: were the legitimate disciples of John. As to the first, I cannot conceive any necessity for concluding, that any of the three thousand who were added to the church at that time, should have been of the disciples of John. There were certainly enough to have gotten that number without drawing upon them, because the concourse was very large. "All the multitude having come together," and there being present "devout men from every nation under heaven," we remain of the opinion, in the absence of any intimation to the contrary, that there were none of John's disciples rebaptized then.

And as to the twelve, I have no idea that they were the disciples of John; because the dates show, that the time of their baptism was twenty eight years after the death of John. And therefore, it is very improbable that they had been baptized by him. Moreover, John invariably referred his converts to Christ, who should not baptize them again with water, but with the Holy Ghost; and he was the only one who at that day, could confer that blessing,

as it was afterwards conferred by the imposition of the hands of Peter and John, upon those who were baptized by Philip at Samaria. But these "had not so much as heard whether there was a Holy Ghost." Consequently, John could not have baptized them. Nor have we any good foundation to suppose that any other was authorized to baptize in his name. We know from whence John got his authority. "And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost." John, 1: 33. And we know from whence Jesus got his authority, and from whence the Apostles got theirs, and we also know from whence the ministers of Jesus Christ got theirs, but where the administrator in this case got his authority, deponent sayeth not.

It will doubtless be asked, who then baptized them? We answer, some well meaning, but upon this subject, ignorant person. And, I think likely, Apollos. At least, we find him at Ephesus, "Teaching the things of the Lord, but knowing only the baptism of John," "whom being found by Priscilla and Aquila," they finding it necessary, "took him, and taught him in the way of the Lord more perfectly." Afterwards, Paul finds these twelve disciples at Ephesus, where it appears Apollos left them, "and baptized them in the name," or by the authority of

“the Lord Jesus.” “And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to *Ephesus*. Acts, 18: 24. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to *Ephesus*.—19: 1.

So, upon the whole, I find the evidence for rebaptizing John's disciples, by far too meager to satisfy my mind, it being so constituted, that it will not accept an idea without something substantial to support it; so I still remain of the opinion, that the ministration of John “is the beginning of the Gospel of the Son of God.”

The question then arises, what was the *action* in the performance of John's baptism? Was it according to the formula of the commission given by Christ to the Apostles—“In the name of the Father, and of the Son, and of the Holy Ghost? We answer, that we have nothing positive in the Word, that it was, and therefore, we do not venture a positive answer.

But we ask, why was it not? He received his commission from Heaven—so did Christ. And as we have seen the kingdom is the same, why not then the action in the initiatory ordinance? But it is said, that Christ then would have had to be baptized in his own name. And why not? “God sware by himself, because he could swear by no greater.” Why not then the Son be baptized in his own name, as he could have been baptized in no greater. With this

fact before us, it seems to me this difficulty vanishes.

Having now, we think, established this point, and coming fully to the commission as delivered by the illustrious Author of our holy religion, let us examine *it* for a moment. He introduces the subject by informing the Apostles that all power, or as we are informed it should read, according to the original, *all authority*, is given unto me, in heaven and in earth. *Is given*, implies that he is delegated. Go therefore, says he, I delegate you. Christ says to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." The Apostles and ministers therefore go and teach in the name, or by the authority of Christ. "Those who believe the things of the kingdom," they baptize by the same authority, or *in the name of Christ*, "into the name of the Father, and of the Son, and of the Holy Ghost." They are to teach them which be "the first principles of the oracles of God," then baptize them, according to the formula of the commission, the grammatical construction of which, I believe, is acknowledged by all disinterested grammarians, to represent three actions; and as said of circumcision, that the action is taught in the practice.

Here the catechumen is introduced into the kingdom, vows to respect the Father, and the Son, and the Holy Ghost. "To be baptized thus, implies a professed dependence on these three divine persons equally, and the devoting

of ourselves to them as servants and worshipers." Seeing then that we baptize in the name, or by the authority of Christ; it seems to me that it is fair to conclude that this form of speech would be proper in all cases, when it is spoken of, as baptizing in, or into the name, or into Christ, &c.

The commission being the only place where the formula is given, it does appear, that all other circumstances under which this subject is found must be subservient to it. And indeed, in the Acts of the Apostles, and in the epistolary writings where this preposition occurs in connection with baptism, out of five, it is three times *in* the name—Acts, 2: 38, 8: 16, and 19: 5; and twice *into*. Rom. 6: 3, and Gal. 3: 27. Nor need we marvel why this variation occurs, when we see that we are to baptize in the name, by the authority of, as well as into the Son, Christ.

From the above, it is clear to my mind, that according to Christ's declaration, that to him is given all authority* connected with the com-

* It is discovered that I substitute the word *authority* for power, as connected with the commission. It will be readily admitted by all intelligent persons, that this is the true interpretation of the expression, in the name. For example, a court of civil jurisdiction makes an order, and requires the officer to summon A, B or C; the language is, I command you in the *name*, by authority of the commonwealth, to summon A, B or C.

mission. Baptizing, therefore, into* the name of the Father, and into the name of the Son, and into the name of the Holy Ghost—the ellipsis being supplied—we baptize by the authority of Christ, into each of the names of the Trinity, three immersions, and one gospel baptism, one in three, and three in one; thus setting forth the mystery of the Trinity.

But we are told that in Christ, the fulness of the Godhead dwells bodily. By this I understand, “that he is on earth the representative of all the divine perfections, the repository of all spiritual blessings, that by him God performs all divine operations, and communicates all benefits to man, and unites with himself all true believers to God.” But still we should not by any means, in our devotion to the Son, ignore the Father and the Holy Ghost.

This point, being as I believe settled, I am satisfied that there cannot be any objection brought, that cannot be fairly and fully met with gospel truth. I therefore submit these remarks to your serious consideration, and await your reply.

With high regard, I am, dear Sir, your friend and humble servant.

B. F. MOOMAW.

* The term *into*, signifies motion in, as going into town, into the church, or into the house. Hence, baptizing into the name of the Father, and into the name of the Son, &c.

[FIRST REPLY.]

Dayton, Jan. 11th, 1866.

ELDER MOOMAW,

DEAR BROTHER:—I can call you brother, if you have been immersed three times, and I but once; we were both immersed in the Divine Name. Your very kind, frank, and Christian-like communication, according to our mutual agreement, has just come to hand, and been duly considered.

And I have only to say in reply to you, in reference to the advantage you say that I have in this discussion, over yourself, that it is indeed only imaginary. If either of us have any advantage, you have it decidedly. First, because you have undoubtedly thought much on this subject, as well as studied, and preached, on this same theme; while I have been engaged wholly in my profession, delivering only about ten lectures in about twelve years, and neither of these lectures involving the question at issue.

Secondly, when you undertake to write, you have your choice of time, when you can bring your thoughts together without being interrupted, and your mind perfectly free: while I am in continual expectation of being called away to give medical advice, or to go to see a patient in great haste, and thereby have my mind entirely drawn away from the subject. This is often my case before I can write ten sentences. Thus you can clearly see that you have deci-

dedly the advantage over me. However, I do not intend to use sophistry, speculative philosophy, nor hypothetical reasoning, but make use of the words of eternal truth, which I consider constitute the only means of convincing and converting the honest in heart.

I shall only ask your patience if I should be slow in answering your articles.

The first, is now lying before me, with which I am well pleased. Its spirit of sincerity and frankness, is worthy of imitation by all good and well meaning seekers after truth. I shall adopt the example set forth, as our object is to be mutually benefitted by acquiring a better understanding of our full duty and obedience to God. Hence I shall answer your points, as far as I see there is a difference between us, unless irrelevant to the main question at issue. I shall pass over that portion of your article, referring to what baptism is, and its meaning according to the dictionaries, and the sects; as I am not aware that there is any difference between you and myself on these points, nor on the design of baptism or immersion. And as we are not discussing circumcision, I will pass over that part, with but a few remarks, only that I have never known any one to call circumcision an ordinance, except those who have undertaken to prove baby-sprinkling by it. We find it nowhere spoken of as an ordinance, but as a rite. It is a mark placed on the male descendants of Abraham, not thereby to make them Jews, but because they

were born Jews, being from the loins of Abraham.

I do not think this needs any further argument. This rite continued as long as the Jewish polity continued, by the authority of God. For those Jews who are not willing to ask knowledge of the Savior, are still living under the law, and are practicing circumcision.

But the important question is, when did this Jewish polity, with circumcision, terminate? You assert, when John commenced his ministry. Here, then, we join issue. And whilst I will freely admit, that John came and preached good news, "glad tidings of great joy," or as the old translation renders it, "In the beginning of the gospel," Mark 1, it is also emphatically said in the scriptures, that he came to "prepare the way," "to bring the hearts of the children to their fathers, and the hearts of the fathers to the children:" they having been alienated in heart by forsaking God's ordinances, and obeying false prophets. John was to make the "crooked ways straight, and the rough ways smooth," thus preparing the mind of the Jews, as said by Matthew, Mark, and Luke, by "the immersion of repentance, for the remission of sins." By this means undoubtedly leading the hardened, backsliding Jews to return to God, by returning to his ordinances. Malachi 3 Chap. You will find by comparing Malachi with Matt., Mark and Luke, that it was necessary for those who returned to the pure ordinances and institutions,

as commanded by Moses, to be taught by John, and believe and obey the doctrines which John preached, and after John, what was taught by Jesus and his disciples.

Thus the ministry was to bring them from their backsliding, for it was in the types and shadows of the law, that these Jews were to discover the antitype. Thus we see, by bringing them back to the pure teachings of the law, the prophets and the Psalms, and the observance of all the ordinances and institutions, these repenting immersed Jews, under John's ministry, would be able to acknowledge Jesus as he revealed himself, and his Father revealed him; not merely as a Savior, or a prophet, but as a priest and king. For Jesus said not long before his death, that all things written concerning him in the law of Moses, in the prophets, and in the Psalms, must be fulfilled. Luke, 24: 43, 44. Now these things were not fulfilled until he, Jesus, ascended into heaven. Hence we must conclude that his government did not commence until the day of Pentecost. I do not doubt of God's having a government on earth before, because I do not believe that he has ever been without a government on the earth; but his government under the Patriarchal, was not the same in every particular, that it was under the Jewish, or under the ministry of John, or of Jesus and his disciples, whose ministry was under the law. And John and Jesus both died under the law.

It was foretold by Moses, that Christ should be a Prophet like unto himself. Both John and Jesus labored during their whole ministry, to bring backsliding Israel to the observance of the true principles of the law in all its requirements. This, therefore, is not the kingdom, or government, to which the Savior refers, when he commands his disciples to go and preach that it is nigh at hand.

I consider that the law, and all the institutions under the law, were abrogated, or had their end when the veil of the Temple was rent in twain from top to bottom, exposing the Holy of Holies, which had been hid from the eyes of the Jewish nation, except the great High Priest who entered once a year, as long as the law, or government of God under the law, was in force. But when the Savior expired on the cross, he said it was finished. What was finished? Why, that which was set forth by the types and shadows under the law. It must be borne in mind, that it was after all this happened, that the Savior said to his disciples, that "all power," or authority, "in heaven and in earth, was given unto him." Mark, 16. These words fell from his lips just before he ascended into heaven, and therefore, prove conclusively, that Jesus had never before indicated anything, either by act or language, that would induce them to believe that he had a kingdom then, or that he had exercised any authority as king; but that he would exercise the authority of king, when the king-

dom should come, after his ministers or Apostles should be endued with power from on high; when no doubt they would fully understand the things he taught during the forty days, after his resurrection, and before his ascension to heaven, concerning the things pertaining to the kingdom of God. Acts, 1.

Now, if John's ministry, succeeded by the Savior and his disciples, or learners, was anything more than preparatory to that kingdom, or government, of which Christ was to be King, Lawgiver, and Priest; then I cannot see why Jesus should have commanded his disciples, when he sent out the seventy, to say, or preach, that the kingdom of heaven was near at hand, when indeed it had commenced with the preaching of John, and after John, the Savior with his disciples, succeeded John, and all the people entered the kingdom by being baptized by John, or Christ's disciples.

It will be admitted, I suppose, by the very best biblical students, that he did not assume any kingly authority while he was on earth: more especially, before his brow was crowned with thorns; for his language was invariably, that he only came to do the will of his Father in heaven. He said very little to his disciples about his kingdom, until after his resurrection. Then he spoke to them freely, during the forty days, before his ascension into heaven, concerning the things pertaining to the kingdom of heaven, or of God. Acts 1. And the very last

words which he spoke to them, who, during his personal ministry, were only disciples or learners; being now, after the forty days, further instructed, nearly qualified, or prepared to graduate as ministers plenipotentiary, or Apostles, to carry out the great commission—were, “all power,” or authority, “is given unto me in heaven, and in earth. Go ye, therefore, and teach,” or disciple “all nations,” &c., Matt. 28, and Mark 16. Now mark, if John and Jesus, and his disciples succeeding John, were preaching the same before he gave the great commission, then I cannot see why the Savior did not let the Apostles go and preach, as he, Jesus, his disciples and John had done before the resurrection; and why he should teach them so much during the forty days, about “the things pertaining to the kingdom of God,” Acts 1; and why he was so very particular about commanding them to go to Jerusalem, “and tarry there, until they should be endued with power from on high.” Acts 1.

Again, why should he so particularly urge upon his disciples, that as “all power in heaven and in earth, was given to him,” and that after the disciples should be endued with power, that is, should have received the Holy Spirit, according to the promise,—they should “go, and teach all nations,” or preach the gospel—Matt. 28, and Mark 16—make disciples, and immerse the taught,—if they were only to do the very same they had been doing, when they superceded John the Immerser? This is conclusive to me,

at least until better informed, that the personal ministry of John and Jesus, with his disciples, was only preparatory to, or in prospect of the kingdom over which Christ has ruled since his resurrection; and in fact, ever since he was crowned King.

And the very first powerful manifestation of his authority as a king, was on the day of Pentecost. Acts 2. From that time forward, we see him recognized by all his true followers, as not only their Prophet or Teacher, but their Priest and King; which certainly was not the case before the day of Pentecost, not even with his disciples, whom he had chosen as his future Apostles. But as soon as the kingdom became something visible, or tangible, the *Ekklesia* or church commences, which is an institution in the kingdom of Jesus Christ; an institution, in which the ordinances of God are observed, where Christ is set forth as reigning in the observance of his ordinances, as clearly set forth in all the epistles, written to the different churches or congregations—not to different kingdoms—but all the churches, that walk in, and practice the doctrines taught by the Apostles—these institutions in his kingdom believing and practicing these things in the kingdom of Christ.

Now it is certainly not the same government of God that existed under Moses, or John; no, nor under the personal ministry of Christ: because the kingdom over which Christ rules, he is at last to deliver up to the Father, and he him-

self, become subject unto the Father, then God shall be all and in all. 1 Cor. 15: 24. But it is that kingdom of which Jesus spoke, when he said to his disciples, that they must preach that it was near at hand, and into which we must enter, according to the doctrines of the great Lawgiver,—by heartfelt faith, godly repentance, and immersion, “in the name of the Father, and the Son, and the Holy Spirit.” We are now introduced into the kingdom of Christ, and made heirs with him. I do not see that you differ from me thus far; but you hold that there must be an immersion, or one action, for each Divine Name. Here, then, we join issue the second time.

I trust, my dear friend Moomaw, that you will not become offended with me for not replying to what was said by you, about John, and Jesus, and his disciples, immersing in the three divine names, just, I suppose, as your church practices it now; and you say, “in the name of the Father,” &c. Matt. 28. As I consider that portion of your argument somewhat speculative, and something entirely new, never having read such argument or heard it advanced; I have, therefore, declined answering it for the present; believing it is something above what is written in the word of the Lord. I should have made this apology before I arrived at this stage of my argument; but it had slipped my memory until now. However, I will now endeavor to meet the issue.

You say, that if we fill up the ellipsis in the commission of the Savior to his Apostles, who you say, gave us the formula of immersion, that then it would read, "immersing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit."

I will heartily admit, that by filling up the ellipsis, it makes the argument much stronger; but by filling up the ellipsis still more, so as to make it read, "immersing them into the name of the Father, and immersing them into the name of the Son, and immersing them into the name of the Holy Spirit, it would make the argument powerful. But I have seen no translation yet, that fills up such ellipsis. By such claims, many things might be proven. I do not see, from the reading of the commission, that any correct grammatical inference can be drawn for the practice of trine immersion, or three actions, in immersing in the name of the Father, Son, and Holy Spirit.

But you say, circumcision was commanded, and it was not known how it was to be done, whether by one or more cuts; and that it was only understood by the practice. In answer to which, let me just remark, that the Hebrews understood the meaning of the word to be, *to cut around*; and it was also understood *where* to cut around, and if they went round often, they were often circumcised. They knew the word was an active verb, and implied an action, not actions: Just like immersion, it is an active verb,

and implied one action, not actions. And when it is administered to a penitent believer, it may be called Christian immersion; baptism and immersion having the same meaning in every sense, as acknowledged by all lexicographers, except Groves, whose work is not acknowledged by any of the learned. If then, I shall establish by the best lexicons, (and I see the new translation renders the word invariably immerse;) so without arguing the subject any further, I may fairly and briefly conclude, that this point is fairly and fully made out. Notwithstanding, it will make your position appear rather awkward, when we summon the Apostle Paul, Eph. 4: 4, 5, 6, "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one immersion."

We would just as well say that there were three bodies, three spirits, three hopes, &c., as to say three immersions, or that three immersions make one Christian baptism. Now, my dear brother, let us not attempt to strain the word of the Lord. Let us rather give up things which we may be loth to part with; for it is the noblest act of man, and more especially of the Christian, to give up any thing which we can not clearly maintain by the word of eternal truth.

I know it is possible that I may have some cherished notions, which I may have had implanted in early life, that if some kind friend can point out to me, it would be an undoubted favor,

the benefit of which might not end, even in eternity. Now, dear friend and brother, I do believe verily, that the true believer who is immersed one time "in the name of the Father, and of the Son, and of the Holy Spirit," feels his dependence upon each of them, and honors each of them alike, in every act of worship through life, as if he had been immersed three times. The three names are used in the one immersion, and as the fulness of the Godhead dwells bodily in Christ, we honor each alike, and then we have the testimony of the Apostle Paul, the very best authority, that we are the members of the one body, animated by the one Spirit, the subjects of the one hope, inspired by the one faith, having yielded to the one immersion, in obedience to the command of the one Lord, Eph. 4. I submit these arguments to your serious consideration, and await your reply.

I remain, with high esteem and Christian regard, your friend and humble servant,

J. J. JACKSON.

[SECOND COMMUNICATION.]

Botetourt Co., Va., April 16th, 1866.

DR. J. J. JACKSON,

ESTEEMED FRIEND:—I am sorry that I cannot quite call you brother; but I hope the time is not far distant, when I may address you by that endearing appellation. Nothing would give me more pleasure, than to call you brother, not

only as being led by the same Spirit, but also as a member of the same association. As to your being baptized into the three Divine Names is a mooted question, which we are now discussing.

I received your respectful reply to my former communication, by due course of mail, but owing to an unfortunate difficulty, which had gotten into our congregation, together with my necessary duties and engagements, has prevented my replying sooner, and indeed has so engrossed my mind, as to disqualify me even for thought upon the subject. And even now, though thank the Lord, the matter is adjusted, I fear I am not in a condition to do it justice.

First, permit me to present to you my thanks for the compliment you pay me, as to the spirit of my former communication, and to say to you, that in your reply, it is fully reciprocated, and which still more fully satisfies me of the purity of your motives, and the sincerity of your pretensions.

As to what baptism is, I think it highly important that this point should be clearly understood, that we may arrive at right conclusions, as to the *action* in performing it.

Baptism I understand to be an *ordinance*; and what is the *modus operandi* in performing it, is the question at issue between us. In order to lead the mind to this point, I referred to the ordinance of circumcision, to show that there is a difference between an ordinance, and the mode

of performing that ordinance; or, in other words, the ordinance is one thing, and the action in performing it is another thing. I call circumcision an ordinance, not that I believe that baptism stands to the Christian, in the same relation as circumcision stands to the Jew, but because it is a law, "a statute of Sovereign power," it being ordained, established, appointed, by authority of God. "Ecclesiastically, an established rite or ceremony."

In my former communication I say, that the covenant of which this is the seal, came down to the days of John the Baptist, by which I mean that it secured to them the right of inheritance to the land of Canaan; a seal to the temporal covenant; a seal to that faith which Abraham had, being uncircumcised. This rite, then, is peculiar to the law; and of course those who are still under the law, the Jews, "may still practice it;" "but Christ is the end of the law to every one that believeth." Baptism, then, you will admit, is a rite, or an ordinance, peculiar to, and belonging to Christ's kingdom exclusively. As far as the authority of God is concerned, the institution by which believers in Christ always have been, and still are introduced into his kingdom. As every kingdom has its naturalization laws, so has Christ's, and this (baptism) belongs to that code, and none other. I, therefore, am still, with due deference to your opinion to the contrary, firmly of the opinion, that the ministration of John was the introduction of

Christ's kingdom on the earth. I cannot admit that the design of John's and Christ's preaching was to restore the Jewish religion, but to "bring in a new covenant, based upon better promises." "The law was a schoolmaster to bring us to Christ." "The law had now waxed old as a garment, and ready to vanish away." God now, therefore, sends John, the harbinger of Christ, into the world, "to prepare the way;" fully commissioned to preach, and to baptize those who would believe; "pointing to him who should come after him, who should baptize them with the Holy Ghost, and with fire." The King who should come unto them, riding upon an ass, having salvation, and who should speak peace to the heathen, and whose dominion should be "from sea to sea, and from the rivers even to the ends of the earth."

Now, in establishing this kingdom, which should ultimately result in the subjugation of the world, let us consider, first, that it had a small beginning, compared to a mustard seed, "the least of all seeds, and finally "filled the whole earth," &c., &c. Permit me here to illustrate this idea by the following allegory; for instance, a man determines to locate a farm. He sends an agent to purchase it, and make some improvement, the proprietor finally comes, and supercedes his agent, goes on improving, until he brings it to high perfection. It was no less his property when purchased by his agent, than when he had it in his own possession, and every

thing arranged according to his own wishes. And again ; when the Colonies of North America were oppressed by the government of Great Britain, they declared their independence, and conquering a liberty, have gone forward, until the now United States have arrived to greatness, as a nation of the earth. And as the day in which the great American Chieftain resigned his commission into the hands of his country from whence he had obtained it, after having led his armies to victory and freedom, was the most glorious of his life ; so when the immaculate Conqueror shall have completed his conquests, subdued all the nations, put down all power, and authority ; destroyed death, his last enemy, and ready to resign his authority into the hands of the Father, from whom he received it,—this will be the crowning point in his glory ; angels, and the redeemed, singing, and heavens dome reverberating the sound, “ of the song of Moses, and the song of the Lamb,” saying “ Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.”

I suppose it will not be denied, that the Jews were looking for the Messiah at the time Christ was born, but looking for a temporal king, they rejected him. Nevertheless, he was a King, but his kingdom was of a spiritual character—not of this world—but set up in the hearts of those who would believe, or in other words, who were willing that he should reign over them. He came to his own, and as many as received him,

“to them gave he power to become the sons of God, even to them that believe on his name.”

The Jews, however, upon witnessing the miracles of our Savior, concluded at once, that he was “that prophet that should come into the world,” and were inclined to crown him, and make him a king at once, according to their own carnal notions, or inclinations; which Jesus perceiving, he departed from them—for “his kingdom was not of this world,” it being of a spiritual character.

Let us notice at what an early day the title of King was applied to Christ; and in those days never denied. The wise men of the east inquired, saying, “where is he that is born King of the Jews?” Herod applied the title to Christ. He inquired of the priests and people, where Christ should be born. He suspected in him a rival, mistaking, like other Jews, the nature of his kingdom. In Christ’s answer to Pilate whether he was a king, he replied, saying, “to this end was I born.” Zechariah, in speaking prophetically of him, says, “Rejoice greatly, oh daughter of Zion! Shout! oh daughter of Jerusalem! Behold! thy King cometh unto thee!” &c. Zech. 9: 9. This we see was fulfilled when Christ rode into Jerusalem. Matt. 21: 5. Jesus assumes the prerogative of King, as asserted by his persecutors, and not denied by him. John, 19: 12—14. Pilate terms him King of the Jews. They, the Jews, however, repudiate him, and why? because he will not

pander to their wishes ; but unto them that will receive him, he is both Ruler and Governor.

Thus we see, that Christ was born a King, lived a King, and died a King—"Jesus of Nazareth, the King of the Jews."

That his kingdom commenced with the ministration of John, (see former communication,) is confirmed by Malachi, 3: 1, 2. "Behold, I will send my Messenger, and he will prepare the way before me, and the Lord whom ye seek, *will suddenly come to his temple, even the Messenger of the covenant, whom ye delight in.*" Notice here, he sends his Messenger to prepare the way, to prepare a people, which constitute his temple, or in other words, his church, or if you please, his subjects. 1 Cor. 3: 16, 17. "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?" "If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." 2 Cor. 6: 16.

So we conclude, that all those who enter into covenant with Christ, either with himself, or by his agents, before or after his advent, are his legitimate subjects. John pointed his converts to Jesus, saying, "behold the Lamb of God." They leave John, and follow Christ. John decreases, and Christ increases, he having now come to his own, his temple or church. The beginning of this church or kingdom, was very small, embracing only a few poor, unlearned fishermen ; but it has grappled with the world,

and has brought into it, or under its influence, many of the sons and daughters of men, and is destined in its ultimate results, to bring into its folds, the whole universe; as clearly set forth by the prophecy of Daniel. Dan. 2: 44. This doubtless sets forth, that in the days of the Roman power, the Messiah should come, and that he should set up his kingdom, and that it should go steadily forward, until it should be complete in its thorough prevalence over the whole universe; when the saints should possess the kingdom, and all the kings of the earth should bring their glory and power into it. The subjects of Christ's kingdom, now, only enjoy, as it were, a spiritual reign, being only "pilgrims and strangers in the earth,"—enjoying or accepting none of the political advantages of the world—seeking a kingdom which hath foundations, whose builder and maker is God.

Then shall they be kings and priests, and reign on the earth. "The meek shall inherit the earth, and delight themselves with the abundance of peace." This reign shall continue for one thousand years, when the end shall come, at which time, the Savior shall deliver the kingdom to God, even the Father, having accomplished the object of his mission, in putting down all rule, all authority and power. It is true, that Christ says after his resurrection, that all power is given unto him; but that certainly does not imply that he had not power, or even as much power before. His power was at all times un-

limited. He had power to heal the sick, restore the blind to sight, loose the tongues of the dumb, unstop the ears of the deaf, cure the lepers, preach the gospel to the poor, raise the dead, "power to lay down his life, and power to take it again." He had before limited their labors, which he could do, but now, in the exercise of his infinite power, he commands them to lay aside all partiality, and "preach the gospel to every creature." And in order to a qualification for this duty, and he himself being about to leave them, as their Preceptor; he directs them "to go to Jerusalem," and "tarry, until they should be endued with power from on high." No marvel then, why he did not instruct them to preach in the mean time, for, as a qualification for those labors, it was necessary that they should "receive the Holy Ghost," which could not come, "until he went to the Father," and then "the Father would send him in his name:" not to teach any thing new, or different from what they had been taught, but merely as ambassadors, they should be enabled to understand, or remember "all things whatsoever he had said unto them, the Spirit also guiding them into all truth." By this, I understand not only what was told them within the forty days, but *whatsoever* he had at any time said unto them.

I here find it necessary, in order to meet your argument, (see page 21,) to return to the first sound of the gospel, in the language of John, and Jesus, as well as those sent out by him.

John preached, saying, "repent ye, for the kingdom of heaven *is at hand*, not "*near at hand*." "Jesus taught in the Synagogues, preaching the gospel of the kingdom—" *glad tidings of the kingdom*, which was "*at hand*." Matt. 4: 17. "From that time Jesus began to preach and to say, repent, for the kingdom of heaven *is at hand*," not, *near at hand*.

He also commanded the Apostles to preach, "the kingdom of heaven *is at hand*," not *near at hand*.

I wish to notice in this connection, that the term *kingdom*, as it relates to God's government, is more properly *reign*, and the reign of God is of a three-fold character: his essential reign, over all in heaven, earth, and hell, and refers to the final consummation of his kingdom; as expressed above. His providential reign over all the earth, upholding, directing, and preserving all things in this world. His gracious reign, called "the kingdom of heaven," "of God," "of righteousness," &c.—his spiritual empire upon earth, that which is opposed to sin, misery, and death,—God reigning in the person of his Son. Now this gracious kingdom is only partially established. Its complete and universal existence will be realized, when the Lord's prayer is answered: "Thy will be done in earth, as it is in heaven." In order to the organization and growth of that kingdom, there must be a door of access opened. Christ declares that he has entered in by the door, and now has be-

come the door "into the sheep-fold." So all must now enter by him, and if they do "enter by him, they shall be saved," &c. He is called Immanuel, at or before his birth—"Immanuel, God with us." What title then could be higher? Does not this imply power, or authority, in the highest? Is it not supreme? The Apostle also awards kingly authority to him, saying, "Thou art the Christ," that is to say, The Anointed of the Lord.

In what, I would ask, is it more a kingdom or a church, after the resurrection, than before? What is the difference? A church is a formally organized body of believers, worshiping together. So, the only difference before and after the resurrection, is, that before, they were a body organized, with Christ at their head: and after, an organized body, with the Holy Ghost at their head, who should "guide them into all truth, and bring all things to their remembrance," &c. As to the essentials for entering the kingdom, under the ministrations of John, and Jesus, they certainly were virtually, and in fact, the same. Christ preached faith, so did John, pointing to Christ. John preached repentance, so did Christ. John preached and practiced baptism, so did Christ, by his disciples. All these items are peculiar to Christ's kingdom, and never authorized by the law, how then can we arrive at the conclusion, that their ministration was under the law.

Arriving now at the point, upon which you

make the second issue, the action of the initiatory ordinance, I will say to you, I am not at all offended, because you did not reply to the argument here referred to. I frankly admit, that we have nothing positive written upon this point, but reasoning from the stand point that I have taken upon the ground of analogy, I still am of opinion, that the argument is fair and logical.

As to what I said, concerning the grammatical arrangement of the commission, by Matthew, I only repeat, that it is conceded by all disinterested grammarians, that it does favor or indeed require three actions, in the performance of the ordinance of baptism. So I pass by that point.

Upon what I say of circumcision, you misunderstand me, or at least, misconstrue my meaning. I say, who at this distant day, knows what is the action in the performance of this rite? The Hebrew knows that it is cutting around: but without being first instructed where to cut, or how, what could he have known about it? Suppose I were to command nine tenths of the people of our day to circumcise another, what could they know about performing it? They might know that *circum* means *around*, and that *cision* means *to cut*, but where or how would they be likely to cut? They would be totally at a loss. They would be as likely to cut around the head, the neck, the body, the arm, the hand, the finger, the leg, the toe, or any where else, as the place appointed; but if I were to practice it in their presence, it would be

perfectly plain. I mean, when I say that probably circumcision was performed by several actions, that perhaps it required several motions to complete the once cutting around.

You say, circumcision is an active verb, and implies only one action. Do you not see from the above, the difficulty into which your theory leads you? and when I illustrate a little further, I am persuaded that your sincerity and candor, will admonish you to yield that point. Suppose I say I will kill a tree, I take my ax, I belt it, (the usual phrase,) or, I may say I circumcise it, if you please. I cut around it, and it requires many actions to accomplish it, yet it is nevertheless, an active verb. Hundreds of instances of this kind might be given if necessary; however, let one more suffice.

I say I *kill*.—This is also an active verb: yet I may kill by shooting, hanging, stabbing, drowning, burning, strangling, and a hundred different ways, and yet I only kill once. So you see, an active verb may express many actions. Upon this hypothesis, I conclude that Christian baptism may be performed according to the great commission, without doing violence to any grammatical rules, or even without coming into collision with the Apostle Paul. I am of the opinion, that if the old and venerated brother were here, and we could call upon him for an explanation, he and I would harmonize pretty well upon that point; rather better perhaps than my excellent friend Dr. Jackson, and

I, however, in this I do not despair; at least, let us try a little further.

You say that baptism and immersion have the same meaning in every sense. I must beg leave to differ with you upon that point; all your lexicons with you, notwithstanding. I know that immersion is generally understood to be baptism; and probably there is no word in the English language, that would come nearer, because, immersion is essential to the right performance of the ordinance. But I conclude that there is more contained in the word baptism, anglicised Greek, than is contained in any word in the english vocabulary. And hence, God has so over-ruled it, that it has been retained in the English version. Immersion simply means, to dip, to cover, hide, overwhelm, and nothing else: while baptism embraces all this, and by effect, to wash, to cleanse, to purify; and hence the reason that it has been retained and not translated. And accordingly, it signifies a repetition of action. The word *baptizo*, (Greek,) signifies, as declared by a very large majority of the dictionaries, according to its termination *izo*, a repetition. Let us consult a few of the Lexicographers on baptism. Parkhurst defines it, to immerse in, or wash with water, in order to purification.

Robinson, *To immerse, to sink.* In the N. Testament, *to wash, to cleanse by washing.*

Schrivillius. *To baptize, to immerse, to cleanse, to wash.*

Groves. *To dip, to immerse, to immerge, plunge, to wash, cleanse, purify.*

Brestschneider. Properly, *often to dip, often to wash*, then simply, *to wash, to cleanse*. In the Middle voice, *I wash, I cleanse myself*.

Suidas. Not only *to sink, plunge, immerse*, but also *to wet, wash, cleanse, purify*.

Wahl defines it, first, *to wash, perform ablu-tion, cleanse*; secondly, *to immerse*.

We have also before us, Hedericus, Scapula, Coulon, Urcinus, Donnegan, Carson, Greenfield, and others, who testify the same things. Now I would ask, is immersion susceptible of so many different opinions? Certainly not. Hence, I conclude, taking all together, seeing some will have one definition and some another, that the safer course will be to take all together, all of which are embraced in the practice for which I am contending. The action, *frequently to dip*, the design, *to cleanse, to wash*, "by the Word." Eph. 5: 26. To this agree many of the Fathers, whom we will not now stop to call in, hoping that it may not be necessary in this case.

I think probably, that by this time my good friend has concluded, that our position does not appear as awkward, in the presence of old brother Paul, as he imagined; but lest the difficulty may not be altogether removed, let us call upon brother Paul for an explanation. I accept the invitation to unite with you in being on our guard, that we do not attempt to strain the word

of God, to accommodate it to preconceived opinions. It would indeed be very unwise for us to do so, as in eternity all would be to loose, and nothing to gain: and are we not living for eternity?

But I want to interrogate brother Paul a little, for our mutual benefit. But before we proceed in this matter, let us examine the history of our Savior's sufferings. Jesus says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" How was this baptism performed? Here we see Jesus crossing the brook Kedron, into the garden Gethsemane. Withdrawing from his disciples—falling upon his knees and his face—praying to his Father, that "if it were possible that this cup might be removed" &c., then, returning to them,—now withdrawing the second time, and praying the same prayer, and so in like manner the third time,—thus performing three distinct actions; and yet he accomplished but one baptism.

What idea, then, brother Paul, do you intend to convey in the passage in question? "I mean that you, the church, should be like Christ,—filled with all the fulness of God, that you might glorify him in the church by Jesus Christ, throughout all ages, world without end." "I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called," in union and love, that there be no shameful divisions among you; that you "keep the unity of the

Spirit, in the bond of peace," according to the nature and character of God, who is one in essence, in power, in motive, and mode of operations; yet personally three. There is essentially "one body, but many members." "Ye are the body," or church "of Christ, and members in particular." "There is one Spirit," one controlling influence over us; "all called in one glorious hope," arising from one glorious promise. There is one Lord or Law-giver, who has supreme authority—who requires faith in himself, and in his word, and who has commanded that his subjects should all submit to the one *ordinance*, not action, of baptism. "For there is one God, who is the Father of all, who is above all," and to whom even the Son will finally resign his authority.

I think, my dear friend, if I understand you correctly, you believe in the Trinity. This Trinity, then, is expressed by the following terms, Father, Son, and Holy Ghost. You believe also, that these three constitute the one true, invisible, unsearchable, and eternal God, who, when spoken of in his united character, is called God, Jehovah, Adonia, &c. Any of these names embrace the whole Divinity. Then if one action was the design of the great Law-giver in giving the commission, I cannot see why he did not use one of these names, which would have fully answered the purpose, and involved no difficulty whatever. But if he designed three actions, what language could have been used

that would have conveyed the idea more clearly than that used by the Savior in the commission? There is none that I can conceive. For example, suppose he had commanded to baptize in the name of the Father only, would it not have required an action? And if in the name of the Son only, would it not have required an action? And so also with reference to the Holy Ghost? Then, upon this hypothesis, I must conclude, that being commanded to baptize in each of those names, it certainly requires three actions to consummate the one *ordinance of baptism*.

But you tell me that you do verily believe, that the true believer, who is immersed one time, feels his dependence upon each of them, in every act of worship through life, as much as if he had been immersed three times, &c. This he may do in the heart, but what we contend for, is, that the separate dependence upon each in their respective position is more fully expressed by three than by one action, and the obligation imperative, because thus commanded

And as to yielding cherished opinions, the result of early education, I will inform you that I have once yielded the opinions for which you are now contending. My first conclusion upon this subject was, that single immersion had the advantage. My father was a Baptist. My eldest brother, two brothers-in-law, and two sisters, were also Baptists. I was the first of the family, except my mother, who came to the Brethren. I was afterwards followed by two

brothers, and two sisters, and two sisters-in-law. And now I must say to you, that the more I investigate the premises I now occupy, the more I discover that they are sustained by the word of God, and the history of the church of Christ in the purer ages.

I will therefore say to you what I heard a sister say not long since, at her baptism. She had co-operated with the Baptist church for thirty years. Said she, "I have left my father and my mother who raised me, my brothers and my sisters with whom I was raised, and all my former associations, all, all, to follow my Savior, because he is precious, and worthy! wont you come and go with me?" "Come, go with us; we are traveling to the land whereof God hath said, I will give it thee, and we will do thee good, for God has spoken good concerning Israel."

Please accept the above without further apology, and let me hear from you when convenient.

With many thanks for your uniform kindness, I remain yours truly,

B. F. MOOMAW.

[SECOND REPLY.]

Dayton, June 10th, 1866.

MR. B. F. MOOMAW,

BELoved BROTHER:—I can address you by that endearing appellation, without any sacrifice of principle, while I am aware you cannot

thus address me, and be consistent with your profession. Your very kind and affectionate letter came to hand in due time; but owing to circumstances over which I have had no control, I have been prevented from answering it until now.

First, then, permit me to present to you, my heartfelt thanks for your ardent desire for my spiritual welfare, and your compliment in reference to the spirit of my letter, and the sincerity of my intentions. Here let me say that it is fully reciprocated in your last, which now lies before me.

Now, my respected friend and brother, I trust you will not be displeased with me for not replying in full to all that is contained in your last; as there is much that does not directly refer to the subject of our discussion, both in matter and allegory; but I will give to each of them a passing notice.

First, then, you say, "baptism is an ordinance." And you ask "what is the *modus operandi* of that ordinance? In order to lead the mind to this point, you say we must refer to circumcision, where we will see the difference between an ordinance, and the mode of performing that ordinance. This kind of reasoning is more ingenious than logical; and is perfectly adapted to the support of the doctrine of sectarianism, that pouring, sprinkling, making the cross, and immersion, are four different modes of baptism. Here the language of Ashdod is made

use of, instead of the language of the Bible, which always calls every thing by its right name. It does not attempt to call sprinkle, *pour*, nor *pour*, *baptize*, nor *baptize*, *sprinkle*, *making a cross*, or *pour*. It calls every thing by its right name; whereas the language of Ashdod confuses every thing, and calls every thing by a wrong name. The student of the Bible, and the man who has made language his study, cannot adopt that ingenious kind of reasoning.

I stated in my former letter, that an active verb, meaning a word of action, or which implies action, never implies more than one action, and a word which implies effect, may be produced by a variety of actions. For instance, cleansed, cleanse, purify, kill, death, save, destroy: and without enumerating words any further, they are all words expressing effects, which may all be produced by various acts or actions. So that the word for the action, must be expressed, which we wish to employ to produce any of these effects.

So, if you intend to kill, you must not confound the word which implies the action, with the word which implies the effect produced by the action. Thus if you hang a man, we know that was an action; but if you say the man died, or is said to be dead, no one could tell by what action death was produced, unless you state the mode or action employed in killing. The same in washing, or cleansing. This may be done by a variety of actions.

You stated in your last letter, that the ordinance is one thing, and the mode is another. What in the name of reason is meant by mode, but the thing itself? Mode is a word coined for sectarian purposes. It is used, and was brought into use, for the special purpose of establishing their darling doctrine of baptism, as they call it; pouring, sprinkling, making the cross, and immersion, if the person insists on it; each of the four, a mode of the "one baptism" of Paul properly rendered immersion. The *modus operandi* of baptism is immersion, and can mean nothing else, as it is a word expressive of action, and not of actions. And on this point, I challenge the literati of the civilized world, to produce me a word, in the vocabulary of any language, ancient or modern, which implies action, that implies more than one action. A word may be used expressive of actions, by the repetition of an act. Thus, baptism or immersion implies more than one action in the case of Naaman, as we have seven washings; this fully expresses actions.

You say in your last letter, that baptism means more than immersion merely. Here, my dear friend, we differ very widely; and it is because you attribute to baptism in the Christian institution what belongs to faith in the Lord Jesus Christ, and repentance toward God. The same word, called in king James version baptism, is properly rendered immersion, and always means immersion, and will in all ages to come, literally or spiritually. The only difference is

found, when immersion is preceded by heart-felt faith, and godly repentance; then it effects the forgiveness of sins: and an immersion without faith and repentance preceding it, produces no other effect than the wetting or washing of the body.

Naaman's washing seven times implied precisely the same action that washing or immersion does now. But in his case, it cleansed his body from the leprosy—not the act of immersion, or washing, but his obedience to the command of God. Ananias, Saphira his wife, and Simon Magus, were just as much, and no doubt as correctly baptized—immersed, as were Paul and Silas, or Cornelius. The difference in the effect, was not in the action, that they were not equally immersed, or what is expressed by the anglicised word, baptized,—but while to the latter, the effect was the remission of sins, and the gift of the Holy Spirit—to the former, it was only the washing of the body.

No difference here, so far as *modus operandi* is concerned, or so far as the action, or mode which is expressive of action, is concerned; but the difference lies in the prerequisites, which produce the effect alluded to.

You stated in your last, that you believed that the action in baptism is immersion, but that there is something more implied than mere action, because it also implies cleansing, or purifying. These effects you attribute to immersion, when performed in a Christian sense. But we

must see, that the cleansing effect produced by faith, repentance, and immersion, cannot change the meaning of the word, or enlarge the sense of it, which implies the mode or action, in the Christian sense.

In examining your allegories, I discover that you are laboring in the same error: for instance, you say, you "kill a tree," "that it will take many actions," or you say you will "belt a tree" or "circumcise a tree," and therefore, it will imply more than one action.

In the first place, *kill*, or *belt*, are generic terms, and imply no action in particular, but imply effect produced by an act, or actions, brought to bear upon the tree belted, or object killed. A tree may be belted by sawing, chopping, circumcising, or even rasping; but either of the actions being applied, the tree dies. But the word *killed*, or *dead*, implies effect, and, therefore, expresses the effect produced by either of the actions being applied. But because the tree has to be acted on more than once, by either of these actions, on account of its size, that does not argue that a word that implies action, implies more than one. As to circumcising trees, I have never heard the word used for killing trees; so we take for granted that the word never was used, as applicable in any thing, except in the rite practiced to designate the descendants of Abraham, and means *to cut around*. And the Jews knew where to cut, because they not only had the example of Abraham, but they

also knew that there was but one place about an infant, where foreskin was found. And here let me remark, that it cannot be supposed, that it took more than the one cutting around; if it did, it could not and would not be called circumcision, but it should be called circumcisions; the last implies actions, and not action.

Again, you say "you kill a man." This is another of those generic terms, and implies by common consent effect produced by some deadly cause, and not action. Shooting, strangling, knocking in the head, &c., &c., are all expressive of action or specific acts, and do not express death without qualifying it, by the word killed, in either of the above acts. But because you may have to stab, shoot, or knock, more than once, to produce the effect expressed by the word killed, that does not argue that the word expressive of action, means more than one action, although that same action may have to be repeated, to produce the effect, as you will see, by critically examining the word baptizo, as defined by all the lexicons you have quoted. Every definition they have given, resolves itself into immersion, cleansing, ablution, purifying, dying and washing,—all effects produced by immersion.

I admit that these effects may be produced by other actions, but immersion is invariably used for all these effects. Thus they give the effects produced by immersion, as some of its meanings. This is all owing to the influence of education,

which has had the same effect on them, that it has had on you and me; so that I am still deeply impressed with the fact, that a word expressive of specific action, means only one action, notwithstanding, you may use the word expressive of the effect produced by that action, instead of the word itself. For instance, I say I killed five squirrels—this is the effect of an action; but if I specify the action, and say I *shot* them, then you would take it for granted that they died from being *shot*. Being killed then, is only the effect of some action. Thus we see that words of action, and that words of effects of an action, are frequently used interchangeably, by authors and speakers, as well as lexicographers and classics. Therefore, I am still of the opinion that the Greek baptizo, is an active verb, or a word expressive of specific action, and that is, *one* immersion, and the effect produced naturally by it, is nothing more than getting the body, or whatever may be immersed, *wet* or *washed*. But if preceded by heartfelt faith and godly repentance, the effect produced then, by immersion is, that it cleanses from all past sins. Not that the act of immersion cleanses from all sins, but faith and repentance, through immersion, as the means or instrument, does. Just as the washing, or immersing seven times cleansed the leper from his leprosy, by submitting to the means appointed for his cure; so immersion answers in our case, whereas, the same action will not produce the same effect in the unbeliever.

Thus we see there is nothing more attached to the anglicised word baptism, than the action of immersion, as all the effect produced, is produced by what precedes it; notwithstanding, some very honest persons contend that the Lord overruled king James' translators, so that they did not translate the word. But fortunately we find, out of some thirty-seven translations into other languages, ancient and modern, some, as extensively read as king James' version, there are twenty-seven, that render the word *dip, plunge, or immerse*; and only ten, by other words; some of which have no particular meaning; some meaning action, but the most of them using words expressive of effect.

I, therefore, conclude, that the Lord had nothing to do with overruling the word baptizo. But king James did, and I do not believe he did it for the purpose of honoring God, but to honor the practice of the established church, over which he was the head.

Now, respecting what I said in my last, that John came to prepare the minds and hearts of the backsliding Jews, to the strict observance of the law, the prophets, and the Psalms, and the observance of the ordinances, which they had forsaken from their fathers, according to the language of Malachi 3, by which means they would be enabled to acknowledge, or receive the Messiah, as set forth in the law, the prophets, and the Psalms, and all the types, shadows, and symbols under the law, and not, as you seem to have

misunderstood me, when I stated, that he came to call them back from the teachings of the false prophets. I do not believe, nor ever did, that John's ministry, nor the personal ministry of Christ, was, to restore them back to the truth's of that religion; thus preparing them for a proper recognition and reception of the Lord, as you would teach a backslider now, who had forsaken the ordinances of the Lord's house; you would call him off from the false teachers, and direct him to all the testimony of his second coming to his kingdom. So we see clearly, that although John immersed unto repentance, he did not promise the immersed anything more than remission of sins, and told the immersed that they must believe on him who was to come, that is, on Christ Jesus: of course, when he was manifested, for they could not believe on him before. Although many of them were baptized before, there was no promise of the Holy Spirit attending John's baptism, which is the joy and Comforter. So we must conclude that John's baptism was not the Christian baptism. It was an institution preparatory to the institution of Christ. And whilst there is similarity in the two, identity is wanting.

John was not sent by the Lord Jesus Christ, but by his Father, "Behold! I send my messenger before thee, to prepare the way of the Lord." Mat. 9: 10. John fulfilled his mission, after he had prepared a people for the Lord. Those whom he prepared, had been, as we learn,

instructed, before they had been baptized. It is evident that John's disciples were baptized unto John, and not into Jesus Christ. They could not be baptized into his death, until he did die. And as Christian baptism is the subject now under consideration, I assert, that it was instituted by Jesus Christ, and not by Moses the Lawgiver, nor by John, the reformer of backsliding Israel.

The question then arises, when did he institute it? Not at the beginning, nor at the end of his life, neither during his prophetic ministry, —not until he was crucified, buried, and had risen from the dead.

John's baptism had neither rival nor substitute: indeed John says, Jesus baptized not, but his disciples baptized. The preparatory school continued during the whole personal ministry of the harbinger, and the Messiah. But when John was beheaded, and Jesus crucified, there was a people prepared for the Lord. They were those who rallied around him during the last scenes of his life, and after his resurrection. They were those to whom he showed himself alive after his passion, and to whom he communicated freely, during the period of forty days, the things concerning the kingdom of God. Acts 1: 3.

How many composed this preparatory school of the risen Lord, deponent sayeth not. You stated in your last, they were twelve poor fishermen, but we learn from the Apostle Paul, that

in one of these meetings, there were more than five hundred disciples, learners, or scholars. 1 Cor. 15: 6. But as God did not deliver his law to the people at the foot of the mountain, but to Moses in, or on the mount; so the Messiah did not deliver his new institution, the gospel and law thereof, to the hundreds, but to the select band of Apostles, the few to whom you allude in your last: to whom he had already imparted his gracious purposes. To them he gave his commission, or the commission and law of baptism, upon a mountain of Galilee. It was immediately before his visible and personal ascension into heaven. It was this last act, the consummation of his work as Lawgiver and King, before he presumed to enter on his reign. It is most fully set forth by Matthew 28: 19, 20. All power, or authority in heaven and on earth "is given unto me;" "go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This is the law of Christian baptism; the institution and origin of it, and it is very express. Though, if properly rendered according to the original, it would read all *authority*, instead of power, and *disciple*, instead of teach, "all nations, baptizing them," &c., according to the common version of this law of baptism.

Jesus taught the Apostles, first to teach all nations, then to baptize them, then to teach them

all his observances. We generally regard this as referring to the nations to be taught, before and after baptism, but in the original, this difficulty does not occur. There are two words of very different meaning in the same verse, translated by one and the same word, *teach*. These are, first, the Greek word *matheteuo*, properly rendered *disciple*, and secondly, the Greek word *didasko*, properly rendered, *teach*. They are quite different words. They are not composed of the same characters, nor do they possess the same sounds. They are different in sense, although both mean to impart instruction. But it is a different kind of instruction. The first implies that instruction necessary to make a disciple. The second imparts that kind of instruction afterwards given to one who has become a disciple, with regard to his duties. The first represents the person, character, and claims of the teacher, and necessity of becoming his scholar, or pupil. The second, represents the duties and obligations of the pupil, or scholar, to his teacher. The first, intimates the simple preaching of the gospel, as the Evangelist Mark interprets it, Chap. 16: 16. His version of the whole commission is, "Go ye into all the world and preach the gospel, [good news] to every creature, he that believeth and is baptized, shall be saved, he that believeth not, shall be damned."

Now let us examine for a moment, what was one of the grand objects of John's ministry.

John 1: 19—31. “And this is the record of John, when the Jews sent Priests and Levites, to ask him, who art thou, he confessed, I am not the Christ.” I am only occupying the position of the “voice of one crying in the wilderness, make straight the way of the Lord.” And they asked him, “why baptizest thou, if thou be not that Christ? John answered, I baptize with water, but there stands one among you, who, coming after me, is preferred before me.” “That he should be made manifest to Israel, therefore am I come, baptizing with water; for God sent me to baptize with water,” verse 33. Thus we learn from the above passage, without referring to Matthew and Luke, that John’s ministry was to prepare a people for the recognition and reception of the Lord. And by John baptizing, Christ should be made manifest, that he was the one spoken of in the law, and the prophets. In preparing a people for the Lord, he did not propose to build a church within a church, or build a new one; but simply by faith, repentance, and baptism or immersion, to become the nucleus of the new institution, which was preparing from the beginning of John’s ministry, until the day of Pentecost, when the reign of Christ commenced, as King, when all the types and shadows are swallowed up in the Antitype.

That Jesus was born to be a King, and as he said, “to this end he was born,” will not be denied by any. But he was also born to be a

Prophet, and a Priest. For Moses said, "the Lord your God, will raise up from among you, a Prophet like unto me." But all this does not argue that he was acting in the capacity of a prophet, priest, or king, while in the manger, nor during his life of thirty years, up to his baptism. We see him enter on his prophetic office directly after his baptism. He entered on his priestly office, after he was crucified, after having offered himself as the sacrifice for the sins of the whole world. Then he could enter the holiest of all heaven, and he did enter for us all. And he entered his Kingly office, after he triumphed over death and the grave, and entered heaven, and was there crowned King, thenceforth occupying the positions of Prophet, Priest, and King: notwithstanding, you believe that he possessed as much kingly power before, as he did after his resurrection: because he worked miracles, such extraordinary ones, such as caused Nicodemus to acknowledge that he was a teacher come from God; not that he was a King. Those works of the power of God, did not any more prove Kingly authority, than did the works of the prophets or Apostles, who wrought miracles, prove them to be kings.

But, say you, when Christ was asked if he was a King, he says "to this end was I born." No one who has ever studied the Bible, I hope, will deny that. But certainly, no one will attempt to argue from this fact, that he was exercising Kingly authority or power, while laying

in the manger, or during the thirty years before he was manifested by his baptism in Jordan. If then, it is admitted, that he did not exercise any Kingly power or authority, during the thirty years before he entered on his prophetic ministry, why should we take up the idea, that he was really exercising Kingly authority before the great day of Pentecost, when indeed this is the first time he was announced as the anointed One, the Christ.

Where do we see that he ever exercised Kingly power, while here on earth? or where he ever made such claims?—unless you refer to the confession of the thief, who wished to be remembered, when he entered his kingdom; or unless we take for granted that the power of working miracles, proves that he was the Son of God, and because he acknowledged, and denied not, that he was King, or as given in his own words “to this end,” says he, “was I born.”

To illustrate, that Jesus was born King, and at the same time did not exercise Kingly authority until the proper time, when he would be seated on his Father's Throne in his kingdom, may be clearly seen by the following allegory, according to the laws of kingdoms and empires. Many are born heirs to the crown, because they are the first born. And while the first born are always born to that end, according to law, yet they frequently live to an old age, before they occupy the throne; and then, not until all things are prepared according to the laws that govern

these crowns. Thus Jesus was born King, but he did not occupy the throne, until he had accomplished all things his Father had sent him to do; and not until all things written concerning him in the Law of Moses, and the Prophets, and the Psalms, were fulfilled in him.

The Apostle Paul refers to these views when he says, that a testament or will is of no force till after the death of the testator. Heb. 9: 16, 17. Thus we may say, with the truth on our side, that during John's ministry, and during the personal ministry of Jesus, with his twelve disciples, whom he was preparing to become his Apostles, to make known his last will and testament, to all the world, and bring them under his government, preparing a people for his reign, after his death, resurrection, and ascension into heaven.

Your comparison is not suitable, in the illustration of this case. You represent a man sending his agent to purchase a farm, and after he has made the purchase, the man comes himself, and commences improvement. Then you conclude, that it was as much his farm before, as it was after he came himself. This we will freely admit, if we take your position; but that position is not applicable here, where it is emphatically asserted, that he came to prepare the way. So it seems rather to favor the following illustration:

A man desiring to purchase a farm, sent his agent to enter into preliminary arrangements

with the owner, for the purchase of it, and after all arrangements were completed, he came himself, and closed the contract. Thus we see the farm was not his, until he came and closed the contract, which was all well arranged by his agents.

Hence, we see, that all that was accomplished by John, and during the personal ministry of Jesus, as a Teacher or Prophet come from God, according to the language of Moses, and Nicodemus, was to make arrangements for the ushering in of the kingdom, which his seventy disciples were sent out, not long before Jesus' death, to preach "was nigh at hand:" and as one of the evangelists has it, "is nigh, or near you." Not that it is already here, but is at hand, or close, approaching. This corresponds with the language of the Savior, not long before his death, "On this rock *will* I build my church." Not, I *have* built my church. Matt. 16. Or, in other words, he was preparing the way of the Lord, to make his paths straight, to introduce him.

And when the Messiah was made manifest, he chose his twelve disciples, and they continued in the work of arrangement, commenced by John, the agent, and the twelve, who succeeded him, until all things were completed, according to the Law and the Prophets. The Lord, after occupying the position of Prophet to Israel, according to the words of Moses, now takes possession of all the domain, which is all the world, which

constitutes his territory. Then he commands his ministers, plenipotentiaries, and says, all authority "in heaven and on earth, is given to me. Go ye, therefore, and preach the gospel," or, make known my proclamation "to every creature," and "he that believes and is immersed," or, obeys my laws of naturalization, "shall be saved," or pardoned—"whosoever does not believe, shall be condemned." Mark, 16: 16.

Your allegory concerning the thirteen Colonies of the present United States, is equally unfavorable to the position you take, as it fully establishes mine, but it certainly does not yours. You say, the Thirteen Colonies were oppressed by Great Britain, and that they then declared and conquered their independence, and continued to increase in greatness until we are a great nation. Now, the question arises, at what time did we become an independent nation? Was it at the first announcement of our independence? or was it some years afterwards? It was after four years' hard fighting with the enemy, or oppressors, and conquering or overcoming, and triumphing over them. Then, and not till then, did the Thirteen Colonies acquire the character of a nation going on to greatness. Not without four years' arrangement, and hard fighting.

Thus Christ was grappling and battling with his enemies for three years, first with the devil, and then with the world, during his personal ministry, but as he only used the Sword of the Spirit, the word of Eternal Truth, in all his

battling with the world, he was overcome physically, and was put to death. But as his spiritual power overcame all the effects of their physical power, he triumphed over death and the grave, and thus conquered an independence, if I am permitted to use the expression, which, after he rose from the dead, caused him to exclaim to his Apostles, "All authority in heaven and on earth, is given unto me; go ye, therefore, and preach the gospel." Now make known a crucified, risen, and ascended Savior, &c., &c., Mark 16: 16. Now, if Jesus Christ possessed this power before—I do not pretend to say he did, or did not, as he never made the assertion before his resurrection,—I take it for granted, that there was no need for its being known before the appointed time, which was after his resurrection. Up to that time, all arrangements were made for the territory of his possession, which he would occupy when seated on his throne. And as his kingdom should extend to the ends of the earth, whereas the gracious government of God, up to the day of Pentecost, only extended over one nation, the Jews, it was highly necessary, or important, that all the arrangements should be made, for the bringing in of all the nations of the earth, under one government and one Head. Hence, the Savior did not command his disciples to preach the gospel to every creature until after his resurrection, but had confined all his instructions to the backsliding Jews, to whom the gos-

pel of the kingdom of heaven was to be preached first. For, according to prophecy, the law was to go forth from Zion, or church, and the word of the Lord or gospel, from Jerusalem. Isa. 2: 3. Jesus, in the last words which he uttered, or spoke to his disciples, just before he ascended to heaven, says, "after that the Holy Spirit is come upon you, ye shall be witnesses unto me," or, in other words, preach my gospel in Jerusalem, in Judea, Samaria, and unto the uttermost parts of the earth. Acts, 1: 8. And again, "Repentance, and remission of sins shall be preached in his name, among all nations, beginning at Jerusalem." Luke, 24: 47. Now, it is very clear to my mind, from the testimony of the prophet Isaiah, that he referred to the time when, and where, it should be first preached. Jerusalem was the place where, and after the Holy Spirit came upon them, was the time when the law was to go forth from Zion, for the government of his people; and these views which were expressed by the prophet, are fully sustained by the testimony of Luke, as quoted above.

Now, the question arises, if the gospel of Christ, to which Paul the Apostle alludes in the epistle to the Galatians, 3rd chapter, which he says is the power of God unto salvation to all that believe, was preached by John, or Jesus, with his disciples, during his personal ministry, and thus, the kingdom set up and established, then the prophecy of Isaiah must fall to the

ground; and the confirmation of Luke is equally untrue, as John commenced his preaching in the wilderness of Judea, Mark, 1: 4, and Jesus commenced preaching or teaching in Galilee. Mark, 1: 14. Thus we see that neither John, the Savior, nor his twelve disciples commenced preaching at Jerusalem. But after the resurrection and ascension of Christ, and the descent of the Holy Spirit, Jesus Christ did commence preaching through his disciples, by his Holy Spirit, a crucified, buried, risen, and ascended Savior; which constitutes the gospel which Paul asserts is the power of God, and which, he said to the Corinthians, that he pretended to know, or "preach nothing among them, but Christ and him crucified," risen, &c. This is what constituted the gospel faith, in the estimation of the Apostles. This was the burden of their labors; and it was the belief in a crucified, risen, and ascended Savior, and repentance toward God, and humble immersion into the name of the Lord Jesus Christ, which gave so much joy and consolation to the primitive disciples of the Lord. And this joyful news never was preached until the day of Pentecost. For it could be preached neither by John the harbinger, Jesus, nor his disciples, without making them guilty of falsehood. And we certainly do not suppose they would have attempted to preach and testify to what had not yet transpired, namely, the death, resurrection, and ascension of the Lord Jesus Christ, which Paul

says he preached as being the power of God. And he farther says, "if Christ be not risen," your faith, and my preaching are vain, and that if any man, or even an angel from heaven shall announce any other doctrine or gospel, let him be accursed. So I must conclude that the Apostle Paul, and my respected friend Moomaw would again join issue on this, as well as Christian immersion; notwithstanding, you thought, as expressed in your last, that you and Paul would come much nearer agreeing, than you and Doct. Jackson, on the subject of immersion, as connected with the one body or church, the one Spirit—the heart and life of the body—the one hope, inspiring us with the one and same desire and expectation to be like Christ, and see him as he is, 1 John, 3: 2, 3: one Lord, who rules and governs all: one faith, to bring us to the body of Christ: one immersion, to bring us into Christ, the door: one God and Father of all, who is above all, through all, and in us all. Eph. 4: 5, 6. "As many of you as have been immersed into Christ," the door, "have put on," or entered the door "into the sheepfold," or church. Gal. 3rd chapter. "God the Father of all, who is above all, and through all, and in us all." That is, he is the consummation of all things, as the kingdom ultimately, "shall be delivered to the Father," and all become subject to the Father, that he may be all and in all. 1 Cor. 15th Chapter. In the same way, "God created all things at

the beginning," by Jesus Christ, and for him. Yet he, the Father, "is all and in all." Heb. 1: 3.

I arrive, therefore, at the following conclusion, that the one baptism, immersion, is into Christ, as the door, (for, says he, "I am the door,") the ordinance by which we are naturalized, or initiated into the kingdom, through the door, Christ Jesus; for there is no other way. For Christ says, "I am the door;" and there cannot be more than one door into the church, and that is Christ Jesus; and baptism is the means by which we are brought into the door, to enter into Christ's kingdom. Thus I think, brother Paul and myself still agree on the subject of the one immersion; and as Christ is the door, and we are "baptized into," or upon Jesus Christ, by the command "of the Father, and of the Son, and of the Holy Spirit," we are immersed into Christ, "the door." Gal. 3rd Chapter.

Again, says Paul the Apostle, "know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death?" Rom. 6: 3. Paul does not say, as many of you as were baptized into the name of the Father, Son, &c., were immersed into the death of three divine names. "Therefore, we are buried with him by immersion, into death," or his death, "that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4, also read 5, 6, 7,

and the sense of the passage is fully explained. Again, the Apostle says, "Buried with him by, or in immersion, wherein also ye are risen with him, through the faith of the operation of God, who has raised him, Christ, from the dead." Col. 2: 12.

These passages clearly show, that as Christ died, and rose from the dead, to enjoy the glory of the Father in heaven, so we, by faith, die to sin, and are buried with Christ by immersion, as he was buried in the grave. So we are to rise from the watery grave, to an entirely new, or spiritual life. And this whole matter sets forth the death, burial, and resurrection of Christ, and his entering into his glory with the Father. So that I am still of the belief, that the one baptism of Paul, is the one immersion which was practiced by the Apostles from the time they commenced preaching a crucified, risen, and ascended Savior, from the day of Pentecost. Because, every allusion to it, in the Acts of the Apostles, and Epistolary writings, justifies me in these conclusions, at least, until I shall be able to see some testimony, of which I am yet in the dark, or have not in my possession. As to arguments, they are not lacking, as you have used arguments as strong and ingenious as can possibly be offered by any man, or community of men, who occupy your standpoint. Argument, without satisfactory evidence, does not convict or convince me, as readily as it may have done the lady you referred

to in your last, and as you know, even my dear wife, whose views have been changed, and who is now a member of your church. But as circumstances alter cases, I must conclude that they were not as deeply rooted and grounded in what I believe to be the truth, as I am. Therefore, it did not require the amount of evidence to convince them, that it will to convince me. And as to act, in matters of religion, without thorough conviction, is what I could never do. Notwithstanding, I admire nearly every thing taught and practiced by your church, as well as the modesty and manners of its members; and so far as is consistent with myself, and with the position which I occupy, I will battle as laboriously for the principles of your church, on all occasions where the principles and doctrines thereof are assailed, as I would, or could do, if I were a member of your body. When I speak of battling, I mean, of course, "With the sword of the Spirit, the Word of God." Nor do I even speak of the distinctive differences between us, unless it is with your brethren or mine, for fear of doing an injury to the cause of truth, because I know there are very few who have *not* made truth their study, who can properly appreciate these distinctive differences, and therefore would be ready to exaggerate and magnify them, so as to do much injury and no good.

Please accept these remarks with the apology, that I have been called off so frequently, and

been so much interrupted, that both my writing and style are not as satisfactory as I could desire them to be. I submit it, however, to your friendly consideration, and await your reply.

I remain your friend and brother in the one good hope of a blessed immortality.

J. J. JACKSON.

P. S. DEAR SIR:—I would be much pleased if it were possible for you and me to meet at some friend's house, or at my own, or any where else, to discuss these distinctive differences between us. Verily, I think it would be more profitable, more speedy, and less laborious; as writing over three or four sheets of foolscap, and then copying it, and being interrupted by calls; and in addition to all this, to endure the heat, and encounter the flies, makes it exceedingly disagreeable. I would propose to await some opportunity, when you come down, to resume our discussion; but I leave it for your consideration, wishing to consult your views and convenience, as well as my own. Otherwise, I propose shorter articles. One or two sheets of foolscap, I think, would be enough. What think you? J. J. J.

[THIRD COMMUNICATION.]

Botetourt Co., Va., July 30th, 1866.

DR. J. J. JACKSON,

RESPECTED FRIEND:—Your communication dated June 11th was duly received, and really I was somewhat startled, when I beheld its voluminous dimensions, but upon reading it, my alarm was somewhat dissipated. Yet when I read your note at the conclusion of your article, I was somewhat surprised, that you should complain of disadvantages, and propose a suspension of the discussion, or an abridgement of our articles, after having just written so elaborately. And especially when, as it appears to me, such a large proportion of it is gratuitous, and irrelevant. But, I am in favor of shorter articles, and if more agreeable to you, we will suspend for the present. I would by no means urge a continuation, if not desirable with you. But while the subject is before us, permit me to review, briefly, your last article, and offer such testimony as is now upon my mind, in support of my positions; which will probably close my argument upon the propositions now before us; and then, after your reply, which is of course your full privilege, if you choose to exercise it, by mutual consent, we will close the discussion.

First, you say, my reasoning on the ordinance and mode of baptism is illogical, and adapted to the support of sectarianism, &c. I use the word *mode*, because it conveys the idea of ac-

tion, or if you please *modus aperiendi*; and conveys the same idea to the Englishman, that the latter does to the Latin. Nor does it, as far as I can see, support the idea of sprinkling or pouring, in one case more than the other. There must be an action in every thing that is done, and whether the action is proper or improper, must be determined by the circumstances attending it, as in every thing else, so also in baptism.

The action in baptism must be determined, by the circumstances, as they occur in the bible, and the word itself, and this word (*baptizo*) as before shown, signifies more than simple immersion, expressing *action and effect*. Every word expressive of action, impresses the mind with the effect, and every word expressive of effect, impresses the mind with the action necessary to produce it. For example, we hear that our neighbor hanged himself, or shot himself; the idea associates itself in the mind at once that the effect is death; and if my family tell me that they have washed the clothes, I at once conclude that they immersed them in water, for the purpose of washing them. And again, they tell me that they have colored the cloth, or other articles; I understand, that they immersed them in the tincture necessary for that purpose. Of course, the action at once associates itself in the mind. Therefore, when I am told that my friend has been dedicated to God in baptism, there is no difficulty with me

about the action, understanding that a certain action is necessary to the right performance of the ordinance. Thus, as you well remark on page 5th., in your last communication, "We see," say you, "that words of action, and words of effect, are used interchangeably by authors," &c., "because either being expressed, the other is understood." The Greek word *baptizo*, then, expresses the action and the effect of the ordinance, by which we are introduced into the body or church of Christ. But you say that it is an active verb, and expresses action, one action only. On this point you take your stand, and challenge the world to produce a word of this class in any language, which implies action, that implies more than one action. You certainly make this challenge prematurely. I am no linguist, but we need not go far to discover your mistake upon this point. Examine Webster one moment, and he will certainly satisfy you upon that point. Take the word fight, mow, harvest, chop, dig, dip, plow, wash, beat, &c., &c., all these, you will see, belong to the same class of words, verbs transitive, and all alike expressive of action, and of actions. It is certainly needless to present more testimony, to prove that your theory is at fault, and consequently the whole system goes down with it. We will, however, for the sake of strengthening our position, call in a few learned gentlemen, and hear their testimony on the word *baptizo*,

by whom we design to prove, that this verb does imply a repetition of the action.

Donnegan, a distinguished lexicographer, popular in England and America, thus defines babtizo: "to immerse repeatedly into a liquid," &c.

Bredtschneider: "properly, often to dip, often to wash," &c.

An extract from the Religious Herald, Dec. 1st, 1859: "Baptizo: to immerse repeatedly into a liquid," &c.

"Baptizo, to dip repeatedly: of ships, to sink them," &c. It is true, that many of the lexicographers, in defining the word, omit speaking of the frequency, so far as I am informed. But when we compare what is said upon the subject, we are bound to conclude, that it is simply an omission. I have conversed with a number of learned gentlemen, who candidly informed me that this is the proper definition, to wit, "the first definition given by the dictionaries. "Immersing them, *again*, and *again*," says a scholar of acknowledged abilities. Another ripe scholar, fresh from one of the best institutions of America, says that we, (the brethren,) have an overwhelming argument for our practice of trine immersion, in the termination of the word *izo*, all Greek verbs having that termination being called frequentatives, because they imply a frequency of action.

Mr. A Campbell, in his debate with N. Rice, seems deeply to feel the dilemma into which this

fact brought him. He says, page 78, (see debate,) “grammarians and critics have speculated on the termination *izo*, with great freedom. Some make it the symbol of frequent action, and call those verbs so ending, frequentatives, &c. “I, says, Mr. Campbell, *have a new theory of my own upon this subject*. My idea is, that the word originally meant, not that dipping should be performed frequently, but that it indicated the rapidity with which the action should be performed.”

This, in connection with the testimony of the fathers and other historians, setting forth the practice of the primitive Christians, and even those of the present day, who have the command in their native language (the Greek church,) is, I think, a host of evidence, establishing the correctness of our practice upon this subject. If you please, we will call in a few of these witnesses:

Dupin: “In the first three centuries, they plunged those three times whom they baptized.”

Basil: “By three immersions we administer this important ceremony of baptism.”

Tertullian: “Christ appointed baptism to be administered, not in the name of one, but three, Father, Son, and Holy Ghost. Therefore we are baptized, not once, but thrice, into every person, at the mention of each name.”

Here note, that in order to favor single immersion, the form of words was changed, and

the doctrine of the trinity denied by the Eunomians in the fourth century; hence the introduction of single immersion.

Sir Picaut: "Thrice dipping, this church, (the Greek,) holds to be as necessary to the form, as water to the matter, in baptism."

Publishers note to the above: "Trine immersion, or immersing three times, once in the names of each of the Divine Persons, was in use in the beginning of the third century, it was practiced in England till the sixteenth century, and is still rigidly observed in the Eastern churches."

Chambers' Cyclopaedia: London, 1786: "A triple immersion was first used, and continued for a long time. This was to signify, either the three days our Savior lay in the grave, or the persons in the Trinity. But this was afterward laid aside, because the Arians used it. It was thought proper to plunge but once."

Stephen, Papias II., "In the name of the Father, I dip you, in the name of the Son, I dip you, and of the Holy Ghost, I dip you."

Chrysostom, Vol. II., page 445: "The baptismal rite is thus described by this father: before the candidate was baptized, they made the following confession: I renounce thee, Satan, and all thy pomp, and thy worship, and am joined to thee, oh Christ! To which they were ordered to subjoin: I believe in the resurrection of the dead. After which they were immersed three times in the flood."

The mode of baptism of the Church of Milan,

in the twelfth century, according to Robinson's History of Baptism: "The Cardinal says: I baptize thee, dipping him in the name of the Father, and dipping him a second time in the name of the Son, and dipping him a third time, in the name of the Holy Ghost. *This church has never taken the benefit of the pope's indulgence, but continues trine immersion to this day.*"

We have, farther, the testimony of Basil, in 360: of Ambrose, in 374: Tertullian, Justin Martyr, in 140: Reeves, Peter King and others, proving, that as far back as history can take us, trine immersion was the practice of the faithful. But I will close this class of witnesses, with an admission from Mr. A. Campbell, in his debate with N. L. Rice, (see debate, page 248.) He says: "The gentleman tells you of the trine immersion of Tertullian, and of their baptizing persons, not only once in each of the names of the Divinity, but also, undressed. And what have we to do with these excentricities? it only makes the argument stronger; for if they thus submitted to three immersions instead of one, how strong their faith in immersion! The gospel commands one immersion, but it seems they got three." I would say in this connection, in the language of Chrysostom, that "Our Savior, in the commission, gave us one baptism, and three immersions."

I, therefore, remain of the opinion, that there is more implied in baptism than simple immersion. That it not only requires a repetition of the ac-

tion, but that it also signifies the effect. Neither do I admit that I attach undue importance to it, or that I attribute to it what properly belongs to faith or repentance. I do not believe, as you intimate, that the act of baptism cleanses us from sin. Neither do I believe that faith or repentance, accomplishes this important work. But I believe that when we exercise the one faith in the Father, and in the Son, and in the Holy Ghost, and baptism rightly performed in these names, there the blood of Christ will be applied," *which cleanses from all sin.*" Yet it is attributed to baptism, because this is the act that secures the promise. This agrees with what you say, that, "upon heartfelt faith, and Godly repentance, it (baptism) effects the forgiveness of sins." Surely you are getting upon my premises, the action, to immerse; the effect, to cleans.

I am frank to admit that immersion, without its prerequisites, produces no effect other than wetting or washing the body, and therefore is not baptism in the new testament sense. Doubtless, the washing or dipping of Naaman, to him was precisely, in a literal sense, what baptism is to the Christian spiritually. He dipping himself seven times in the Jordan, in obedience to the instruction of the Prophet of the Lord, secured to himself the promise of restoration to health. As in the case of the penitent believer, who is baptized according to the command of Christ, into the name of the Father, and into the name

of the Son, and into the name of the Holy Ghost, secures to him the pardon of his sins. I cannot admit that immersion and baptism are the same in every respect; and still maintain that baptism implies more than immersion, and that this, in connection with other words in the original Greek, cannot be fully expressed by any word in the English language; as tacitly admitted by the American Bible Union in the rules laid down for the government of that Board. The following are the rules:

“The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures, at the time they were first written, must be given in corresponding words and phrases, *so far as they can be found in the English language*, with the least possible obscurity and indefiniteness.” Thank the Lord, that the original sense of the word has been preserved to us, so far as it has. You tell me that your information is, that twenty-seven out of thirty-seven of the languages into which the Scriptures have been rendered, have the word *Baptizo*, translated instead of *transferred*. My information is different. I am told by a gentleman who understands a number of the languages, that the word has never been translated into any of the languages into which the Scriptures have been rendered. The contest now lies between him and yourself. And even if your version be the correct one, may we not reasonably conclude that the leading object with the

translators, was to obscure the idea intended by the Divine Author, and introduce something more agreeable to their own peculiar notions or designs?

To return again to the case of Naaman: you tell me that his washing seven times, implies the same that washing or immersion does now. Do you not perceive, that washing is another of those transitive verbs that generally imply a repetition of the action, and that it is also used interchangeably with dip? Naaman was commanded to wash seven times, and he obeyed by dipping himself in the Jordan, and his leprosy was healed.

Again: you refer me to Ananias, &c.: comparing this case with that of Paul, and Silas, and Cornelius; saying, "that the difference in effect was not in the action, that they were not equally immersed," or what was expressed by the word baptism; admitting at the same time that the effect upon the latter, "was the remission of sins, and the gift of the Holy Ghost," &c., &c. I am truly glad to hear you make this admission. I think we will harmonize presently. This is just what I have contended for all the while. Immersion, without the prerequisites, though it should be repeated as often as Naaman's, would only be wetting or washing the body; but when performed according to the law of Christ, by a proper administrator, upon a proper subject, (a penitent believer,) secures the atonement, and then it is baptism in a scripture

sense. This is the difference between immersion and baptism.

I have no objection whatever, to your strictures on my allegories, killing, belting, or circumcising a tree. Your idea of these terms being generic, does not in the least affect my argument upon this point. It is clear that, whether it be done by sawing, chopping, or rasping, it requires actions, and this is all I designed to illustrate by this figure. And, so in Jewish circumcision, I seriously doubt whether the once cutting around could be performed by a single action; at least, it must be admitted, that it would be more convenient to do it by several actions. The Jews certainly knew where to cut, because they had the example of Abraham; and so we, having the commission and the example of our predecessors from the early ages of the church, know how to perform baptism. The same explanation supports the next allegory, I kill a man. I readily admit that it may be done with different instruments; but will you not admit that it is more frequently done by actions, than by a single action? For example: we say he beat the man to death. Here, circumstances make it clear that there was more than one action, yet expressed by the verb beat, without qualification.

Again: you call my attention to the word *baptizo*, as defined by all the lexicons. You say, "every definition they have given resolves itself into immersion, cleansing, ablution, purify-

ing, dyeing and washing, all effects produced by immersion." I would say *immersions*, for in producing these effects, immersions are always practiced. I know your candor forbids you to dispute it.

Passing over what you say of the introduction of Christ's kingdom for the present, and arriving at the point where you resume the subject of baptism—I here find what appears to me a laboured effort to sustain your one immersion, where you speak of immersing into Christ the door, &c. By this argument, you clearly implicate yourself in the charge I before preferred against single immersion, that of ignoring the Father and the Holy Ghost. Why thus philosophise, when you use the commission in your practice, in administering the ordinance? If you will practice single immersion, be consistent, and do as the Eunomians have done, apply gradations to the persons in the Divinity. Change the formula, and substitute the words, "baptize in the name of the Lord Jesus."

What, let me ask, do we understand by Christ being the door? Let us analyze the passage where the expression occurs, and what does it teach? It teaches that, unlike the Pharisees whom he was addressing, who, though officers in the church by legal arrangement, were strictly impostors, not having been commissioned by God, he, Christ, had received his commission from the Father, "who had sent him into the world," therefore he had entered in by the door.

into the sheep-fold, and was the Shepherd of the sheep. All power or authority was given to him; it was his prerogative to send and commission his successors in the ministry. He was then, and still is, the door by which these functionaries enter into their stations. It is therefore by his authority that the true minister of the gospel is sent. See commission by Matthew. "All power is given," or as the new translation renders it, "*was* given to me;" I therefore now send you, not as heretofore, "to the lost sheep of the house of Israel" only, but now, "go in my name," by my authority, "and teach *all nations*, baptizing them" not only into the name of my Father, but also into the name of myself, the Son, and into the name of the Holy Ghost. These are one Divinity, and an action in each of these names upon a proper subject is "one baptism." Seeing, then, that they are to be baptized into the name of the Son, no marvel if the Apostle should sometimes say "baptized into the name of the Lord Jesus."

Next you call my attention to the burying and planting spoken of by Paul.*

* Rom. 6: 4—7. What you expect to prove by this, I am at a loss to see, by what is expressed. But perhaps you mean to say that as Christ was only once buried, and once planted, so in baptism, we should be only once immersed. Here we have no action at all expressed, only the effect of some action, or actions. We are therefore under the necessity of associating in the mind, the

Again, you affirm, that you still believe, that the one baptism of Paul, is the one immersion practiced by the Apostles, &c. This causes me to smile. Where is the proof that the Apostles practiced single immersion? Echo answers where? Have I not abundantly proven that the formula is neither given in the Epistolary writings, nor any where else, except in the commission by Matthew? Does not all the Christian world respond to this testimony by its practice, in using the words of this commission in baptism, except a few Unitarians, who, in order to make the language suit the action, have substituted the words of the Apostle, "baptizing them in the name of the Lord Jesus?"

This closes what I shall now say on baptism, call it proof or argument, as seems best to you. But arguments based upon right premises, supported by both scriptural and historical facts, with me, are proof, and satisfactory to my mind. Notwithstanding, they may not be to others.

We now come again to the consideration of the introduction of Christ's kingdom, or the restoration of the true worship of God. I stand

idea of some action or actions. This will be controlled by the circumstances ordinarily attending burying and planting. Can you bury a human body by one action? Or do we ordinarily plant our grain by one action? I will not insult your intelligence by attempting farther explanations upon this matter.

corrected, upon your intention, as to the objects of John's ministry to the backslidden Jews. Not that he designed to restore them to the observance of the external or legal rites and ceremonies, but to restore them to the spirituality, or true intention of that religion. This, then, the Jewish church, I infer from what you formerly said, was God's kingdom on earth. You said you "believed he always had a kingdom in the world." This, then, was that kingdom, with its types and shadows pointing to the Lamb of God. The Jews had lost sight of the intention of these types, &c., which was a sin to them. John came then to revive this matter in their minds and hearts, pointing them to Christ, who should shortly "*come to his own*;" and to baptize them for the remission of their sins. They now believing on him, were ready to receive him at his coming, as their "*Lord and Master*." "As many as received him, to them gave he power to become the sons of God." So I conclude that every one thus restored, acknowledged Christ's authority, and was brought spiritually under his reign. His kingdom was set up within them, they being restored to the true worship and service of God, worshipping him in spirit and in truth. The kingdom was now transferred to the Son, "the government upon his shoulders, &c., "and of his government and his peace there shall be no end; upon the throne of David, and upon his kingdom to order it, to establish it with judgment, and

with justice, from *henceforth* even for ever."

At the age of twelve years, we find Christ at Jerusalem, among the lawyers and doctors, hearing, and answering questions, saying to his mother, "Wist ye not that I must be about my Father's business?" What was this business? To subdue, and subvert the anti-Christian powers, counteract Satan's kingdom, and establish his own upon its ruins. You say "that John told those whom he immersed, that they must believe on him who was to come, but that they could not believe on him, until he was manifest."

This surely is strange logic. As well might we say that we cannot believe in his second advent, until after it has transpired. Let me ask, did not Abraham, Isaac, and Jacob believe? Did not Moses and Aaron? Did not Enoch and Elijah? Did not Samson, Jephtha and Barach? Did not Job, Isaiah, David, and all the prophets? "These all died in faith," says Paul. See Heb. 11th chapter.

You tell me again, that the baptism practiced by John, was not the Christian, because it wanted identity. And in what is identity wanting? You say, 'because John was not sent by Christ.' I would say, hence the identity; John was sent by the Father, so was Christ. John preached faith, so did Christ, declaring and proving by his miracles that he was none other. John preached repentance, so did Christ. John baptized for remission of sins, and so did Christ by his disciples; and indeed it is strongly intimated that

John even baptized some of Christ's disciples, John 3: 22—24. We read, "after these things came Jesus and his disciples, and there he tarried with them and baptized," "and John also was baptizing in Enon, near to Salem, because there was much water there, and they came and were baptized, for John was not yet cast into prison." "And they came and were baptized." The pronoun *they*, must represent the disciples. So we see that as I have before shown, they, (John and Christ,) co-operated in setting up his (Christ's) kingdom. But you say John's disciples were baptized unto John, and not into Christ. You fail, however, altogether, in producing the proof. But the contrary is evident from the fact, that when John baptized, he told the subjects "to believe on him who should come after him, that is, on Christ Jesus." "And he confessed, and denied not, saying, I am not that light, but bear witness of that light, which is the true light, which lighteth every man that cometh into the world." And more than this, if these baptized disciples of John, were not naturalized citizens of Christ's kingdom, where is the evidence that they ever became such? Revelation is totally silent; and we do know that John's disciples left him and followed Jesus, and that multitudes of their disciples were the recognized subjects of the apostolical church, and not one word of proof that there ever was one of them rebaptized. What an over-

whelming evidence, not to say "argument" against your theory!

You speak of the "preparatory school continuing during the whole time of the ministry of John and the personal ministry of Jesus, in which disciples, or learners, were prepared for the Lord," which should, I suppose, press into his kingdom when he should organize it, "rallying around his cross," &c. These, I understand you to say were not in the kingdom, but only "learners, disciples." According to this reasoning those five hundred disciples, of whom Paul speaks, were only in a state of preparation—not subjects of the kingdom—and so also all the disciples to the present day. But I conclude that the term disciple means something more than merely a learner,—that a subject of the kingdom is properly a disciple; and so says Webster, and so says the word of God. *Disciple*: learner, scholar, pupil, follower, adherent, partizan, supporter.—[*Webster.*] The Apostle informs us, that "the disciples were first called Christians at Antioch, because they followed Christ.

But according to the word of God this kingdom was organized at an earlier day, as shown in my first article. "The law and the prophets were until John, from that time the kingdom of heaven is preached, and every man presseth into it." We will not quote the parallel passages, as we have before presented them in this connection. Here you refer again to the com-

mission, or law of baptism, which Christ gave to his Apostles just before his ascension, which you term, "the consummation of his work as Lawgiver and King, before he proceeded to enter upon his reign. If you mean his royalty, I do not object. And that he here finished his work as Lawgiver, I am perfectly agreed; the language of the commission itself proves this fact; and it also proves that he had, through his whole sojourn with his disciples, exercised the prerogative of Ruler and Governor. "Go, says he, and teach all nations, baptizing them," &c., "teaching them to observe all things that I have *commanded you.*" Who dare limit the time when these commands were given! The whole work is now complete. In fact, Christ must have finished the organization of his church or kingdom before his death, because, after the giving of the supper, we can learn of no new law enacted, no new rite, or ordinance given, but simply the information, that the doctrine and the law of his kingdom, as he had taught them, were to be taught. He also promised them the Holy Spirit, who should bring all his teachings to their remembrance, and vindicated their mission by signs and miracles. John, it is true, as you say, was only as the voice of one crying in the wilderness; and it is equally true, that while Christ was on earth, he was in the wilderness. And the church on earth ever has been, and still is in the wilderness. The two witnesses prophesied, and still prophesy in sackcloth

and ashes. The church, or kingdom on earth has never enjoyed and never will enjoy the reign of royalty until Christ shall come again for the purpose of destroying all the anti-Christian powers. Then shall the saints reign with him, "and sing the song of Moses the servant of the Lord, and of the Lamb," saying, "great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "The Lord God omnipotent reigneth." It is only a spiritual reign that we can enjoy while here in our humiliation. Like our Divine Master, while here, "we are accounted as sheep for the slaughter all the day long." Not until he comes in his royalty, will we enjoy his kingdom on earth, according to your notion, as it appears to me.

Again: you say that the working of miracles did not prove kingly authority in Christ, any more than it did in the Apostles. It certainly is evidence of divine power, and none can be higher; and this is the manner in which he exhibits his gracious and spiritual reign. Here is the objection that I have to your whole theory, it humanizes the character of the reign of Christ too much; I mean his reign of grace. If he were to come and assert his rights in the world, as he will assert them when he comes again, then I think we could harmonize. As to the power exhibited by the Apostles, you seem to have forgotten that they exercised it in his name, and by his power entirely. At the same time

you admit that Christ was born a King, and it is acknowledged that he was King. The wise men of the East enquired, saying, "Where is he that is born king of the Jews?" It is true, that according to the nature of the kings of this world, he did not exercise sovereign power. But Christ says that his kingdom is not of this world, therefore, according to my views of his spiritual kingdom, he did at an early day commence organizing it. If not when he declared he must be about his Father's business, he did at least, when by the Spirit, he commenced enlisting subjects through the instrumentality of John. And when he declared that his kingdom was not of this world, he must have had a kingdom somewhere. It must have been in the hearts and lives of his servants, who, he said, would not fight. And it is certainly important that we keep before our minds the nature and character of his kingdom, lest we humanize it too much. This was the great difficulty with the Jews, and therefore they would not acknowledge him when he came, because the nature of his kingdom was not congenial with their carnal notions or inclinations. As to the time when he was declared to be anointed, we well know that he was called Emanuel when he was born, as intimated by the prophet Isaiah, which is, God with us. Now, I would ask, when was it that God was not a King? If he was God with us, surely he had a kingdom somewhere. You admit "that God always had a kingdom

in this world." The Apostle declared that he was the Christ, the Son of the living God. Christ means anointed—"Christ a King." You ask again, "where did he ever exercise kingly power while on earth?" I frankly admit that, according to your notions, he never did exercise such power before, never has since, in his person or his church, no, nor ever will, until he comes in his royalty.

Next you illustrate your position by comparing Christ to human kings. Here, again, you fall into the same error of limiting the power of Christ,—circumscribing him by the nature of human institutions.

Again: you say, a testament or will is of no force until the death of the testator. This is freely admitted. What use for a will, or executor, while the principal is still living—while he is still present in person to order and manage his own business? Upon this hypothesis, we may as well conclude that I have no power or authority over my estate while alive and here in person, but must first die, and leave it in the hands of another before it is properly under my control. This appears to me to be strange logic indeed. Your criticisms upon my allegories, representing a man purchasing a farm, and the history of the organization of the United States, are both alike untenable, as it appears to me, and as I believe I shall be able abundantly to show. In the first case, you change the figure to suit your case. My allegory suits my case, and

yours may suit yours. I maintain that the agent, John, takes possession; those who were made willing he received as subjects—put the badge upon them,—and Christ received them without any farther dedication by baptism. They therefore stood, of course, in the same relation to him before as afterwards. My first allegory still holds good, and so will the second, of the organization of the United States. You say that the colonies were not a nation until after they had succeeded in overcoming the enemy, at the end of the struggle for independence. I would ask you in this connection, whether they did not possess all the elements of government when they organized for defense? They had the executive, legislative, and judicial departments of government under their control; they organized the military, by which their declared independence was maintained; and so from this small beginning, have gone steadily forward until we have arrived at our present greatness, upon the small foundation of the declaration of their independence. So, Christ, having combined in himself all these elements of government, executive, legislative and judicial, and declaring war against the usurpation of the devil and his votaries, without any possibility of defeat, commenced, by his enrolling officer, or in other words, by his harbinger, to organize his army with volunteers, and went forward, grappling with the foe. Physically, he was overcome; but spiritually, his army has never been dissolved. Though it

is in the wilderness, yet, by the aid of new recruits from time to time, it still goes forward, and finally will maintain its declaration, subdue all opposition, and reign triumphantly in the kingdom of heaven, and among the inhabitants of the earth.

Your next argument drawn from the expression of Christ to Peter, is also untenable. Let us see; Christ says: "And I say also unto thee, that thou art Peter, and upon this rock I will (you say,—not have built,) build my church." Very well; we do not differ here. I readily agree that the great fabric is not complete, nor will it be until the Savior resigns all into the hands of the Father. "This rock," what is this rock? A foundation, so say I. Is it Peter? Then Peter is part and parcel of that church. And if the faith, then it is the sum and substance of it, for without it there could be no church.

Next you inform me that Christ chose his twelve Apostles, who continued in the work of arrangement commenced by John, until all things were completed, according to the law and the prophets, and the words of Moses. And then you say he took possession of his whole domain, all the world which constitutes his territory. I would ask, what less did John and the Apostles do, than we are now doing? except that the ministry of the Apostles was limited to the house of Israel. It, of course, must have a beginning somewhere, and God so decreed, that

it should first be tendered to them, and then go forward to its completion. But what was the burden of their labors? Preach the kingdom of Christ, and as many as would receive it, baptize them and refer them to Christ; and so do we to those baptized by us. We, like them, enroll, and dedicate them to God by baptism, and consign them to Christ by the imposition of hands, and by prayer. Thus we, in obedience to the command of Christ, preach the gospel, baptize those who believe, which secures to them the pardon of their sins, and constitutes them subjects of Christ's kingdom, according to his law of naturalization. And I maintain that John and the Apostles did no less. Did not their converts believe on him as much as the converts of the present day? Were they not baptized; and were their sins not pardoned? Why not then the subjects of his kingdom?

Your next effort to support your position, is founded upon the language of the prophet, and the last words of Christ relative to the further propagation of the gospel. As to what is said by the prophet, and the Savior in Acts 1: 8, it proves nothing more than that they should be endued with power, and should be his witnesses, not only in Jerusalem and Samaria, but also to the uttermost parts of the earth. Nothing said about where it should commence, no limitation whatever—and that unto all the world, “the law and the testimony” should *thenceforth pro-*

ceed from that point. And this seems to be the true intention of the expression in the 24th of Luke; for we well know that repentance and remission of sins were preached by John, by Christ, and by the Apostles, &c. You have admitted that the gospel had been preached by John and the Apostles, and what more was to be done after his resurrection, I am unable to see, more, than that the field of operation should be more extensive, and this certainly does not argue that those who received the testimony, were any less the subjects of the kingdom before, than after the resurrection. So you perceive that my theory does not come into collision with the prophet, nor the language of Christ, but is perfectly reconcilable with it. Oh, how I do love to harmonize with the prophets, the Apostles, and with Christ. And I would be so much pleased to agree with my excellent friend, Dr. Jackson, and I still have hope, that it may be my pleasure to realize it at no very distant day.

One more point in your last I wish to notice, and that is, with reference to that joy realized by the primitive disciples, which joyful news, you say, never was preached until the day of Pentecost. Perhaps I do not understand you. You have frequently said heretofore, that "the gospel of the kingdom," or in other words, glad tidings or good news was preached by John, &c., and now you say it never was preached till after the day of Pentecost. But you say they

could not preach or testify of the death, burial, and resurrection of Christ before they had transpired. My dear friend, was not this the burden of prophecy? Was not this the subject of faith? Was it not always the source of consolation? "Abraham saw his day and was glad." Moses hence "refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than all the treasures of Egypt." This was the great doctrine under the law, for which hope, Paul said he had been accused of the Jews. We might with just propriety say, that we could not preach of the second advent until it has transpired.

We have now travelled over considerable territory in support of our peculiar views, upon these subjects. We will now return and present a few plain facts, which, as it appears to me, should settle this question.

John's baptism was either under the law, or it was under the gospel dispensation. If under the law, we should expect that the law required it. But where can such a requirement be found in the law? The baptism of John was not from the law, but more recently from heaven. In Matt. 21: 25, Luke 16: 16, we are told that "the law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." That the kingdom of God is the gospel dispensation, is evident from Matt. 11: 12, 13, "And from the days of John the Baptist until now, the kingdom

of heaven suffereth violence, and the violent take it by force, for all the prophets and the law prophesied until John." The kingdom of heaven began just where the law and the prophets ended. The law and the prophets were until John, when the new dispensation opened, and the kingdom of God was preached. Hence, in Mark, 1: 1, John's ministry is called the beginning of the gospel of the Son of God. Zacharias, the father of John, declared at his birth, by inspiration, "that the Day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death." Luke, 1: 78, 79.

This gospel day dawned in the ministry of John the Baptist, and it increased more and more during the personal ministry of Christ, and will go on in its operations until "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

The baptism of John, when regularly administered, was evidently considered by the first Christian church, essentially the same with Christian baptism. Hence, we do not find that any Apostle or other disciple of Jesus was the second time baptized.

Next, let us consider the baptism of Christ. Was this Christian baptism? or was Christ baptized as a priest? He could not have been baptized as a Jewish priest, for he did not belong to the Jewish priesthood; because, says Paul, "it is evident that our Lord sprang out of Judah,

of which tribe Moses spake nothing concerning the priesthood. Christ's baptism, therefore, was not a Jewish ordinance. What was it then? In Matt. 3: 13, and John 1: 32, 33, we have the answer, "thus it becometh us to fulfill all righteousness." The term *righteousness*, denotes practical obedience. See Luke, 1: 6. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Here was a duty for both John and Christ to perform. By this account we perceive that the design of Christ's baptism was to ratify the ordinance—honor it, by making it the medium of his first manifestation to Israel, and give it the sanction of his own example. By this we learn, first, that Christ was God's Anointed; and second, that God approves of this act performed by him, to teach both by precept and example. From the whole, we are bound to conclude that Christ was baptized under the gospel dispensation, as our great Teacher and exemplar of practical obedience, ratifying the ordinance by sealing it with his own example, that all his church should follow his steps. Surely, this is the scriptural view of the subject.

Dear friend, I fear that I exhaust your patience. This article has swollen far beyond my expectation. But in passing along step by step, I found that there were many things that should be noticed, and even now there are many things bearing upon the subject, crowded out for fear

of making the communication too lengthy. I had to abridge so much, that I fear I shall fail to make myself as intelligible to your mind as I could wish. But I am aware that by a little care on your part, and the exercise of your capacious mind, you will be able to supply what may be wanting to make me understood. If there should be any thing in this communication that would seem to exhibit a want of courtesy or respect on my part, please attribute it to the weakness of the head, and not the design of the heart. "Charity covers a multitude of sins." "Let patience have her perfect work."

If you should decline further discussion upon these subjects, let that not hinder social intercourse between us. A friendly communication will always be gladly received by me. Remember me in love to all our dear brethren and friends, and accept the same for yourself and sister Jackson, and believe me, as ever, your devoted friend.

B. F. MOOMAW.

[THIRD REPLY.]

Dayton, December, 1866.

ELDER B. F. MOOMAW,

Beloved brother in the Lord:—My long delay in answering your last communication, dated August 12th, you are aware from previous information, was not from want of high appreciation of the arguments and evidences it contained; nor the high esteem I entertain for yourself. But owing to circumstances entirely beyond my

control at the time. And I feel satisfied, that you will make all due allowance for my long delay, when duly advised of the causes. About the time your communication dated 12th of August came to hand, I had under consideration and investigation the characteristic features of the church of Jesus Christ, through the only light which heaven has afforded us, the word of God. And having ascertained the features which characterize the true church, I commenced instituting a comparison between it and all those professed religious organizations and associations which history gives account of; especially the history of different denominations, where they have generally set forth their own views in reference to their faith and practice. And discovering through the light of God's word, that the members composing the church of Christ, are true believers in Christ, observing all his commandments, and obeying and observing all his ordinances—a people called out of the nations for the Lord, Acts, 15: 14; and that this church is built and founded upon principles so strong and firm, “that the gates of hell shall not prevail against it,” (Matt 16: 18,) I began my comparison, and comparing the church of Christ and its features, with all those associations and religious organizations, with *their* characteristic features, instead of finding in any of them identity with the true church, I did not even find similarity, except in a few, for I found the more I prosecuted the investiga-

tion the greater was the contrast developed. For after looking over the so-called Christian world, I could find none answering the description of the true church of Jesus Christ among all these religious organizations with all their high and lofty pretensions, to love, piety, and peaceableness. All, with but one exception, as far as I have been able to learn, have been shaken from their center to their circumference, during the revolution through which we have just passed. These facts fully established in my mind the truth, that none of these organizations was the church to which the Lord alluded in Matt. 16: 18, "that the gates of hell should not prevail against."

Here let me make but one remark; I found that the little narrow stream, called the Potomac, separated the professed Christians of the South from their brethren of the north, as far as the great gulf separated the rich man from Lazarus. And finding after fairly investigating this matter, by the light of truth, that the church whose cause you was so ably and faithfully advocating, after having passed through all these trials and difficulties which were endured during the four years war was four-fold stronger morally, physically, and spiritually, than before these trials had come upon you, just as gold becomes refined more and more by being heated in the crucible; so I find the true church is purified by passing through difficulties and trials. These facts in connection with your logical ar-

guments, and the spirit you displayed during our friendly correspondence led me to a more serious investigation of the whole subject. I therefore again resorted to the law and the testimony, as some doubt began to arise in my mind whether indeed the church and the kingdom which Christ commanded his seventy disciples to preach was at hand, were the same. And you having alluded to the same idea, in your second communication, that you preferred the term *reign* in place of kingdom, and seeing we are taught to pray for a kingdom, so I concluded to fully investigate this subject of the kingdom, through the light of truth, and history. Hence I considered it most proper to consider the moral elements of the kingdom of God, Christ, or of heaven. And the scriptures give us the correct idea, for "the kingdom of God is not meat and drink," but "righteousness, peace, and joy in the Holy Ghost. Rom. 14: 17. But if we ask what is the kingdom of Christ, proper, as it will appear in its fullness of glory, and future organized completeness, it may be stated, it embraces these graces, and infinitely more. No man who studies the Bible will hesitate to admit, that Christ and his kingdom, are the great themes of prophecy, not only of the Old Testament scriptures, but also of Christ and his Apostles. These prophecies, like a chain, run through the entire word of God, from Genesis to the last verse of the Revelation. Notwithstanding the scriptures are so plain on this

subject, it is remarkable that in this day of great light, the nineteenth century, the professed Christian world is far from being agreed in regard to the meaning of these scripture terms, *the kingdom of God, of Christ, and of heaven*. It has now come to be the most common and popular opinion, that these terms are not to be received in their literal or common sense meaning, as referring to a real kingdom; but that they are to be understood as referring to what is called a spiritual or mystical kingdom. The sermons that are generally now preached and nearly all the prayers that are now offered up, by the most of the clergy, and the church, thus teach. It is assumed that the various religious organizations in the Christian world, called churches, are the real kingdom of Christ foretold by the holy prophets, and that these are to extend and subjugate all opposing influences, and become universal. But I rather judge from church history, that the church-kingdom theory was conceived and brought forth in the corruptness of the papal church, and that the protestants adopted this heresy of popery. The parables of our Lord designed to illustrate the great truths of the gospel of the kingdom, by things natural, fail, in every instance, to prove that either the Jewish or Gentile church was in any sense to be regarded as the kingdom of Christ.

When we look over the associations generally called the church, and see the worldliness, and absence of the meek and loving spirit of Christ;

when we glance over the various organizations called the church, we are astonished, that any should be so blind and presumptuous, as to assume that these associations, in which is found so much worldliness, should be in verity the kingdom of Christ, already organized in this world. Such credulity may justly be regarded as one of the wonders of our age. However gratifying it would be to believe that the churches of our day were the kingdom of Christ already begun on earth, represented by the stone cut out of the mountain without hands, "a kingdom that shall not be destroyed," but stand forever, yet reason, revelation and facts forbid us to believe it. It is now very generally taught and believed, that the kingdom of Christ was introduced and set up in this world by the outpouring of the Holy Ghost on the day of Pentecost. The correctness of this doctrine I never called in question. I taught it in public and in private; but after investigating this theory by the light of revelation, I find there is not the least evidence of its truthfulness. Instead of its being the ushering in and setting up of Christ's kingdom, it was the ushering in of the dispensation of the Holy Spirit, commonly called the dispensation of the gospel of God's grace; extending the gospel and all gospel means to the Gentile nations, and establishing the glorious fact of the resurrection of Christ—all preparatory to the future dispensation of Messiah's triumphant, endless reign.

The Apostle Peter was fully aware of this fact. He explains and applies it not to be the setting up of the glorious kingdom of Christ, foretold by the Holy prophets, but the pouring out of the Holy Spirit, foretold by the prophet Joel, 2: 28, 29. He quotes the very language of the prophet. This same Apostle Peter, in another place, reveals to us what was the design of God in thus pouring out his Spirit. He says it was to visit the Gentiles, to take out of them a people for himself, "his name." Acts, 15: 14. Shall we believe "the sure word of prophecy," or our modern teachers, who very often put light for darkness, and darkness for light. These people, thus taken out of the nations by the Spirit, are thus spoken of by the Apostle Paul, "For as many as are led by the spirit of God, they are the sons of God," Rom. 8: 14. Again: "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be we suffer with him; that we may be glorified together." Rom 8: 17. God's order then is, that the children and heirs of the kingdom should Christ-like suffer here, and be glorified and reign with Christ hereafter, when he shall personally "possess the kingdom," raise and gather his saints out of every kindred and tongue, and people and nation. Rev. 5: 9. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 43.

The scriptures do most certainly make the

time of Christ's coming, and the setting up of his kingdom identical. Hence, the language of Paul to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, (2 Tim. 4: 1. See also Titus, 2: 13, and 1 John 3: 2, 3.) and also the universal prayer of the church, as taught by the King himself, refers and points to this very kingdom, yet in the future; and so also does the ascription, "for thine is the kingdom, and the power, and the glory, forever, Amen. But not on this earth still under the curse is this to be done, but it shall be fulfilled in the world or dispensation to come, "at the time of restitution," or more properly rendered, restoration of all things, which God has spoken by the mouth of all his holy prophets, since the world began. Acts 3: 21. In these views I do not think that you and I will differ much when we come to understand each other correctly.

As you stated particularly in your first communication to me, that you preferred using the term reign of Christ to kingdom, it being more expressive of the true position which he now occupies to us while he is seated on his Father's throne, until he shall be seated on his own throne. Rev. 3: 21. During this present dispensation, he is ruling in the hearts of his people, who have been called out of all nations for his name, Acts, 15: 14, and are organized into one association called the church, or body of

Christ, Eph. 4: 4,—5: 23, Christ being the Head of the church or body. In this Church which he has commanded his servants to occupy till he come, Luke, 19: 13, he has instituted tangible ordinances, by means of which, in connection with his word and Spirit, he might prepare a holy people for his kingdom, in which are to dwell none but righteous and holy persons; and this state of things will not be found to exist during the present dispensation of grace; no, not until the Lord shall come from heaven, and establish his kingdom, for which he taught his followers to pray, saying "Thy kingdom come, thy will be done on earth as it is in heaven." Not until Christ shall personally come will this prayer be fulfilled; for as I stated before, the coming of the Lord the second time, is always spoken of in connection with the coming of his kingdom.

Again: St. John, in writing the Apocalypse, in the very last sentence in that grand production, offers up a very short, but ardent prayer, in these words; "even so, come Lord Jesus." From this we learn, that St. John knew and felt more the importance of the second coming of the Lord Jesus Christ, than we, careless, and half-enlightened professors do, in this nineteenth century of great light and knowledge. However, to some extent we are excusable, as it is not possible for us to know, during the present dispensation, for we can only see here as it were, "through a glass darkly," but in the new dis-

pensation, or kingdom of Christ, "we shall see face to face; now we know in part, but then shall we know even also as we are known." 1 Cor. 13: 12. Every succeeding dispensation has had an enlargement, or increase of light, and knowledge, and so it will continue. Thus we see that man since sin entered into the world, has had, by the appointment of God, means suitably adapted to his state and condition in every dispensation under which he has lived. God has always ordained tangible ordinances under each dispensation, in connection with his word and spirit, to fit and prepare man for the succeeding dispensation, and in all of them, he acted with an eye single, if the expression is admissible, to prepare the people for the very kingdom for which we should so ardently pray. Just as the church of God commenced, in the hearts of the holy Patriarchs during the patriarchal dispensation, and was only visible to each family, by their worship in that capacity; so we see an increase and enlargement of light, and more visible development of the church, under the succeeding or Jewish dispensation, where the true Israel worshiped God in the capacity of a nation, attending to all the visible ordinances, all of which more or less, pointed to the coming of the Prince of Peace, the Lord Messiah, either in his humiliation unto death, the cross, and the grave, or to his second coming, connected with his crown and his kingdom. So under the succeeding gospel dispensation, we have an in-

creased enlargement of light, as far superior to that of the two preceding it, as the light of the meridian sun is over the light of the moon and the stars, for the church now has its full development, with all the ordinances looking back to the cross and the grave, and looking forward to the glorious coming of Christ and his kingdom; and the kingdom being within us just as the church was within the Patriarchs, and only partially developed under the Jewish, but in its completeness, under the present dispensation, and will ere long be succeeded by the Millennial dispensation.

This church of the Lord in its now completeness, to which there will never be any farther enlargement, seems to have had its commencement as you stated in your last communication, when the Lord instituted his ordinances. It does not appear to me that it could have been before, at least in its completeness, because these ordinances are all important, and essential, to fit and qualify us for the coming of the Lord, and his kingdom, to which kingdom, I have no doubt the Lord referred, when he said that he would no more drink with them, of the fruit of the vine, until he would drink it with them anew in his Father's kingdom, Matt 26: 29. Now, my dear brother, as you have called my attention, not directly but indirectly, through the whole of your correspondence with me, to the ordinances of the church, your arguments and evidences, being all intimately connected, in estab-

lished, or at least, the disciples with their Master, worshiped in the capacity of the church, before the day of Pentecost. I was necessarily forced to more carefully investigate your position, and compare it with my views, and then comparing both with the word of God, I discovered after weighing all your arguments and evidences, that some things which were practiced, or at least attended to by Christ and his apostles on the night in which he was betrayed, which I did never believe were intended to be observed as ordinances of the house of God, or the church. For instance, feet-washing I had never regarded as being any thing more than an act of hospitality, and not a church ordinance; but having investigated the subject fairly and honestly, as I now humbly believe, through the word of God, I now emphatically believe it to be an ordinance of the church of Christ, as well as the communion—both resting on the same authority—instituted at the same time. The only difference is in the design;—the one commemorates the death of the Lord, and the other is designed to humble us, to teach us humility, just what we so much need, to fit and prepare us for a proper waiting on the Lord, and a proper discharge of our duties toward one another, as set forth in Matt. 18: 12—22. There is no doubt now, in my mind, that when the devil succeeded in forcing this ordinance out of the house of God, his triumph was great, because, as he succeeded in getting out humility, he suc-

ceeded in the same degree in forcing in pride. Almost anything else might have been removed with less injury to his cause, than this humbling ordinance, which he well knew. Hence, he made an attack upon it in an early age of the Christian church. He well knew that it would not bear varnishing to make it attractive, by putting a gloss over it, as he might do over the communion. This he might make to appear fashionable, by having fine, costly gold and silver plated pitchers, and chaliced cups: No, this ordinance he did not attack, but he succeeded in changing it in various ways, calling it the Communion and Sacrament; and instead of using common vessels, he has introduced gold and silver plate.

The devil well knew that in feetwashing, the brother or sister would have to stoop down to the feet of the brother or sister, whether king or peasant, rich or poor, high or low, learned or unlearned, noble or ignoble—he knew that this would bring every one on an equality. And it is to the interest of Satan to have the human family as much divided as possible, by riches and poverty; but especially does he like for the church to be rich in filthy lucre, because, where that abounds, there will be pride, and pride is the very principle that builds up his cause; and he is just as willing to co-operate with the proud, fashionable professor of religion, even though he be a preacher, as a man who makes no pretension to religion. For he is just as ready to go

with a proud, fashionable professor to his temple, the temple of his God, as to go with another to the drinking or gambling saloon; because he considers them both safe, so far as his interest is concerned. But feetwashing is an ordinance that will never become fashionable, because it is humiliating, and, by bringing all upon an equality, it is without doubt, benign and blessed in all its influences, wherever and whenever practiced by his people in the name of the Lord. The Lord's supper (I do not mean the Communion,) is another ordinance which I never regarded as having any authority sufficient to justify the practice of it by the disciples of the Lord. The supper which the Lord ate with his disciples, I always regarded as being the Jewish Passover, which he observed with them before he should suffer, and then and there establish his ordinance for commemorating his death and sufferings. And having been taught, and having taught many others the same doctrine in honesty and sincerity, I was undoubtedly slow to give up what cost me so many years study. I now declare to you and to the world, that, upon a fair investigation of the scriptures, I was, with hosts of others, in error. Read Matt., 26: 17—30. Mark, 14: 12—27: John, 13: 1—12. In these three chapters you will find all that is recorded in reference to the setting forth of this ordinance. Here we learn something about the supper, which is confounded, in the minds of thousands

of good, honest and sincere people, with that which is properly called the Communion, the ordinance commemorative of the death and sufferings of Christ. I always believed that the Lord and his disciples were eating a supper, when he set up his ordinance, but as I remarked before, that they were eating the last Jewish Passover, the same that the Jews were eating. But by investigating the scriptures honestly, with a heart willing to be taught, I can now see clearly, that while the Jews were eating, no doubt, the Passover supper, during the same twenty-four hours, called the day of the Passover, Christ was eating his Passover with his disciples, which was of far more importance to his little flock and all the brethren to the end of the present dispensation. It is exceedingly comforting and consoling, because it is the only ordinance that looks before us into the future dispensation. Not like the Communion, which looks back to the cross, filling the soul with gloom and sorrow,—this supper looks forward to a most glorious time, even to the personal coming of our Lord Jesus Christ and his kingdom, when all the Lord's people will have a glorious time, when they all shall sit down with the Lord at the banquet, that great supper, to which he, no doubt, refers in the 26th chap. of Matthew, and also in Mark and Luke, when he says he will no more drink of the fruit of the vine until he drinks it new with them in his Father's kingdom. And I cannot see, as I stated

before, that there is any difference or distinction in the terms kingdom of God, and of Christ, and of heaven, these terms being used synonymously, as I have formerly shown.—Now my dear brother, after mature reflection, and serious consideration, and being honest with myself (as all men ought to be, and if they really were, we would witness a revolution in a short time, that would almost bring a heaven on earth,) I believe, if the design of the supper was properly understood, and rightly appreciated, the effect would be corresponding with its grand design, and that is, the ardent prayer and anxious desire for the glorious coming of our Lord Jesus, that we may eat with him the Marriage Supper. Hence the great importance of making all necessary preparation for that great event, by the use of all the means which have been so graciously placed within our reach, by the word and Spirit of God.

I can now clearly see the wisdom and goodness of God, in instituting the ordinances of the supper, the communion, feetwashing and the holy kiss, or kiss of Charity. This last duty I do not think needs any argument or evidence to convince any honest sane person. Who ever did love any object in this world, either a father, a mother, a brother, a sister, a child, a husband or a wife, on whose lips he would not love to bestow the kiss of affection? This is but natural. We are fully aware however, that there has been many a kiss given like that of Judas.

But that is no argument against the sincere kiss of charity. If, then, we are really the children of God, and brethren of the Lord Jesus Christ, and brethren of one another, our relationship is as much more exalted above any natural relationship we can sustain here, as the heaven is higher than the earth. Therefore, if we love God, and our Elder Brother, the Lord Jesus Christ, whom we cannot see with our natural eyes, we will always feel it a great privilege and comfort, to meet our brethren with the holy kiss. Yes, give the kiss of charity to a brother of our glorious Redeemer, and our own brethren whom we should love above every other object in this world, and this will we do if we rightly appreciate our exalted relation to God, and to one another. Indeed the holy kiss is well calculated to inspire us to an increase of love, and affection toward one another.

Having now fully set forth to you my reason for my change in reference to these ordinances, the Lord's supper, feetwashing in the church, and the holy kiss, I shall next set forth to you, the various reasons by which I was led to obey the gospel of our Lord Jesus Christ, by being baptized according to the great commission, "into the name of the Father, and of the Son, and of the Holy Ghost."

Just about the time, that your last communication came to hand, I had under consideration Eph. 4. 5., to reconcile the one immersion which Paul there calls one baptism, with your view,

that the three immersions according to the commission, constitute this one baptism, or immersion. This was something very difficult for me to reconcile. You stated in your second communication and urged your argument with great force, that three actions were required to constitute it, the one Christian baptism, according to the great commission, and according to Paul. This being in direct opposition to my position which I had taken in reference to all active verbs never implying more than one action, I, of course meant, but I find in looking over my copy I did not express it, that all verbs expressive of specific action, could mean but one action. In this view I acknowledge to you, that I was in error, and stand corrected by you, so far as repetition of the same action is concerned. But it is still true, that all verbs of specific action, can mean only the action which they express. As for instance, *baptizo* cannot mean to sprinkle or pour; nor can *raino* or *rantizo*, mean to immerse, &c. But while I see that neither of these verbs, expressive of specific action, can prevent the repetition of the same action expressed by the active verbs, I thus became better prepared seriously to investigate the passage in Eph. 4: 5, and was led to believe that Paul did not so much allude to the action or actions, as to the fact that we are but once baptized or immersed, to introduce us into the one body, being led by the one Spirit. For as the Apostle says, 1 Cor. 12: 13, for by one Spirit

are we all baptized into one body, or church, and all called by one hope of our calling, one Lord &c. From these facts I am induced to believe, that Paul, in the passage under consideration, alludes to the fact of our being baptized or immersed but one time during life, without any reference to one, or twenty actions being performed in the ordinance when administered. It is not like the other ordinances, which are constantly to impress our minds with some facts, either past or future, by which means, in connection with his word and Spirit, we may be continually fitted and prepared for a proper waiting on the Lord, and become more assimilated with his character, to be accepted at his coming, and his kingdom. 2 Thess., 4th chapter. Thus, I was endeavoring to harmonize the language of Paul, with that of the Commission, which you so earnestly contend implies three actions, according to the structure of the sentence. At just about this stage of the investigation, bro. WM. C. THURMAN paid us a visit at this place, and lectured on the subject of baptism, and his arguments were lucid and clear in establishing the three actions in the divine ordinance. In the first place, he quoted all the ancient Greek fathers, and all the authors which you have quoted in your communication of Aug. 12th, which have, principally, been adduced by all the advocates of single immersion, and especially, Mr. A. Campbell, in his large work on baptism, and his debate with Mr. N. Rice. These authori-

ties are all generally brought forward to sustain immersion as the only action in that divine ordinance or institution, but they nearly or quite all testify in favor of trine immersion. Thus far I had all the evidence before me that had been furnished, as already referred to above. But there was another argument which brother Thurman offered, which was more convincing to my mind, than all the other arguments that had been brought forward; one of which I frequently used against pouring and sprinkling, and not without success in establishing single immersion on many occasions; and therefore, I saw very clearly, that he was bound to force me from my position, with my own arguments or weapons. The argument was this: "If sprinkling was what the Apostles practiced for baptism, then pouring would never have been introduced; and if pouring was practiced, then single immersion never would have been dreamed of; and if single immersion had been the apostolic practice, then trine immersion never would have been introduced, and more especially, as early as the fathers say it was practiced.

As man is naturally inclined to substitute the more easy, for that which is not so convenient, it is not reasonable to suppose that any who were to administer the ordinance, would substitute trine immersion for single immersion, or single immersion for pouring or sprinkling."

Thus we can see that it was natural for the clergy, first, to make it a little easier, by sub-

stituting single immersion for trine immersion.

The next step to gratify the pride and ease of the clergy, was, to introduce pouring water from a pitcher, upon the head of the catechumen, in place of single immersion. But this was still attended with some inconvenience, because it was likely to wet the elegant toilet of the candidate, which was perhaps purposely prepared for the occasion: and besides this, it was likely to discommode the administrator, in like manner, more or less. So sprinkling was introduced to obviate the difficulty. And as a last substitute for sprinkling, among the most fashionable churches and fastidious clergy, *to make it still more convenient, and a little more decent, the practice of the touch, with a moistened finger of the administrator, was adopted.

Thus we see, that baptism, adapted to the pride and carnality of fashionable church establishments, has dwindled down to nothing. This argument being properly considered, those who

* This expression will seem to be harsh to those to whom it applies, but it is warranted by facts, as may be seen by the following declaration, made by presiding Elder Mr. F., upon a baptismal occasion according to the usages of his church. He said, "Baptism may be performed by different modes, as immersion, pouring, and sprinkling. Immersion is valid baptism, pouring is valid baptism, and sprinkling is valid baptism; but we prefer the latter, because it is a little more *convenient*, and a little more decent, and a little more every thing in order."

are candid and honest with themselves, must clearly see how that which appears to be the most difficult or inconvenient, namely, trine immersion, has yielded, or been superceded by those more convenient forms, and must inevitably have been that which the apostles practiced in the administration of the divine ordinance of baptism.

Brother Thurman used the above argument in my hearing about four years ago, and it frequently recurred to my mind during the four years interval, but I do not think I would ever have thought upon it seriously, had it not been for the correspondence opened between us about a year previous to bro. Thurman's last visit here. Because, when he was here four years ago, he stated that A. Campbell, that great and learned man, had as good as acknowledged that trine immersion was practiced by the Apostles and primitive Christians. This admission, he said, was made at the time of his debate with Mr. N. Rice, and I charged brother Thurman to his brethren, with misrepresentation, which charge they communicated to him, and it caused him to send on an appointment to clear up what he had stated before me, and the people who heard him on the occasion alluded to. When the time of the appointment arrived, I went to the place appointed, with Mr. A. Campbell's work on baptism in my hand. I not having his debate with N. Rice, and supposing that all that he had ever spoken on that subject could

he found in his work on baptism, to my surprise, he did not make his appearance, which I learned soon afterwards, was owing to some cause beyond his control. Soon afterwards, the war began to make such ravages, that traveling across the Blue Ridge Mountains became more and more dangerous and difficult, and I heard no more of him until near the close of the war, when I heard that he had gone to Boston, Massachusetts; so that I had no opportunity afforded me to have an interview with him, until early this fall, when he paid us a second visit, and delivered several lectures on various subjects; not however, before calling on me to explain and prove that what he had stated in reference to Mr. A. C. was true. And as I did not have the work alluded to, namely, the debate between Capbell and Rice, I could not then be fully satisfied, because I could not find but one or two of the fathers as quoted in A. C.'s work on baptism, favoring trine immersion; but he referred me to the debate; which work I finally found in the library of brother Daniel Thomas. And in examining the work, I found the language from which he drew his inferences and conclusions. I do not now just recollect the pages, but you can find them in the twelfth argument on the action of baptism. And I must humbly acknowledge that I was utterly astonished when I looked over the testimony of the Greek fathers and historians, that the most of them bear testimony to trine immersion, from

the very earliest age after the Apostles, and that they are all quoted by the advocates of single immersion, to establish the scriptural action, and at the same time refuse to practice that to which they testify. Oh, consistency, thou art a jewel of great price. But my dear brother, as I, for one, was determined to be honest with myself in this important matter, although I was not fully convinced or satisfied, that the Apostles really practiced trine immersion, yet I must acknowledge that my faith in my position was very much shaken, and I was determined to prosecute my investigations, and thus continue to combat you and the brethren, as long as I had a plank to stand upon, just what I had been doing with kind feelings for fourteen years or more. I was determined to convince you of your errors, or you should convince me of mine. But at about this stage of my investigations, a little pamphlet was handed to me, which professed to be a treatise on trine immersion, written by Elder Adamson, a Disciple, which I found to be written against trine immersion, and favoring my views. It seemed to do my very heart good to receive such assistance, in such great time of need, but after reading it over and over, again and again, and examining his grammatical analysis of the commission, I was a little surprised to find a considerable amount of sophistry in his parsing of the commission as a complex sentence; instead of a compound sentence; but more especially was I surprised when I

looked over it, and examined some of the sentences he adduced, as being analogous to the commission. On page 9, you will see the following sentence, which he says is just such a sentence as the commission, and this one is a specimen of all the others. He says, (after parsing the commission, which he calls a complex sentence, pp. 7 and 8,) to illustrate this subject to the comprehension of every one, suppose a person should say that he bought goods at the store of Smith, Brown and Jones. This would be a similar construction to that in Matthew, 28: 19, excepting the omission of the preposition *of*, denoting the genitive case of the names Brown and Jones: yet every one knows that the goods would be purchased only once, and not three times. Now this appears to be a very plausible argument at first sight, but while I was occupied in reviewing this treatise, and examining the analysis of the commission, there was another little work handed to me, which proved to be what it really professed, a defense of trine immersion, by Elder James Quinter; or rather, a review of Elder Adamson's treatise against trine immersion, and it has proved to be a perfect defense of trine immersion. He has also, in this review, in my humble belief, fully established trine immersion to have been practiced by the Apostles. He fully established the fact, that the commission is really a compound sentence, and that it is elliptical, and that when it is parsed according to the rules of syntax, as

given by the very best grammarians, with the ellipses filled and made replete and plenary,— will read thus: “Go ye, and teach all nations, baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Spirit.”

Now let us try Elder Adamson’s sentence, which he says is analogous to the commission, as it is at present rendered. It is as follows:

“He bought goods at the store of Smith, Jones, and Brown.” Here we see already, that this is a simple sentence, and has no resemblance to the commission. But let us try again and make the commission read like Elder A’s analogous sentence, “Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit.” Here the two sentences would be alike, and every *tyro* in scripture would see that but one action could be applied, to baptize according to this construction of the commission.

Let us now try his analogous sentence, and let it be constructed like the commission, and bear some resemblance to it, and then let us see if every *tyro* in letters will not agree that the goods were purchased at three different times, and three different stores, whether I mention store or stores, or omit both, because, it will be implied where the goods are bought. Now for the sentence; “He bought goods of Smith, and of the son, and of the grand-son.” Here now is the sentence, coming as near the commission as

it can be made. And although it is a compound and elliptical sentence, and without making it replete and plenary, every one can see, unless blinded by prejudice, that the goods were purchased at three different times and places. But let us now fill up the sentence, and it will read thus. He bought goods at the store of Smith, and he bought goods at the store of his son, and he bought goods at the store of his grand-son. Now while this filling up is necessary to parse the sentence correctly, it is not necessary for a proper understanding of the sentence. If the commission is made to read exactly, or as near as possible analogous, there will be no difference. But make it read like Elder A's analogy, and you will have but one action in administering the divine ordinance. But on the other hand, make Elder A's analogy read like the commission, and then we have three purchases of goods from three different stores; and therefore, the commission will also call for three actions in the ordinance of baptism.

I do not propose to write out a full exposition of all the grammatical arguments, of either Elder Adamson or Elder Quinter, only so far as their tendency has been to establish the truth of trine immersion in my mind. This is clearly expressed in the commission, when the ellipsis is filled up, and it is parsed as a compound sentence, according to the rules of syntax, as given by the best grammarians, such as Barret, James

Brown, Covell's digest of English Grammar, &c. For further information on this subject I would refer all that are interested on this important subject, to the reading of Elder James Quinter's pamphlet, which I am satisfied, will prove interesting to all persons who may have doubt in their minds in reference to the action in the ordinance of baptism. All that will be necessary on the part of the reader will be to divest himself of all prejudice, and early educational influence, to act honestly with himself, to examine the work carefully, grammatically, and according to common sense, and it cannot fail to convince any one who feels interested on this all important subject. And it ought, without doubt, to interest every rational creature, more especially, those who have made a profession of serving God, honestly believing that they are right. Such I would advise and admonish, if they have not been fully baptized according to the true construction of the Savior's commission to the Apostles, to investigate this subject thoroughly, as they can lose nothing by the investigation, and they may gain much, as this is the ordinance through which penitent believers are brought into the church or body of Jesus Christ, where they can attend to all these blessed ordinances that the Lord has instituted for the observance of his brethren, in connection with his word and Spirit, to fit and prepare them for his appearing and kingdom. 2 Tim. 4 : 1. And whatever we do, let us not neglect the assem-

bling of ourselves together often, and our attending to the ordinances of the Lord's house, the church of the living God. Let us not only attend to teaching, exhortation, prayer, praise, and thanksgiving, but also to the commemorating of the broken body and shed blood of the Lord.

Feet-washing, which is so well calculated to remind us of the humility and condescension of our Lord and Master, and to humble us for a proper waiting on the Lord, and to prepare us constantly for our duty toward one another, must not be neglected.

The salutation of the kiss, whenever we meet our brethren, which is so well calculated to cultivate love amongst us toward each other, which is so very important to prove that we have been with Jesus, and that we have been born of God, must be observed.

And the last, but by no means the least ordinance to be attended to by us, is the Lord's supper, which looks forward, and inspires us with great joy and consolation, in hope of being partakers with the Lord Jesus Christ, at that grand banquet, the marriage supper of the Lamb, to which he alluded, when he said that he would no more drink of the fruit of the vine, until he would drink it new with them in his Father's kingdom. Matt. 26 : 54. Oh, this glorious hope of the true Christian, which the Apostle Peter speaks of, where he says, 1 Epis. 1 : 3-5, "Blessed be the God and Father of our Lord

Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

From the above we learn that the resurrection of Christ is the ground-work of our hope: by it Christians are said to have been begotten to a lively hope. By it God gave an assurance to all men, that he would Judge the world in righteousness, by his Son Jesus Christ. It is because Jesus lives, that we expect to live and reign with him. The more distinct our understanding of the fact of his living, and of the manner of his living, the more distinct will be the character of our hope. If we do not consider that he lives now, in person, that he exists bodily, that in his existence he is the same person, only that he is glorified—we will not be likely to have clear and distinct views with respect to our own hope. We may float up and down in the regions of uncertainty, and never be at rest. But if we look at the resurrection of Jesus, we may there read the character of our own resurrection. If we look at his present life of incorruptibility, and see him surrounded by scenery, "by sin undefiled"—we may there behold the circumstances of that bliss, for which we hope. O, blessed hope, may we be able to

attain to that glorious boon, for which we pray and hope, is the humble prayer of your corresponding brother, in the hope of a glorious immortality.

J. J. JACKSON.

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The following letter was written by Dr. Jackson, shortly after his relinquishment of his former cherished principles and practices, and his admission into the congregation of the Brethren, as he expresses it, "by being baptized according to the apostolic commission," "Into the name of the Father, and of the Son, and of the Holy Spirit." Believing that it will be interesting as well as instructive to the reader, I here insert it.

B. F. M.

Dayton, Va., Nov. 5th, 1866.

BELoved BRO. MOOMAW:—

I can now call you brother, and I address you by that endearing appellation, with an assurance of its appreciation by you. I embrace a favorable opportunity of sending a few lines to you, by your son, with whom I formed a pleasant acquaintance, while he was staying at this place.

I have become convinced of my own errors, and the correctness of your opinions and practices, partly from your own arguments, some arguments advanced by brother Thurman, and lastly, the grand, critical examination of the commission by brother Quinter of Ohio, his thorough refutation of Elder Adamson's position, which was

my very position. I have fully established in my mind, that the great commission is a compound analytical sentence, and can only be parsed according to the rules of grammar, so as to make it read as you suggested in your last communication to me, which I never intended to answer until I was fully satisfied that I could do it honestly. For my arguments with you from the first, were presented with a view of either being convinced, or of becoming more confirmed in my views; for I was determined to combat you, until I should convince you of your error, or you should convince me of mine. And having become convinced of the truths you advocate, I yielded submissive obedience to the requirements of the Lord Jesus Christ, on Lord's day, the 28th of last month, after an open confession and explanation of my course, before a congregation I judged at the time to be over one thousand persons, with a few remarks at the water, which I believe had a good effect. There were three or four persons there, who were watching my decision, who, I think, will be baptized in a short time. I was fearful that my long delay in answering your last, might be construed into a want of that high regard for you, which I have cherished from the first of our acquaintance, and which, I trust, will continue during life. Trusting that this apology will be sufficient and satisfactory, I shall await an early answer from you, as I hope our correspondence will not end, and I shall be pleased to hear from

you often, that we may interchange views on this all important subject. We are all well here, and, thank the Lord, also making accessions to the church somewhere, every Lord's day. I think the cause here, is looking upward. May the good Lord bless you and all yours, is the humble prayer of your brother in the Lord.

J. J. JACKSON.

I here beg leave to present an extract of a letter from brother J. J. J., addressed to me, dated Nov. 2nd, 1866, with some remarks.

After speaking of the confidence he had in his former opinions as to the correctness of the doctrines and practices of the religious association with which he was formerly connected, and having frequently come into collision with the brethren, which he says, continued through a period of twelve or fifteen years, and the conflict in his own mind, in yielding those opinions and adopting a new theory, the Dr. says:

“ Thus we see, my dear brother, that it is not an easy matter to unlearn an early and long continued education, and be brought to a knowledge of, and willingness to adopt a new truth, although the matter appears plain enough now. We, therefore, will have to admit, my dear bro., that men are not always dishonest because they cannot see things as we see them. And if we see men investigating the truth, and especially when we see that they are honest with themselves, we should bear with them. I thank the

Lord that I found a man in the form of yourself, that could make the necessary allowance, in a case apparently so stubborn, knowing that I had been battling with the brethren for twelve or fifteen years. But you manifested the true spirit of Christianity, which had very much to do in changing me from my position. I have always admired that spirit, but in discussing religious subjects with different religionists, I have scarcely been able to find it, except among the brethren, and in yourself pre-eminently. I say this with no intention to flatter.

First, I desire to notice, how the minds of men and their actions accordingly, are controlled by the circumstances under which they are placed, and while in many respects their organizations differ widely, yet in others, they are very similar. One of the peculiar characteristics of our race is, that we are social in our nature, so much so, indeed, that it is in a large majority of cases beyond our control. Hence, we are generally led in our opinions, our principles and our actions, by the popular associations of early life, or in other words, by early education, and even after we are advanced in life, when popular influence becomes overwhelming, it is almost impossible to resist it. Being social in our nature, we do not enjoy ourselves alone, we do not like to be solitary. Hence, we will yield to its influence, and finally adopt principles and habits, and cherish them, though they were once odious and revolting. Very few, indeed, have

the independence and fortitude to cut themselves loose from the shackles thus placed upon them. We see the truth of this position exemplified in all the departments of the history of the world, politically, religiously, morally and socially. And as our object is mainly in a theological direction, we will confine our remarks to that channel.

Look, then, for a moment, at the religious world. Man is a religious being, inclined to worship some object wherever he is found, and that worship is, as we see, generally according to the popular religious notions of the particular locality, as in the four grand divisions of religion, viz., Pagan, Mahomedan, Jewish, and Christian. Where paganism exists, there it prevails generally. So also with Mahomedan and Christian countries. The Jews, having been deprived of their nationality, can scarcely be called a religious sect, being driven from their country, and scattered among the other nations of the earth.

But to speak more particularly of the Christian religion as it is divided and subdivided into various sects and organizations, we see still more clearly developed the influence of popular causes, especially in the local establishment of those organizations as they exist in the geographical divisions of our country. In the early settlement of the American Colonies, we discover that the particular religious denominations, immigrated in exclusive companies; Pu-

ritans, Presbyterians, Quakers, Baptists, &c., settling in particular places, their descendants branching off, located in other sections, neighborhoods, &c, and in these locations you will find the peculiar traits of their ancestors, to the present day. And the same idea holds good generally in relation to families; with few exceptions the children still holding the opinions and practicing the doctrines of the Father.

The question may arise here, how has it then happened, if men are controlled by these considerations or circumstances, that the whole Christian world has not remained in one association, and walked by the same rule, and practiced the same things delivered to the Apostles, by the great Founder, the Savior, in the beginning? We answer, because of the insidious devices of the opposite power. Well did the Savior know that an effort would be made by the enemy to produce discord and division. Hence, his ardent prayer, recorded in John, 17th chapter, 11th verse: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are one." And the 20th and 21st verses, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me." How important that

God's people should be united, and go forward in the strength of their union, combating the wily foe, and extending the borders of his dominions, "lengthening his chords, and strengthening his stakes, and spreading out the curtains of his habitation," until it shall cover the entire confines of the inhabited globe, his desire realized, "the *world* believing that God had sent him." But instead of this what do we see? The world divided into a thousand fragments religiously. Instead of love, there is hatred; instead of comforting one another, there is persecution; instead of forbearance, there is revenge; instead of freedom, there is intolerance and dogmatism; instead of peace, there is war; and instead of doing good and "saving men's lives," there are rivers of blood. Oh, shame, where is thy blush! Such conduct among Christian (save the mark) would cause the heathen of the Rocky Mountains to blush, and goes father to rivet the chains of infidelity upon an enlightened mind, than all other causes combined. "Oh, consistency, thou art a jewel!"

But through what instrumentalities has this been effected? Through designing and ambitious men. The principles of Christianity, if properly cultivated, would doubtless have preserved that union and harmony which characterized the apostolic church. These principles were established by the word of God as now given in the Bible, which is all-sufficient as a rule of faith and practice, and not only a sufficient rule,

but the only rule, and independent of anything that may be conceived by poor, fallible man. Our great Lawgiver was wise enough to devise his own rules and regulations, and he is just in requiring of us a strict compliance with them, and mighty to avenge himself in vindication of his honor, upon those who will neglect, alter, or amend them. Paul thus enquires, saying, "Who has known the mind of the Lord, or who has been his counsellor?" Rom. 11: 34. The Psalmist David, in allusion to this perfect rule, says, "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Ps. 12: 6. And again, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19: 7, 8. And again, "Thy word is very pure, therefore thy servant loveth it." Ps. 119-140. Corresponding with this, the Apostle Peter says, "We have also a more sure word of prophesy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," &c. 2 Peter 1: 19.

But men, poor, sinful, presumptuous men, never satisfied with the divine arrangement, have, from time to time, undertaken to alter and amend this glorious and perfect constitution, by ignoring, neglecting, or repudiating a part, and on the other hand adding to it institutions of their

own invention; thus making themselves culpable, and meriting the denunciation and condemnation which king Saul suffered, who thought to glorify God by the offering of sacrifice at Gilgal. Will not God regard them as being rebels and idolaters, while they imagine, or at least, declare that they are keeping the commandments of the Lord? These innovations are insidiously introduced until sufficient strength is acquired to insure success, when some bold adventurer, with talent and audacity, erects the standard, and unfurls the banner, inscribed with the motto, "the better light! progression! modern improvements! anti-peculiarity! social cooperation!" and at last, "affiliation!" all very congenial to the carnal mind, and particularly and peculiarly adapted to the nineteenth century: it having given birth to nearly all of the present or existing improvements; ironically speaking, of Protestant Christianity. We speak of progressive Christianity. This is a word that ought not be known in the vocabulary of biblical language, I have no objection to progression in human arts and sciences, but God forbid that ever we should undertake to make any improvement on—or any appendages to, the Christian system. By the process here referred to, parts and parcels of the body have sloughed off, from time to time, leaving the purer element behind, and like the metal in the furnace, when delivered from the dross, it is preserved for future usefulness.

Let those then who have a proper respect for God's perfect law, stand firmly upon it. Though it may seem to be in danger, it is perfectly safe, and won't deceive, like the uncomely rock, that lifts its head in the midst of the ocean, covered with the accumulated moss of centuries, and has withstood the surging billows of many a storm and still occupies its place. So when you shall have withstood the waves of temptation, and the current of popular ideas, and the allurements of modern inventions and improvements of modern date, though the removal of the sands from around, may give some disquietude and concern, all will be well, for God hath said, though the stars shall leave their orbits in confusion, and the moon mourn in blood, and the sun be blown out, and the world enveloped in flames, and the heavens pass away, "my word shall never fail;" while like the icebergs in the Northern seas, though they mount up in columns, in appearance like ships, turrets, temples, and spires overlaid with silver and gold, as they change their positions to the rays of the sun, dazzling to the eye, fascinating to the mind, yea most magnificent to behold while changing their position, but presently, when driven into more Southern climes, they lose all their splendor, the burning rays of the sun falling upon them, down they go, turret after turret, spire after spire, column after column, until all is lost in the sea:—so with those modern improvements, false principles, though they are very beautiful

while changing their position to suit the age and taste, but when brought into contact with the scrutinizing judgment of Him who has said "his word should judge every man in the last day," then, oh then, what will become of those who have trusted in them? What says the powerful word, "depart from me ye that work iniquity, I never knew you."

We are sometimes told that it is a wise and benevolent arrangement on the part of the Lord, to have provided so many religious organizations, with their different doctrines and creeds—so suitably adapted to all the different dispositions possessed by the children of men, so that all, when wishing to engage in worship, may find a counterpart in some one of these churches whose doctrine is congenial to his or her disposition. My own opinion is, that men with their variety of natural inclinations and spirits, unregenerated by the perfect law of the Lord, have, from time to time, introduced these associations, and hence, these varieties: and one thing remarkable with reference to these associations is, that they harmonize in trying to throw odium upon the humble ordinances of the gospel, and affiliate in their exercises generally in all matters where their political or worldly interests are not involved. Yet this is not surprising, for when men are once brought under the influence of the popular religion of the world, and adopt its means and measures, next follows a disregard of the institutions of the gospel as being

not essential, and then co-operation, and finally an affiliation, is the legitimate consequence with them.

“ My soul be on thy guard,
Ten thousand foes arise ;
And hosts of sin are pressing hard,
To draw thee from the skies.”

The more nearly we can approximate to the character of the apostolic church, the safer our ground. How important then, to adopt the plan of our esteemed friend. Now, brother Jackson, to institute a comparison between our own faith and practice, as well as the different religious organizations, or if we have never attached ourselves to any religious association, “ stand still in the way, and see and ask for the old paths, and walk therein, and ye shall find rest to the soul.” Jer. 6 : 16. In order to prosecute this investigation successfully, we will do well, in the first place, to inform ourselves thoroughly upon the characteristic features of the apostolic church, then examine the doctrines, practices and spirit, or disposition ruling in the different religious organizations. The rule that we would propose, by which we can acquaint ourselves with their character severally, is not so much by their profession, or by what they may say, as to their having been regenerated, and having the love of God shed abroad in their heart, &c., as by the fidelity of the members in obeying all the precepts of the Master, and the requirements of the constitutions of the churches

in that direction, non-conformity to the world, and non-participation in the things forbidden by the Gospel; in short, if in all the conduct of the church, there is exhibited a true regard for God's word, and a uniform conformity to its requirement—"For by their works ye shall know them." Some times when we call in question the validity of the pretensions of religionists, we are censured for judging. Far from it. God forbid that we should presume to become judges. "We judge not our own selves," says Paul, "but commit all things to him that judges righteously." But there is a wide difference between judging and knowing: "By their fruits ye shall know them." And when we have completed this investigation, and found an organization that will bear the comparison most nearly, if we are not associated, I can only say, follow the illustrious example of the individual who is a party in the foregoing discussion. If we are, and a doubt should arise in our mind with reference to our safety, remember the question of Peter, when his lord asked him if he would also go away, "Lord, whither shall I go, thou hast the words of eternal life."

Next, the Doctor, in speaking of the causes and instrumentalities brought to bear upon his mind, which finally resulted in his conviction, and change of his associations, does me the honor of attributing it partially to the spirit with which I conducted the discussion, while he awards to me more credit in this particular than

I claim to be entitled to, for I constantly deplore the want of a larger share of that admirable, and essential disposition, so becoming the true Christian; yet while this is the case I have made it a point to procure and cultivate it more and more.

And why should we not? Should we consider every one dishonest who may differ from us in opinion and practice, when, as we have seen, our opinions are, to a great extent, formed for us, and our religious principles the legitimate offspring of circumstances? Shall we, then, hold each other rigidly responsible for them, and treat each other unkindly? By no means. There is nothing that could be a stronger evidence of a contracted soul. While we should, by no means, associate in devotional exercises with those who are taught to disregard the truth, yet this should certainly not make any difference in our social relations in other respects; and there are, doubtless, thousands, and multiplied thousands, of sincere persons in all religious associations, who are "honest with themselves," yet worshipping at the shrine of false divinities of every conceivable form. Doubtless, the Hindoo, who worships at the temple of Juggernaut, as well as the African, who bows down to the sun, the moon and stars, and almost every other creature, in its turn, and the Moslem in his pilgrimages and devotions to the greatest of all false prophets; and the Jew, persisting in his scepticism as to the Divinity of Christ, and persons associated with all the various

organizations professing the christian religion are truly sincere, and who would, no doubt, if placed under proper influences, have been shining and burning lights in the true Christian constellation.

Having thus studied human nature, and the powerful influence of circumstances, and our own heart being, as it should be, we will certainly exercise a large degree of charity toward our fellow beings who may differ from us, and treat them respectfully and kindly; and especially if we see that they are honest with themselves. And this may be easily known by that respect that they manifest for us, and for the truth, and willingness to discuss the points of difference calmly and dispassionately. If their conduct is different from this, we may take it for granted that the heart is wrong, though the mind may be properly enlightened, or in error. From such I conceive it is best quietly to withdraw, and save our time for a more worthy and hopeful subject, for nothing can be gained with such. And if our object in approaching a person is to benefit him, or be benefitted, of course we should approach him in the spirit of meekness, kindness, and forbearance; for example, if we desire to capture untamed creatures, we approach them softly, for if otherwise, we drive them from us, and soon put them beyond our reach. Oh, how inconsistent is a bigoted, dogmatical, intolerant spirit, with true Christianity! They are perfect antipodes, and cannot exist together.

A T R E A T I S E

ON

The Lord's Supper.

The following treatise on the Lord's Supper, was called forth by a letter addressed to a brother, designed to show that the Savior, in the night in which he was betrayed into the hands of sinners, did actually eat the legal Jewish pass-over, supposing, thereby, as it appears, to destroy the foundation of the brethren, for eating a supper sacramentally, upon communion occasions; assuming that the authority for eating this supper, is solely predicated upon this supposition. This letter was placed in my hands for review, and a reply, and the following is the result, a copy of which was sent to the writer of the attack, and though several years have elapsed, we have heard nothing farther from him. I now propose to give it to the public, hoping it may accomplish some good in confirming the minds of the brethren, and perhaps be the means of enlightening others upon this subject. And for the credit of the author of the attack, I will

say, it is the most ingenious and formidable argument that has ever come before me, upon that point. But in the meantime, I believe that I have fairly met all his points; of this, however, the reader will doubtless take the privilege of judging for himself. The points of attack will, I think, be plainly perceived from the reply.

This communication was addressed to the brother through whom, as a medium, the attack was made.



DEAR BROTHER:—I suppose that you have, before this time, concluded that I am unfaithful in complying with my promise to review and answer the letter that you placed in my hands when I last saw you. And all the apology I have to offer, is, that I have not found time to spare from business and duty, to attend to it, and so have postponed it, from time to time, until the present.

And now, undertaking it, my prayer is, that God may grant me his Spirit, that no other motive shall influence me than a desire to present the truth upon this much controverted subject. While in the investigation of it, I have arrived at conclusions satisfactory to my own mind, I can scarcely hope to be able to communicate it, so as to make it satisfactory to your friend. For it is not only differently understood by him and the brethren, but the Christian world generally, are far from harmonizing upon it, the learned who have written upon it, being also

greatly divided, consequently the subject cannot be as plain as he presumes to claim, for the theory of his adoption, which I am inclined to think I shall make appear, when I present the testimony and argument on the other side of the question, and point out some of the errors that appear in his production.

If I have rightly comprehended his design, it is to prove that we are in error in our practice, in eating a supper upon communion occasion, and that we are not warranted in doing so by the Bible.

He seems to rest the whole controversy upon the supposition, that we rely entirely, for the support of our practice, upon the belief that our Savior did not celebrate the legal Jewish passover in the last supper he ate with his disciples. But in this he is greatly mistaken, for, while we do not believe that he did, yet this is far from being all the testimony that we have to justify us in eating a supper upon such occasions. We could well afford to yield this point, and still be well fortified in our position. But having in it a strong hold, we are not disposed to surrender it until a stronger force is brought against it than has yet been discovered. And as we happen to have the affirmative side of the question, and the burden of proof rests upon us, then "to the law and the testimony."

That our Divine Master did eat a meal with his disciples connected with feet-washing, and the communion of the bread and cup, will

not be denied by any. See John, chapter 13. That this is the same circumstance spoken of by the other Evangelists, is admitted. See Matt. 26, Mark 14, and Luke 22 chapters. Matt. calls it the passover, and informs us of the institution of the communion, discovery of the traitor Judas, and nothing else on this subject. But Christ referred them to a future time, when he would celebrate this feast with them in his Father's Kingdom, Matt. 26: 29. Mark calls it the Passover, and speaks of the attendant circumstances almost in the same language of Matthew, Mark 14 chapter. Luke calls it the passover, but while they were eating we hear the Savior saying to his disciples, "With desire have I desired to eat this passover with you before I suffer." By this passover we may understand, not the Jewish passover, but one of his own institution, which was to be fulfilled at some future time, in the Kingdom of God, as expressed in the next verse. "For I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God." And now notice, he took the cup, and gave thanks, and said, "Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." Here is a circumstance of which the other Evangelists have not informed us, the cup, in connection with the supper, and which was not connected with the passover in its institution in Egypt, and is so expressed as to lead the mind

forward to a fulfillment at a future day, and not a sacrament commemorative of the deliverance from Egyptian bondage, as commanded by the Lord in the institution of the legal passover. See Exodus 13: 8, "And thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me, when I came forth out of Egypt." This cup, take notice, was taken in connection with the supper, and not that cup spoken of by the other Evangelist, representing the blood of Christ. He now takes the bread, breaks it, and gives it to them, "Likewise also the cup after supper"—a term never used in connection with the legal passover.

And in coming to the testimony as delivered by John, 13 chapter, he, John, declares that this circumstance took place *before the feast of the passover*, that is, antecedent to, not at the present time, as your friend would have us believe. He seems to think that the import of the expression is clearly understood, "when we remark what the Savior did, just before he partook of the feast." It is very common for critics when getting into a difficulty, in the absence of an argument to support their position, to tell us that the subject is so plain as not to need any comment.

So in this case, forsooth, in order to suit the language to his purpose, he has to foist in an interpolation not used by the Evangelists. He says, "The language of John, together with what he says up to the 17th verse, so clearly

shows what the Savior did, just before he partook of the paschal supper, that it is needless to say anything about it here."

Now, if the Evangelist had used this language, "just before he partook of the passover," (I object to the term paschal supper, as it is nowhere so called in the Bible,) then the question would be settled. But unfortunately for his theory, the language is "*now, before the passover,*" which means before the time appointed for the feast, and not just before eating the feast. In this case, however, the supper was ended, that is, being come, or prepared, or as the new translation now renders it, being served. The Savior riseth from *the* supper, *the supper served*, institutes the ordinance of feet-washing, takes his garments, sits down again, converses with his disciples, not about the deliverance from Egypt as was the design of the passover and duty of the Jews, but of the examples he had given them, with the injunction that they should perpetuate them: "If ye know these things, happy are ye if ye do them." What things? The things here instituted together, and celebrated in anticipation of that heavenly supper, to be enjoyed by the faithful in the Kingdom of God, Luke 12:37, "Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them!" We see here, that our divine Master connected

with this supper other ordinances, which would have rendered him culpable in the eyes of the law, and doubtless would have been used against him by his enemies, if he would have added to the institutions of the law. If Christ would have intended eating the legal passover, he would, no doubt, have prepared and partook of it, precisely as commanded; he certainly would not have made any innovations by adding to, or diminishing from it, which he would have done, if this supper had been intended for the passover; for we discover that he did not only add other institutions, but the preparation itself was not according to that of the passover, as instituted in Egypt. That was to be roasted with fire, and not sodden at all with water, and was to be eaten with bitter herbs, and those who ate it were to remain in their houses all that night. But Christ, in this last supper, dispensed with the bitter herbs, as appears from what is recorded, and used a dish and sop at this supper; and this is not all, for we know, likewise, that immediately after supper, they went out into the Mount of Olives, and into the garden of Gethsemane. But we are told that the Jews, after their arrival in the land of Canaan, introduced additions into the observance of this institution, such as the use of wine, and a preparation of what they called charoseth, made of dates, raisins, &c. And this is supposed, by some, to have been the sop into which our Savior dipped, and gave to Judas. These were, however, of

their own invention, without one word of authority in the Divine command, and doubtless, in part, the cause of God's anger with that people. For hear what God said to Moses, when repeating the injunction of these feasts, Exodus 23: 20, 23, "Behold I send my Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared: beware of him and obey his voice, provoke him not, for he will pardon your transgression, for my name is in him. But if thou wilt indeed obey his voice, and do all that I shall speak, then I will be an enemy to your enemies, and an adversary to your adversaries." Christ, therefore, had great cause to complain of that people, in that "they made the command of God of none effect, by their traditions." I have no idea, therefore, that he would have countenanced these innovations by practicing them.

From these premises, I conclude that it is extremely doubtful whether he ever partook of the legal passover with the Jews, especially after his entrance upon his public ministry. And inasmuch as there is no evidence that he did, I expect to remain of that opinion until it is proven to the contrary. But I suppose that your friend will not differ from me upon this point, as he admits, by inference, that Jesus did disregard the ceremonies, "when they were defaced by the traditions of the Elders."

He says that Christ was obedient to the law in circumcision. This, I frankly admit, is clear-

ly proven. Next, he proposes to prove that he was also obedient in those feasts of the passover, that is, he partook of them with the Jews by the command which God gave to Moses, but fails to show when and where Jesus ever did so observe them. For this purpose he refers you to John 2 : 6, and chapter 11 ; and what do we find here ? That he was at Jerusalem at the time of the feast, and that he overturned the tables of the money changers, and drove out them that sold doves, but not one word about eating the passover

I will, in the next place, enter into an examination of the passover, its institution and designs. First, let us enquire what is to be understood by the word "passover." This word, says Butterworth, "comes from the Hebrew verb *pasach*," which signifies to pass, leap, or skip over, because the destroying angel, who slew the first born of Egypt, passed over and spared the Israelites. God commanded Moses to speak unto the congregation of Israel, "that they should take a lamb every man according to the house of his fathers, a lamb for an house ; that they should kill it in the evening, and they should take the blood and strike it on the two side posts, and on the upper door posts of the houses wherein they should eat it." They ate it as he directed, saying, it is the Lord's *passover*, for he would pass through the land of Egypt that night, and smite the first-born, and the blood should be a token upon their houses : "And when I see the blood

I will *pass over* you," see Exodus 12: 1-13. Accordingly Moses called for the Elders of Israel and delivered the command to them. "Draw out, and take a lamb according to your families, and *kill the passover*," giving them the assurance that when the Lord should see the blood he would *pass over them*, not to destroy them, Exodus 21: 23. And again, "when their children should ask them what was meant by this service, they should tell them it is the sacrifice of the Lord's *passover*," Exodus 26: 27. And so also in the days of Hezekiah, the king, when he commanded that the people should assemble at the house of the Lord, and keep the *passover* at the proper time, or "on the 14th of the second month, the priests sanctified themselves and *killed the passover*," Chron. 30: 15. From these and other testimonies it is clear that the lamb, and nothing else, is properly called the *passover*. Hence, then the argument of your friend, that the Sabbath, and the unleavened bread, is the *passover*, falls to the ground. For, according to all the circumstances attending its institution, as well as the positive declaration of Scripture, the lamb, and that alone, is the *passover*, the feast of unleavened bread, though observed immediately after the *passover*, is another and a distinct institution, designed to represent a different thing; and so also is the Sabbath.

The *passover* represents the passing over of the destroying angel, and typified the crucifix-

ibn of Christ, our passover, by the sprinkling of his blood—the antitype taking the place of the type, meets upon the cross. The Sabbath represents a day of rest, and when Christ had accomplished fully his work on the earth, he rested in the grave on that day. The unleavened bread represented the sorrows and afflictions of Israel in Egypt.

To settle this point, let us examine the following testimonies: Lev. 23: 5, 6, “The fourteenth day at even is the Lord’s *passover*, and on the *fifteenth* day of the same month is the feast of unleavened bread.” Again, see Num. 28: 16, 17, “And in the fourteenth day of the first month is the passover of the Lord, and in the fifteenth of this month is the feast; seven days shall unleavened bread be eaten.” And now comes in the Sabbath, “In the first day,” that is, the first day of unleavened bread, “shall be a holy convocation, ye shall do no manner of servile work therein.”

Having, then, established this point, it follows, consequently, that whenever we find the passover spoken of, it means the lamb, and not the feast of unleavened bread, nor the Sabbath. And also when we read of providing, or preparing for the feast of the passover, we must understand that it is in the future. For if you will observe, that in the institution of these feasts, the preparations were all made according to the command of God, before the commencement of the feast. The lamb was to be taken upon the tenth

day of the month, and killed on the fourteenth in the evening; the leaven was all to be removed the same day, so that none was to be found in their houses during the seven days. So all the talk about preparations for the Sabbath, &c., after eating the lamb, is gratuitous and without foundation, outside of the imagination. Therefore when Jesus said to Judas, John 13: 27, "That thou doest do quickly," the disciples thought that he had directed Judas to buy those things that were needed for the feast, we naturally conclude that the regular time for eating the pass-over had not yet come. Again, it is expressly said, that on the day after the supper, the Jews "would not go into the judgment hall, lest they should be defiled, but that they might eat the *passover*," which shows conclusively that they had not eaten it as yet. But your friend tells us that it must have been eaten before they came to the judgment hall, as the law of Moses compelled them to eat it the same night, or the first night after it was killed. That the law did require this, I admit. The same law also required that it should be killed on the fourteenth day, at evening. Now, then, let us pursue this idea and see where it will lead us. According to Jewish computation of time, we count from evening to evening, and I believe it is universally admitted that the lamb was slain in Egypt, and always afterward, between the two evenings; that is, according to Josephus and Horne, between the sixth and eleventh hours, or three

o'clock. This then, according to his reasoning, if on the fourteenth day, must have been near the close of the fourteenth day. This festival, says Horne, vol. 3d, page 300, commenced on the evening subsequent to the fourteenth day of the month, Nisan, (the first in the Jewish sacred or ecclesiastical year, Ex. 12 : 6, 8, 18 ; Lev. 23 : 4, 8 ; Num. 28 : 16, 17,) with eating what was called the paschal lamb the day preceding its commencement, and was called the preparation of the passover, John 19 : 14. This, mark, was the whole of the fourteenth day, from the going down of the sun the previous evening. During its continuance no leavened bread was allowed to be used. Hence, the fourteenth day of the month, Nisan, might, with great propriety, be called, as we find it is, in Matt. 26 : 17, Mark 14 : 12, the first day of unleavened bread, &c., and was eaten in that night with the passover, Exodus 12 : 18. The fifteenth day, however, might also be called the first day of unleavened bread. Since, according to the Hebrew computation of time, the evening of the fourteenth was the dawn or beginning of the fifteenth, on which day the Jews began to eat unleavened bread.

It is farther evident that the day on which Christ died was the fourteenth, and not the fifteenth day of the month, from our Lord being called "the first fruits of them that slept," 1st Cor. 15 : 15-20. And it will not admit of a doubt, that he was so called, because, as the Is-

raelites were commanded, Lev. 23: 10, 11, to bring on the morrow after the Sabbath, with which the passover week began, that is, on the sixteenth day of the month, a sheaf of the first fruits of their harvest to the priests, to be waved before the Lord, who by accepting it, might make it, both an example and a pledge, of the future harvest. So Christ Jesus our Lord, who rose on the very day on which the first fruits were offered, is called the first fruits of them who are fallen asleep. Now, as Christ arose on the first day of the week, as that was the day on which the first fruits were offered, and as that was on the sixteenth day of the month, consequently Friday was the fourteenth day, and on that day Christ was crucified, the very day on which the Jews killed the passover lamb.

Your friend admits that John and Peter prepared the passover or supper on Thursday, this was evidently the thirteenth day of the month. The night following the Savior came and ate it with the disciples. This was now the beginning of the fourteenth day, the evening and the morning being the Jewish day. Now, in the close of this fourteenth day, which was the preparation of the legal passover, at the ninth hour, Christ died on the cross. That same night, the beginning of the fifteenth day of the month, at midnight, was the anniversary of the great cry in Egypt, the exodus of the children of Israel. "They traveled on that day from Rameses to Succoth," where they baked unleavened cakes.

This was the fifteenth day of the month, properly the first day of unleavened bread, the first of the seven days and Sabbath or Holy Convocation; this day, the whole of which, Christ laid in the grave. The next day he arose triumphantly as the first fruits—the first who rose to die no more.

This view, as it appears to me, makes everything natural and easy, while upon the supposition that the disciples prepared the supper upon the fourteenth day of the month, according to the Jewish passover, then of necessity, the Savior must have eaten it with them after the fifteenth day had begun; the following morning he must have been before Pilate. This, now, bear in mind, is the first day of unleavened bread, the Sabbath, or “Holy Convocation.”

Upon this mode of reasoning your friend compels the Jews to arrest, condemn, scourge, crucify, break the legs of the two thieves, take all the bodies from the cross and bury them; all this upon the Sabbath day; the very thing that he labors so hard to show could not be done without violating the law of Moses, and which the Jews could not, by any means, be induced to do under any circumstances whatever. In connection with this, in order to support his favorite dogma, your friend, contrary to all evidence, both from history and Scripture, tells you that Pilate was a Jew, interested in the preparation for the Sabbath, and was disposed to grant the request of the Jews to take away the

bodies from the cross, &c. : when the facts are, that Pilate was a Roman Governor, under Cæser's jurisdiction, and an enemy to Herod, who was a Jew. He greatly desired to release Jesus, as it appears, and denies positively, by implication, that he is a Jew, or that he has anything to do with their law. See John 18:31, "Then said Pilate, take him and judge him according to your law." "The Jews said, therefore, it is not lawful for us to put any man to death." "Then Pilate entered into the judgment hall again, and called Jesus and said unto him, 'Art thou the king of the Jews?' Jesus answered him, saying, 'Sayest thou this thing of thyself, or did others tell it thee of me?'" Pilate now indignant at our Savior, on account of his evasive answers, indignantly asks him, saying, "Am I a Jew? thine own nation, the Jews, have delivered thee unto me: I demand, therefore, that thou tell me what thou hast done." And this is not all, if we pursue the legitimate results of your friend's theory. The Savior crucified on the Sabbath, he must have laid in the grave on the first day of the week, the day of first fruits, and have risen upon the second day of the week; what then becomes of his whole dissertation upon the preparation for the Sabbath, and the after parts of the feast? You cannot fail to see, that his whole theory falls to the ground, even upon a fair analysis of his own arguments.

We will now, for a moment, reflect upon the

design of the passover, as instituted in Egypt. As before shown, it was to be observed by the Jews, from year to year, as an ordinance throughout their generations, and when thus observed, they were commanded to instruct their children in regard to the remarkable interposition of God's providence, in their deliverance from bondage in Egypt. And it is farther understood by all orthodox divines, that it is typical of Jesus Christ, the Lamb of God. It is, therefore, necessary that there should be a resemblance between the type and its antitype. We will, then, briefly consider some of the points of resemblance in the case before us.

The person of Christ was typified by the lamb, and is frequently represented by the emblem of the lamb; "Behold the Lamb of God," says John the Baptist, John 1: 29-36. Herman Witsius has a beautiful chapter upon this subject, vol. 2d, pages 375-382, of his English translation, which would be interesting; but as it is too extensive for the limits of this Essay, we will only give the points of coincidence without the explanation of more than perhaps a few. This author views twenty-five points of coincidence between the lamb of Egypt, the type, and the Lamb of God, the antitype, among which are the following: Humility and meekness, inoffensive behavior and patience, "without spot or blemish;" "taken out of the flock;" "a male taken out four days before crucified;" "killed by the whole congregation;"

“by the effusion of his blood;” “the place where the Lord should choose to put his name;” “Christ suffered in the same month, *on the same day, at the same hour of the day*, and that a bone of him was not to be broken.” We might show, in all these points, the most striking resemblance, but as it would be too voluminous, we will content ourselves with what has been shown as to the day upon which he (Christ) suffered, as this point bears most particularly upon the subject under consideration. With the exception of the last item, “that a bone of him shall not be broken,” there is no point in the whole catalogue more significant than this. It is remarkable that this command was given to Israel in reference to the passover lamb in Egypt, and so exactly fulfilled when Christ the antitype hung upon the cross, John 19: 36. The design of the passover now being fully fulfilled, “Christ now becomes our passover, having been sacrificed for us.” He left for us institutions, not only to perpetuate the remembrance of *our* redemption, and to teach us humility and love, but also an institution by which we might always exhibit to the world that oneness, that he would have to characterize his children by celebrating a love-feast together, composed of the common bounty of all, and partaken of together in good order: thereby showing our most intimate friendship, and our special and unremitted affection, as brethren of the same family—disciples of the same Lord—soldiers in

the same army—travellers in the same journey—heirs of the same inheritance; yea, members of the same body; and which institution is to receive its ultimate fulfillment in the kingdom of God, when his children shall be gathered together, around that great center of attraction, when faith is superceded by knowledge, and hope by the full fruition, or real enjoyment.

I would yet say, in reference to the point of coincidence between the lamb of Egypt and the Lamb of God, that it would be strange indeed that there should be such a striking resemblance in every other point, and to fail in respect of the day, one of the clearest and most significant points in the whole catalogue, which it must do if the theory of your friend be the true one.

As there still may be some difficulty in your mind about what is said in Matthew, Mark and Luke, as to the day of unleavened bread, &c., you will still bear in mind that the fourteenth day of the month Nisan, commenced with the evening of the thirteenth. This was called the day of unleavened bread, because it was the preparation; and farther, as we are aware that the Jews, in those days, counted their months by the moons, and having no system by which they calculated. They determined the beginning of their months by the phases of the moon, that is, by its first appearance; and so it is highly probable that there should arise some mistake in determining the new moon. So often

as such difference occurred there would consequently be some discrepancy as to the precise time of commencing the passover. And such a difference it has been supposed did exist at the time Jesus Christ celebrated the passover or supper with his disciples.

But let this be as it may, this we do assuredly know, that while Matthew and Mark called it the passover, Luke calls it the passover, and he also calls it a supper. John calls it a supper, and nothing else, and expressly says that it was "*before the feast of the passover.*" And he farther speaks of the passover being subsequent to the trial of Jesus, which, as clearly shown, could mean nothing more nor less than the paschal lamb. So, notwithstanding what might appear otherwise, the great Controller of events has so overruled the whole matter as to prove that it was not the identical Jewish or legal passover.

But if this view still be persisted in, and supposed to be sustained, that the Savior and his Apostles actually did eat the identical legal passover, we design next to show, that we are not wholly dependent upon this matter for authority for our practice, in eating this sacramental supper; for even admitting this point gained, for the sake of argument, may we not reasonably conclude, from the circumstances attending this celebration—the variations and appendages introduced as above noticed—feet-washing, the communion, the sop, the cup in connection with

the supper, and the declaration of its fulfillment in the kingdom of God, &c., that he sanctified it, and transformed it into a supper of his own, to be observed by his disciples in these connections, and receive its ultimate fulfillment in the paradise of God? This conclusion is fully warranted by the writings of the Apostles, as well as by the history of the primitive Church, which is next our business to make appear, for which purpose I call attention to the eleventh chapter of first Corinthians. The Apostle commences this chapter by exhorting the Corinthian disciples to imitate his example, as he had followed the command and example of Christ. He then proceeded with a general commendation of their conduct. Though intending to reprove them in various instances in which they were greatly reprehensible, he praised them in those things when he could at all do so, and when they obeyed, and kept the ordinances as he had delivered them unto them. You will take notice, that he had delivered ordinances to them to *keep*. They had, before this, submitted to the ordinance of baptism, and consequently had nothing farther to do with that, as that, unlike the other ordinances of the house of God, is, if rightly observed, only to be observed once. They having been introduced into the body or church of Christ, by the ordinance of baptism, it was now only necessary for them to attend to the other ordinances, "the all things" that Christ had commanded them to do. Paul,

doubtless, followed him in all things, not only in observing his institutions, but in observing them according to the pattern given by the Savior. The ordinances then were to be kept,—observed from time to time; and it appears that there was more than one ordinance. So we conclude, that the ordinances as instituted by Christ together, in the last night in which he was betrayed, namely, feet-washing, the Lord's supper, and the communion, are intended.

The Corinthians had assembled together for the purpose of keeping these ordinances, for which the Apostle praised them. But, after giving them instructions upon other points up to the 17th verse, he now reproves them on account of the irregularities into which they had fallen, in the manner of observing the supper; and informed them that he could not praise them in this, for such conduct would conduce to their detriment, rather than to their edification. For there seemed to be divisions among them that betrayed a want of that union and love which should always attend the followers of Christ, and which this love feast, that they had come together to celebrate, was designed to represent—a common meal, which they should partake of together as one family, and there would, of necessity, have to be a separation made, a cleansing, (for so the word heresies signifies in this connection,) that those who had the right spirit might be manifest among them. The above charge was fully warranted by the fact, that

when they came together into one place, "this was not to eat the Lord's supper," for instead of eating it together, as instituted by the Lord, and delivered by the Apostles, that they, every one, or every family perhaps, ate their own provisions, which they had brought, and so ate and drank to excess, one group at one time, and another at another time. "What," says he, "have ye not houses to eat and to drink in," that you might have feasted in at other times of your abundance? or have you despised the church of God, and intend to bring reproach upon it by thus perverting what I have delivered unto you? Instead of eating a meal in common together, you eat your own provisions separately, showing that you are not capable of keeping this sacred feast, with the unleavened bread of sincerity and truth, but with the leaven of malice and wickedness, and even shame them who have not happened to bring anything themselves. That you should so abuse the institutions of Heaven, what shall I say to you? "Shall I praise you?" Though glad to praise you when I can, in this I praise you not; for says the Apostle, "I have received of the Lord that which I also have delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take eat, this is my body, which was broken for you, this do in remembrance of me." By which, we understand, that he received of the Lord the account of the ordinances, as insti-

tuted in that night; one of which was that "he took bread," &c. This interpretation is sustained by what he says in the following verse, 25: "After the same manner also he took the cup *when he had supped,*" corresponding exactly with the historical account of this circumstance given by Luke, 22: 20, "Likewise the cup after supper." He then goes on farther to show the awful consequences of partaking of these emblems in so unworthy a manner, that is, as if he had said, if there is no more love existing among you than appears from the manner in which you have partaken of your supper, you are by no means in a suitable condition to partake of these sacred emblems, and will therefore be guilty of the body and blood of the Lord. "But let a man examine himself, and so let him eat of that bread," let him see that there is love and union existing, let him evidence it by keeping the ordinances in the true spirit in which they were intended, then there will be harmony and union, and then you can worthily partake of the communion, the proper name for the bread and cup, and not supper. See 1 Cor. 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" "The bread which we break, is it not the communion of the blood of Christ?" Therefore, my brethren, continues Paul, when you come together to eat, do not do as you have done, eat your own supper, one after another, but "tarry one for another," and all eat togeth-

er ; and if any are so hungry that they cannot do so, let them eat before they leave home, that you do not come together in such disorder, and bring the displeasure of God upon you, and the rest of the things that are out of order I will attend to when I come.

I have said that the bread and cup are called communion, and never supper. A bit of bread and a sup of wine cannot properly be called a supper. Supper is the last meal of the day, an evening repast. We are also informed by those who understand the Greek language, that the word for supper is *deipnon*, which means nothing less than a full meal, the last and principal meal of the day. The apostle Peter doubtless refers to these love feasts when speaking of certain characters, having their eyes full of adultery, counting it pleasure to riot in the day time. "Spots," says he, "and blemishes they are, sporting themselves with their own deceivings while they feast with you." They were, therefore, spots and blemishes, who deformed and disgraced those Christian societies which did not expel them. So that, while they partook with Christians of the Lord's Supper, or joined in these religious feasts, in which the rich and poor ate together in a loving manner, their conduct was so shameful that it reflected dishonor on the whole company with which they associated. 2 Peter 2: 13. Scott upon that text. Jude no doubt refers to the same, 12th v. ; "These," says he, "are spots in your

feasts of love, when they feast with you." These were spots in their religious feasts, in which they met together as Christian brethren, for feasting with Christians; and indulging their appetites without fear, they would, by that and other scandalous practices, become a disgrace to the whole company."

This accords with what Paul says, 1 Cor. 5: 8: "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." So we are obliged to conclude, that these love feasts are to be kept with religious care, and in the proper manner and spirit; and if those unworthy characters are amongst us, they must be separated, so that they that are approved may be made known; or, as Paul exhorts, 1 Cor. 5: 13, "put away from among you that wicked person." The word feast, as shown above, can mean nothing less than a full meal, which accords with the original from which it is derived, as we are informed by the learned.

I will here present one testimony from history which has come under my notice, an incident having occurred at a very early day of the Christian era, A. D. 107. Part of a letter written by Pliny to the Emperor Trajan, requesting instruction in certain matters, as follows: "An information was presented to me, without mentioning the author, containing many names of persons, who, upon examination, denied

that they were Christians, or had ever been so, who repeated after me the invocation of the gods, and with wine and frankincense made supplication to your image, which for that purpose I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge. Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. The rest said they had been Christians, but had left them, some three years ago, some longer, one or more above twenty years. They also worshipped your image and the statues of the Gods. These also reviled Christ. They affirmed that all their fault or error lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves a hymn to Christ as God, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor deny a pledge when committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again, to a meal which they ate in common without any disorder. But this they had forborne since the publication of my edict prohibiting assemblies."

It does seem to me, that upon a fair analysis of this subject, we cannot fail to see, by the commands and examples of Christ, and the writings and instructions of the apostles, the history of the Church, &c., that it is the duty of the followers of Christ, not only to celebrate the communion, but also in connection, to wash one another's feet, and partake of the feast of love together in common. God has joined them together; therefore, "what God has joined together let no man put asunder." It is our duty to attend to these things, as well as to walk in all the ordinances and commandments blameless, that we may have the answer of a good conscience toward God, and to enjoy that happiness which alone can be enjoyed in humble obedience. "If ye know these things, happy are ye if ye do them."

I will now close this humble treatise, by giving you a few practical observations, selected for the occasion:

"If we would have the comfort of a knowledge of our acceptance with Christ, we must enquire whether we understand the nature and tendency of what Jesus has done for sinners, and whether we be aiming to copy his example of condescension and active love. Whether we be delivered in good measure from self-importance and self-indulgence, and have learned to stoop to labor, and to deny ourselves, in order to be serviceable to the least of our brethren. But alas! how many are there who refuse to do

as Christ has done before them, even when His example is most clearly given for them to imitate! How many of his professed servants act as if they were greater than their Lord, who had sent them! Instead of his lovely deportment, they affect state and consequence; they deem useful employment beneath them; and every troublesome or disagreeable labor of love, such as Jesus delighted in, is intolerable even to their imagination. Nay, among such as seem to be true Christians and sincere ministers, there are a few who fully enter into the Spirit of the example which Jesus has left us; and self-love suggests a thousand excuses and reasons against many useful and important services which the Savior would not have listened to for a moment. Yet only those are, and will be happy, who know these things and do them. For knowledge, without corresponding practice, will only add to a man's eternal condemnation."

THE
Necessity, Nature and Evidences
OF THE
NEW BIRTH.

“Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.”
John 3 : 3.

From the earnestness of this expression, we are impressed with the importance of the subject, and consciousness admonishes us that we, as well as all of God's intelligent creatures, are immediately interested in it; because we are aware that we are transient beings, contaminated with sin, and destined, shortly, yea, very soon, to exchange this probationary state for eternity, and that in the eternal world we shall live in the Kingdom of God, in the society of its blessed and glorious inhabitants; or be driven from their peaceful presence, to take up our residence with the damned in the flames of Tophet. These are the only two places prepared,

as we understand, for the reception of the departed spirits of the children of men. One represented to us as being infinitely happy, and the other miserable in a superlative degree. And in order to escape the one and secure the other, our Divine Master informs us that we must be born again; that this is even necessary to enable us to see, that is, to understand, the true nature of the Kingdom of God. The question arises here; why is this necessary? If we reflect but a moment upon the holiness of God, and the purity of His kingdom, contrasted with the total depravity of man, we will at once discover his absolute disqualification for a rational discernment of, and unfitness for, the enjoyment of that holy place. The moral image of God in which man was created, being now defaced, or rather destroyed by sin, he could no longer abide in His holy presence, and consequently was driven away. The penalty of his transgression, now inflicted upon him, he did surely die, or "dying, ye shall die." The seeds of death now sown in his members, and the mind, or soul, depraved, and alienated from God, as declared by the Apostle, Eph. 2: 1, 5: 5-14, "You hath he quickened who were dead in trespasses and sins." As also represented by the man dwelling in the mountain, and in the tombs, (Mark 5: 5), who, after being delivered by the power of God, is said to be found sitting, clothed and in his right mind. 15 v. Evidently the mind was hitherto entirely disquali-

fied for holy or spiritual exercises. We have said that man, in consequence of sin, is totally depraved, dead in trespasses and sins. This idea, however, is combatted by some, and therefore it may be necessary to meet the argument.

It has been said that this doctrine cannot be true, else man's condition would be irrevocably fixed and his destruction sealed. Shall we presume thus to circumscribe the power of Omnipotence? Shall we presume that God requires material to operate with, in the regeneration and reproduction of a new creature, when he from chaos has created the visible and invisible worlds, with all their appendages, and who, at the sounding of the first notes of Gabriel's trumpet, shall cause the unnumbered millions of human intelligences, who now sleep in the dust, or whose bodies have been consumed upon the funeral pile and their ashes scattered in the sea, to wake up and come forth perfectly reconstructed, and prepared to appear with Him in Glory! Hear Him. John 5: 25-29, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead, (dead in sins,) shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given unto the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of God."

Marvel not at this; wonder not; do not be surprised, "for the hour is coming, that all that

are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

So I conclude that the moral condition of the human family is such, under the effects and power of sin, that, apart from the provision made by divine goodness, in the vicarious atonement of Christ, and divine revelation, it would have been as much morally impossible for any to have raised themselves from this death of sin, and reformed into the character and condition in which they were created, as for an individual who is physically dead to raise himself to life. "To be dead in trespasses and sins," implies an utter incapacity for spiritual employments and satisfactions; the want of all desire after that felicity which holy creatures enjoy in the favor and service of God, and a moral inability of worshipping and obeying Him in love and delight—even as a dead man is utterly incapable of the business and enjoyments of life. The employments and pleasures of animal nature, and even those of rational beings, are within the capacities of a man dead in sin, but he cannot relish or desire spiritual pleasures. He may be an epicure or a philosopher, but he cannot find satisfaction in the peculiar employment of a saint; for while dead in sin he must be carnal, and the carnal mind is enmity against God, and opposition to the holy law. Hence the necessity of being "born again."

That man is a fallen creature, and disqualified for real enjoyment is evident, if we consider his misery as an inhabitant of the natural world; the disorder of the globe we inhabit; the convulsions of nature; the awful scourges with which we are visited, exposed to the scorching rays of a burning sun, the withering blasts of the winter storms, the toil and sweat of our labors through life, the sorrows and disappointments with which we meet, the many and grievous conflicts which we encounter, the many poisons that lurk everywhere in our path, the sufferings we endure under the hand of affliction, as well as the pains of death.

Again, it is evident, if we consider him as a citizen of the moral world, his natural disposition to commit sin, the predominance of his sensual appetites over his intellectual faculties, the universal prevalence of evil passions and inordinate affections, the neglect of duty to God and man, the understanding darkened, an aversion to retain God in his knowledge, a manifest alienation from God, and total disregard of those things pertaining to his highest interest; the prevalence of the most hateful passions, the general corruption in all individuals, and the universal overflow of it in all nations. And we also have some striking proofs of it in the tremendous struggles that good men have with it, while they do deeply deplore any thought, word or action inconsistent with that standard of piety that they have erected as their criterion,

and are struggling continually to arrive to that point, yet they feel that they are continually annoyed by evil thoughts. Anon they speak a word unadvisedly, and do the very thing that they themselves abhor. Even the Apostles themselves were tempted with the spirit of envy, as it appears, and enquired, "who should be the greatest?" And Paul, even in his day, thus complains, saying, "When with my mind I would serve the law of Christ, I find another law in my members warring against the law of my mind, and bringing me under subjection, so that the thing I would do I do not, and the thing that I hate that do I." Job confessed it, saying, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further," Job 40: 4, 5. David also, Psalm 55: 5, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Jèremiah affirms it, Jer. 17: 9, "The heart of man is deceitful and desperately wicked, who can know it?" The Savior taught it, Matthew 15: 19. So did the Apostles, Rom. 5: 12; Eph. 2: 3. "Among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others." This then being the moral condition of man without regeneration, and those who have been renewed having yet such conflict, how necessary

is it that those who are unregenerate should be born again! when, according to the declaration of the text, they cannot see the Kingdom of God without it. Hence, the reason why so many who profess regeneration, are not able to discern the body of the Lord from the body of the world, not having been born of the word and Spirit of God, "but of the will of the flesh or of the will of man." And if we apply the test given by Christ, Matt. 7: 16, 20, "by their fruits ye shall know them," we must conclude that still the whole head is sick, the whole heart is faint; from the crown of the head to the sole of the foot they are full of wounds and bruises and putrefying sores, that have not been closed, nor bound up, nor mollified with ointment.

This exhibits the true moral condition of man, and therefore the necessity of "being born again."

It is necessary to communion with God. There can be no fellowship between light and darkness, sin and holiness, a depraved heart and an immaculate Deity.

It is necessary to an interest in the promises. The promises are made to believers, to God's children. They are the patrimony of the household of faith. Without regeneration we have therefore no lot or part in them.

It is necessary to holiness. We cannot be holy until we are partakers of a new and holy nature. We must be God's children before we can grow in the divine likeness.

It is necessary to acceptable obedience. "We cannot call upon the Lord but by the Holy Ghost;" and all our attempts at obedience in all forms of worship will be unavailing and offensive to God, unless it proceeds from the heart. "The fountain must be good before the stream can be so."

It is necessary to our entrance into Heaven. Heaven is a holy place, and nothing that defileth can ever enter in. "Without holiness of heart no man shall see the Lord." The carnal mind is enmity against God, and except it be born again, cannot enter into the kingdom of God.

It will be seen by the foregoing, that we assume the position that man is totally depraved, by which we mean that he is morally disqualified to deliver himself from sin and its consequences, and that physically he is inactive in the work of salvation. Yet God deals with him as an intellectual being, and addresses himself to him through the senses, those avenues through which knowledge is communicated to the mind, revealing Himself to him, the relationship he bears to him, enlightens him as to his true condition, and the conditions of reconciliation into his favor, the immortality of his being, and future rewards and punishments, by revelation, and the book of nature as an auxiliary. "Life and immortality brought to light through the Gospel." "Faith cometh by hearing, and hearing by the word of God." "For how can we believe except we hear, and how can we hear except

we have a preacher, and how can we preach except we be sent."

Being then, as it appears, an immortal, intelligent and responsible being, destined to live in eternity, either in the chambers of death, writhing in anguish forever, or in the "presence of God where there is fullness of joy," and where pleasures flow from his right hand forevermore. And all this depending upon whether we are or are not truly born again, seeing that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." "Marvel not that I say unto you, ye must be born again."

Coming now to the second part of our subject, we will consider the nature and operations of the New Birth. This subject, though one of eminent, yea, vital importance, without which there is no salvation, is, in my humble opinion, a subject of all others, most imperfectly understood. Not so much of its necessity as of its nature, operations and evidences; and yet a misconception of these items is doubtless attended with the most fatal consequences. To misunderstand this, and accept something else in the place of it, would be a most lamentable delusion; disappoint us of our anticipated rest in the eternal world, and deluge us in misery and wo. And being aware of the danger of being misled by the influence of education and popular society, I am induced to offer a few thoughts upon it, hoping to lead the minds of some of my

fellow-beings to reflect upon its importance, and enable them to guard against the danger of being engulfed in the whirlpool of destruction, prepared for the incautious and uninstructed by the ingenuity of designing men.

I have heard and read much upon this subject, and in a large majority of cases, the mind was far from being satisfied, for the want of that clearness necessary to make it intelligible. In some instances it was, as appears to me, made to be too much dependent upon the action of the creature, in the performance of ordinances, and in others too much of the opposite, attributing it entirely to spiritual influences, independent of secondary instrumentalities, and the co-operation of the creature; in both cases inducing those brought under the influence of these different theories, to believe that they were freed from sin, children of God, and in a saved condition, when the fruits exhibited in their life and conduct, made it clear to the beholder, that they were mistaken, not being led by the spirit of God. In my opinion, the truths as revealed in the Scriptures when taken together and harmonized, lay between these extremes, and my purpose, therefore, in this treatise, will be to neutralize them, and present something tangible and satisfactory. The conclusions to which I have arrived, are the result of observation upon the inconsistencies of the various theories existing in the religious world, and the legitimate results arising from them, as profession without reality,

the name without the character, a body without the spirit, the form without the substance, and indeed a manifest want of that disposition which characterized the life of the blessed Author of our holy religion, and his disciples in the purer ages when free from the inventions and traditions of men; "unless ye have the spirit (disposition) of Christ ye are none of his." Having carefully studied everything that came under my observation, in the productions and conduct of men, and carefully comparing them with the word of God and the history of the Apostolic church in its peculiar characteristics, I have arrived at conclusions satisfactory to my own mind. But whether I shall be able so to communicate it as to make it intelligible to others, and useful to society, depends entirely upon the blessing of God; and my ardent prayer is that He may so guide my thoughts and control my pen, that I may present the subject in such a manner that it may be sanctified to his glory, and to the good of humanity

First, let us consider what it is to be born again: It does not mean a second natural birth, as Nicodemus supposed. This is not necessary—this not being the man, but only the tabernacle in which he dwells, the vehicle in which he travels,—and while every part is capable of performing the several functions, in obedience to the dictates of the soul; so, if the soul were in a proper condition all would be well—the physical structure sympathizing with, and being sub-

servient to the controlling power of the soul. It does not mean merely the baptism of water. See verse 5th, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It does not mean simply external reformation, but it is obvious that it includes an entire change of heart; the renewal of the soul in the likeness of the divine image. A flaming profession of religion is not the new birth, for the Pharisees, and Saul, before his conversion, had this. We may have internal raptures; we may be extremely noisy and boisterous, "Lo, here is Christ, or lo, there." We may be apparently zealous, as Jehu, "Come and see my zeal," 2 Kings 10: 16. To the whole of this Christ says, "The Kingdom of God cometh not with observation." "The Kingdom of God is not in word, but in power." "The Kingdom of God is within you."

To illustrate the nature of regeneration to the mind of Nicodemus, Christ speaks of it under the similitude of the natural birth; and while we admit that the language is figurative and ought not to be strained too far in the interpretation, yet surely, the figure should be regarded as peculiarly appropriate and significant; and so we will do well to consider all the characteristics of the natural birth in making up our conclusions of the nature and operations of the spiritual birth.

The difficulty in the proper understanding of this subject, as appears to me, is in blending to-

gether items that should be kept separate, or in other words, occupy their own appropriate place in the consummation of the new birth. For example, regeneration, conversion, and being born again, are used as synonymous terms, and used interchangeably, when indeed they ought, in my opinion, in the spiritual birth, as in the natural birth, to occupy their own respective positions.

As to the necessity of the new birth, there is no controversy upon this point. All are agreed that it is indispensable, and we take it for granted, that all are anxious to understand its character aright. Then we will proceed to investigate it.

First, we inquire, what is it that must be born again? We answer, the soul, the immaterial, the immortal principle. Let us inquire, what is the soul? Various have been the opinions expressed upon this subject. Much has been said and written upon it, and with all, it is still involved in obscurity more or less. It is, however, that vital, immaterial, active principle in man, by which he perceives, remembers, reasons and wills, and can only be understood by its operations. Its essence has hitherto been a mystery, and likely to remain so. It is purely spiritual, not composed of matter or form; for matter cannot act independently of itself, as the soul does. If we were to undertake to define this substance, we should say that it is the mind, the principle in man, making him superior to the rest of God's creation, and by which, so to

speak, we are enabled to travel from one extremity of the universe to the other, and indeed to the most distant planet that science has brought to our view, though millions of miles distant, in much less time than it has taken to express it. Is this not the soul? At least we must admit that this is the medium through which the Spirit of God, by his word, influences the conduct of men when not resisted, or the principle upon which it operates in regeneration and conversion, as mind acting upon mind, which controls the actions of men. The mind, the physiologist informs us, has its seat in a certain department of the physical structure of man, and through the agency of the nervous system, produces those actions that the soul determines shall be done. Were we, however, left to form our conclusions from the science of physiology alone, we would be likely to decide that the soul is material, seeing that according to the discoveries of that science, the infant man possesses an infant soul, or mind; that with the growth of the body the capacities of the mind are developed, growing with its growth, and strengthening with its strength; that it is situated in the exterior part of the brain, and that impressions made upon it through the senses are conveyed by the nerves. It now decides according to the sensation; and through the agency of other nerves acting upon the muscles, puts the physical structure in motion for the accomplishment of its designs. Thus the body and mind

advance together, step by step, until both arrive to maturity. The body now turns downward in the decline of life; it becomes feeble; the mind wanes, the body dies, and so far as physiology can tell, the mind, or soul, ceases to exist. So if we were confined to the feeble light furnished by this science, we would be unavoidably drawn into materialism. Let us look then at the evidence which comes through other sources, viz: our consciousness and revelation.

Every individual is conscious that he thinks, and feels, and acts, and that his mind acts upon his body, and is acted upon by it. He feels that it is a power within that does it. He is conscious, too, of a responsibility in relation to the thoughts and acts of the spirit within. He has a knowledge of right and wrong, and has self-reproach on doing wrong, and self-approbation on doing right; and therefore feels his responsibility independent of the matter with which it is connected.

Revelation brings in its testimony, and the truth is confirmed, that man is a spiritual, intelligent, immortal and responsible being; that though the body may be "killed, yet the soul shall live;" that "life and immortality are brought to light through the Gospel," and that there is a judgement depending, at which this immortal principle will be consigned to eternal life or everlasting damnation; and being dead in trespasses and sins, that man must be born again.

“But how can these things be?” Has he, being dead, the moral power to raise himself from that condition? or, can any other being, either man or angel, do it for him? No, not one soul can be purchased with silver or gold, or anything else; not one brother can save another. Apart from the arrangement of Divine Providence, all would be undone forever. He must be regenerated, and this is exclusively the prerogative of God, independent of the action of man. “Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures,” James 1: 18. “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the affliction of the Gospel, according to the power of God, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,” 2 Tim. 1: 8, 9. “But after that, the kindness and love of God our Savior, toward man appeared; not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost,” Tit. 3: 4, 5.

We will again notice the fact, that our Divine Instructor compares the new birth to the natural birth, and we conceive that there is a striking similarity in the whole process; or that the attendant circumstances of the natural birth

forcibly illustrate the spiritual birth. Upon this point I will not particularize minutely, lest I might appear indelicate. Suffice it to say, that in the natural birth, there is first generation; second, quickening; third, birth. Generate means properly to beget, to originate, to produce, to cause. Quicken means to become alive, vivified or enlivened. Born means to be brought forth. So we discover that generation, quickening and bringing forth are necessary to a consummation of the natural birth. Regeneration means to beget anew, reproduce, and is the work of the Spirit of God through the word, while the creature is passive. The question may here arise, when and how does this operation begin? We answer, if you please, just as soon as the mind is sufficiently developed to receive impressions, and if that is while it is dandled upon the knees of the pious parent, I have no objection, or when those parents gather their children around the family altar, and speak to them of "judgement, mercy and faith," and in tender accents invoke the divine blessing upon them, thus bringing them up in the fear, nurture and admonition of the Lord. "The fear of the Lord is the beginning of knowledge;" and whenever this is impressed upon the tender mind, the influence of the natural or carnal mind is counteracted more or less. Show me the parents who do their duty, and I will show you pious and God-fearing children, the word of God for it—bring up a child in the way it

should go, and it will not depart from it when it is old. Dear reader, are you a parent. If so, think of this; think of the awful responsibility—think of death—when you will be separated from loved ones; think of judgment, when you and yours shall be assembled to hear the welcome plaudit or awful sentence. Shall those whom God has given you in charge, there reproach you, saying, my father, my mother neglected me, and I am lost, lost forever; or will you so bring them up, that when that grand and awful period shall arrive you can bring them all with you on the right hand of the Judge, and say, Lord, behold the whole family cometh.

Conversion is the turning from one state or condition to another, in which the creature is active, and answers to quickening in the process of the natural birth.

Being born again means to be introduced into the family of God. Having now withdrawn from the world and our connection with Satan, we enter into covenant relations with God, and vow allegiance to his authority, receive the Spirit of adoption by which we cry, Abba Father! having become children of God, heirs and joint heirs with Jesus Christ, in possession of the benefits and immunities of the kingdom of God, according to his promises.

Thus we see that regeneration, conversion, and being born again, is necessary to the consummation of what is generally termed regeneration, “Born of water and of the Spirit.”

Many have taught that baptism is regeneration. Others say that baptism is merely a sign or shadow of regeneration. Now the truth seems to me to be different from both of these views. Man is composed of two parts, body and spirit; the body is not man, nor yet is the soul man. Both of them united, form man; both involved in vice while employed in sin, God demands both in the new birth. Both must have a part. Hence the Spirit must renew our spirits, and the body must be baptized in water to signify that as Christ's redeemed property it is now given unto him visibly. Before baptism we profess to put off the old man and his deeds, and in baptism we profess to put on Christ the new man. How plain, then, the meaning of Christ, "Born of water and of the Spirit;" "Know ye not that as many of you as have been baptized into Christ have put on Christ?" Gal. 3:27. Having now obeyed *from the heart* that form of doctrine which was delivered unto you, *being then made free from sin*, ye became the servants of righteousness.

Having now given the nature of the new birth in order to fix it in the mind, we propose giving a Scripture example. This we have, strikingly, in the history of Paul's conversion. While he was on his way to Damascus he "was a child of wrath," "dead in trespasses and sins," but while on his way he was regenerated by the power of God, became penitent, and enquired what he must do. He was now

converted from his former state and condition ; but it was still necessary, according to the arrangement of the economy of grace, for him to go to Damascus, and there submit, at the hands of a proper administrator, to that institution appointed by the Lord, in order to the pardon of his sins, and to his being fully born into the family of God.

We notice, however, in this case, that his conversion was brought about by the direct operation of the power of God in the absence of the ordinary means, *the word*, as now ordained, as the instrument.

Let us here enquire a little more particularly of the means of regeneration. It is necessary that we should act intelligently and carefully in this, as in all other things, in which our eternal interest is involved. In the appointment of the means to this end, God surely consulted his own will, and in his inimitable wisdom so arranged it as to suit the capacities of man, and best to accomplish the glorious object intended : " O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out ; for who hath known the mind of the Lord ; or who hath been his counsellor ?" Rom. 11 : 33, 34. He is wise to devise his own means, and just in requiring a strict compliance with them, and mighty to avenge himself for any departure from them, " For I testify unto every man that heareth the words of the prophesy of this book, if

any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book." Revelations 22 : 18, 19.

We are well aware, however, that there have been machines invented which, if worked with skillful hands, can furnish more nominal converts to order in a given time, but it is exceedingly doubtful whether there has ever been a legitimate child produced into God's family by any other than the means appointed by himself, they being only "born of the will of the man, or the will of the flesh, but not of God," and hence the manifest want in the religious world of that spirit that characterizes the true child of God, as exhibited in the fruits produced.

I wish, in this connection, to notice some of those means of modern improvement, and see how they are brought to bear upon the mind, and control the actions of men.

First, we will examine what is familiarly known as revival meetings, with their operations and effects. So extensive is the influence of this now popular method, that the general impression is, that religion, as it is generally termed, can not be obtained in any other way, and that the individual who will call its propriety into question, will incur popular condemna-

tion, and call down upon himself the anathemas of the fashionable world. The term *getting religion* I conceive to be improper, as I understand it. My idea is, that we should get faith and practice religion. And how are we to get faith? Faith, says Paul, "cometh by hearing, and hearing by the word of God;" for *how can ye believe except ye hear, and how can ye hear except ye have a preacher.* I would not be understood to object to revivals—God forbid that I should. Would to God that we could have a revival of vital, pure and undefiled religion in the hearts and lives of all professors, as well as all intelligences all over the universe, "from the river unto the ends of the earth." But the question is, how shall this glorious work be accomplished? We answer by the preaching of the Word. In this way the mind or soul is enlightened as to its true condition, and the relation it bears to God; is awakened to the danger to which it is exposed, the duties devolving upon it, and the motives presented as an inducement to enter into the service of God. In this way man is enabled to act intelligently, and to make the principles of the Gospel his principles. Having now counted the cost, and determined to deny himself, bring forth those fruits that will always characterize the true disciple, not content with an empty profession, but in all his walk, conduct, conversation and transactions, giving evidence "that he has been with Christ," "his life hid with Christ in God." What we

object to is the anti-gospel means brought to bear in those fashionable revivals, as the introduction of the anxious seat, promiscuous praying and singing, the rubbing the hands, telling of thrilling anecdotes, exciting human sympathy, producing animal magnetism, &c., by which, instead of the mind being enlightened, the passions are only aroused, but no principle established. And consequently no legitimate birth is produced, as will generally soon be discovered by the general deportment, but simply a sort of spasmodic religion, which, as soon as the excitement is abated, is gone to the winds. And if such spurious converts should so manage as to remain in connection with their respective organizations, when we examine the principles and practice of these associations, the spiritual eye cannot fail to discover a manifest want of identity with the Apostolical church.

There is also another form of conversion equally objectionable. A cold, formal observance of the ordinances and commandments, without the co-operation of the soul, sometimes for the purpose of "enjoying the loaves and the fishes," sometimes to secure the protection of the church, sometimes for the purpose of making them more popular in society, and sometimes because my friend, my relation, my father, my mother, my brother, my sister, and especially my beloved companion is, or intends to, attach him or herself to the church. These are no less born of the will of man or of the will of the flesh than

the other characters spoken of, being only a sort of mechanical religion—a religion of the head without one corresponding affection or disposition of the heart, and will, sooner or later, be manifest in the exhibition of the unholy passions in their most hateful forms. It may seem uncharitable in me to suspect the motives, or doubt the sincerity of any; but these things were so in the days of Christ and in his presence, and they were also true in the days of the Apostles, and they have been true in every age and condition of the church; and I opine that it is no less true in the present day, and I am satisfied that none will complain of these remarks but those who, when examining themselves in the mirror of truth, will have to say, I am the man.

Having now scrutinized those means that are brought to bear upon the children of men, which we have denominated anti-gospel, it becomes us to present the Gospel means for conversion. We wish to be distinctly understood that we believe that regeneration consists in an entire change and renewal of the heart, with which the body is intimately connected and harmonizes.

The efficient means is the Spirit of God. Hence it is called “being born of the Spirit.” “You hath he quickened who were dead in^t trespasses and sins.” It is the peculiar prerogative of God by his Holy Spirit to regenerate the heart. Then the instrumental means are the word of God. Paul says, “It is the power of God unto salvation;” Rom. 1: 16 verse. Pe-

ter says, "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever;" 1 Peter, 1: 23. James says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures;" James 1: 18. Hence ministers of the Gospel, by the use of the word of God, are said to raise up seed to Christ. Paul says of the Corinthians, "I have begotten you through the Gospel." So also Onesimus, whom he says he had begotten in his bonds. Now it is only by the reception of the word of God that it can benefit our souls, and this is generally of the word preached: "For faith cometh by hearing," &c. Hence God is the source, and the Gospel the instrument of renewing the heart. Here we may see how it may be said, we are saved by God, by the word, and by faith. To illustrate:—A man is drowning. A person who seen his condition throws him a rope, and the laying hold of the rope saved him. One man who witnesses it says, "I saw a man drowning, but a person saved him." Another says, "I saw a man drowning, but a rope saved him." A third says, "I saw a man drowning, but he saved himself by laying hold of a rope." Apply this to God, the word and faith, a perfect faith according to James; see James 2: 22, and you have before you the *modus operandi* in the consummation of the new birth.

The instrumental cause of regeneration, con-

version and new birth, as we have seen, is the word of God—all dependent upon it, yet, as before remarked, each occupies its own appropriate place, and each different from the other.

Regeneration is distinguished from conversion thus:—Regeneration is a Spiritual change; conversion is a Spiritual motion. In regeneration there is a power conferred,—conversion is the exercise of that power. In regeneration there is given us a principle to turn,—conversion is our actual turning. In renewing us God gives us a power,—in conversion we exercise that power. A principle of activity produces action. In regeneration man is wholly passive; in conversion he is active. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God. The first reviving us is wholly the act of God without any concurrence of the creature; but after we are revived, we do actively and voluntarily live in his sight.

From all that we have been able to gather touching this momentous subject, we learn that in the accomplishment of the great work of reformation, the word of God, accompanied with the Spirit, is brought to bear upon the mind or soul through the agency of the mind, which now, if not resisted, begins to counteract the effects of sin and death, and thus a new creature is being formed. Spiritual animation now revives, and a conflict takes place, combatting the insidious attacks of the adversary who holds his

seat in the heart, and throughⁿ the medium of the passions, tries to counteract the influence of the word and Spirit upon the mind. Here now is the struggle for ascendancy—here now is a session of the Superior Court—wisdom seated in the executive chair, the soul of man the boon of contention, the word and Spirit advocates on one side, and the adversary and passion on the other. The Spirit pleading submission to the will of God, with self-denial, persecution, and suffering in this time of short probation, in anticipation of the rich rewards, fullness of joy, and eternal life in the world to come. The adversary, on the other hand, pleading with all the powers of his native eloquence, ease, self-indulgence, the gratifications of the carnal appetites, worldly honors and riches, popular applause, unbelief in God's word, if not as a whole, at least in part, obedience not essential: "Ye shall not surely die"—and perhaps there is no future existence, and at last, if you will worship at my altar, all the kingdoms of the world shall be yours. And if possible, all the time while presenting these powerful reasons, so congenial to the natural senses, he keeps the curtain drawn carefully between the court and the eternal world, and the horrors of his infernal residence. But after all this, if his royal highness, the Judge, should decide in favor of the word and Spirit, regeneration takes place, conversion follows, and subsequently the birth of a child of God is fully consummated.

Being impressed with the necessity of the new birth, and having contemplated its nature, it is quite natural to enquire into the evidences by which we may be assured that we are in possession of that blessing. That there is a possibility of being mistaken upon this point, is manifest by observation, and abundantly proved by the Scriptures. How many thousands do we see, who make a flaming profession, and yet betray a want of the true Christian disposition in their conduct and conversation, exhibiting the works of the flesh, which are these, says the Apostle, "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revelings and such like;" Gal. 5: 19-21; and destitute of those fruits which are the natural product of the Spirit, which says Paul, in the same connection, are "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." "By their fruits ye do know them."

Permit me here to bring before the mind of the intelligent reader, two characters. The first is one who has a great deal to say about being a child of God, being born again of the Spirit, the Spirit bearing witness with his spirit that he is a child of God; and in the meantime see him indulge in all the vanities and superfluities of the world, engaging in trifling amusements, noisy mirth, strife, carnal warfare, litigations, and all the forbidden things enumer-

ated in the word of God; and another who makes no loud pretensions, but who is living in the continual fear of God, denying himself of the vanities of the world, with all its honors, crucifying the flesh with its lusts, walking in humble faith before God, dead to the world, and living in uniform obedience to all the requirements of the Gospel, and abstaining from all that is forbidden. Now decide which of the two furnishes the best evidence to himself and to the world around, of being renewed by the grace of God.

We have said that there is a possibility of being mistaken in this important matter. The Savior gives us plainly to understand that we may not only be mistaken in life, and at the hour of death; but that many will come to the judgment in the same delusion. See Matt. 7: 22, 23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." See also Luke 13: 25-27.

There are many, however, who, never having studied this subject, are honestly and sincerely under the impression that all is right with them, having experienced all that they conceive to be necessary as an evidence according as they have been taught. They feel, say they, that they "have got the love of God shed abroad in their

heart;" they feel that their sins are forgiven; they feel that the Spirit itself bears witness with their spirit that they are the children of God. All this is well enough so far as it goes. This is what may be termed an internal evidence. But is this sufficient? Does it not require something more to make it reliable? We would ask, then, how were these feelings produced? Were they produced by the fact that you have a title, or do you suppose those feelings give you the title? How do you know that you have the love of God in the heart? Do you love him like Bartimeus did, when he opened his eyes, willing to follow him in the way, denying yourself of every sinful pleasure, and walking in all his ordinances and commandments blameless? "He that sayeth he knoweth me and keepeth not my commandments, is a liar, and the truth is not in him." "If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth." "But if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." 1 John 1: 6, 7. It is necessary, therefore, that we find in ourselves a disposition to submit to all the requirements of the Gospel. This is what is meant by having the Spirit of Christ, or the disposition of Christ, which we discover, if we examine his history, was to obey his Father in all things, as it is written of him, "Lo, I come to do thy will, O God." If we then

find ourselves thus disposed, we have, in the actual obedience, an external evidence corroborating the internal operation. "He that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24.

It is necessary that we should know that we have a title. Shall we know it by our feelings? or are those feelings the product of this knowledge? Let us see. Suppose I conceive a desire to own a certain farm, the property of another. I go to him and say, My friend, I very much desire to own this farm. I feel that it would suit me. I feel that I need it. I feel that I would enjoy it very much. I feel that I cannot do without it. I feel that I must have it; indeed, I feel that it is mine. I ask the question, Would all these feelings give me a title to it? All answer, no. But suppose I go and say to the owner, I desire to become the owner of your property, what must I do to obtain it? He specifies his terms; I comply with them; and he, having the right, I am satisfied that there is no encumbrance, and he makes me a good and sufficient title. I have it recorded, and now I may feel that the property is mine.

There is one thing that it would be well to consider, that is, that our feelings are controlled mainly by our opinions, which are the legitimate offspring of education; and, therefore, if our education on the subject of religion is in-

correct, our opinions will be erroneous, and consequently the impressions upon our minds, or, in other words, our feelings will be delusive; the emotions of our mind being precisely the same whether the impression be true or false. For example: in the days of ancient Greece there lived at Athens a distinguished character, Solon, and another at Miletus, Thales. The latter lived in celibacy, while the former had an interesting family, and upon an occasion, when on a visit to his friend, enquired why he denied himself the pleasure of a companion and the enjoyment of a family. Thales, waiving the question to evade an answer, managed upon the following day, as it appeared, to have a stranger arrive, representing that he came directly from Athens. Being introduced into the presence of Solon, the latter naturally enquired what was the news from that city. The reply was, Nothing of moment except the death of a young man, the son of a distinguished citizen, the name of whom he had forgotten, though he thought he would remember it if it were mentioned. Upon which Solon commenced naming such persons as he thought it might probably be. His anxiety now being aroused, lastly enquired, Is it Solon? The very same, was the quick response, The impression, now fully made upon his mind that it was his own son who had suddenly died, though false, produced the very same emotions in his mind as if they had been strictly true; and he accordingly exhibited the most unmistak-

able signs of grief and anguish. Thales, satisfied with the demonstration, said, it is enough, my friend; the whole story is a fiction; all is well, and you now have an answer to your question. I have chosen the single life, that I might not be exposed to these afflictions. Thus we see that our feelings are produced by impressions true or false, and these impressions are always according to our belief, and our belief is controlled by our education, or in other words, by the confidence that we may have in any statement presented to our mind. And if we allow that the emotion of the mind is reliable evidence of our regeneration, or of the correctness of our position, then upon this platform may stand with safety the devotees of every religious theory in existence. Ask the Mahomedan, and he will tell you that his prophet is the true prophet of the Lord, and that he feels that all the enjoyments promised by him in the future world, beautiful gardens and rivers, and the gratification of all the appetites will be fully realized. Ask the Mormon subject how he knows that Mormonism is true, and that Joe Smith was not an impostor, and his answer is, Oh, I feel it in my soul, and I want no better evidence. Ask the Hindoo, who, in his devotion to his God, throws himself beneath the wheels of the ponderous Juggernaut, and he will tell you that he feels it his duty, and therefore is happy in the exercise of it. Ask the Catholic what are the emotions of his mind

when enjoying the benefits of absolution at the hands of the priest, and he will tell you that he believes his sins are forgiven, and it makes the soul rejoice.

Permit me here to relate a circumstance as related to me by parties that were present. A Catholic priest and a Protestant minister being together upon an occasion, got into a discussion upon the propriety of the doctrine of absolution. After awhile the priest, finding the doctrine untenable, or wishing to obviate farther controversy, frankly said, "Ah, you and I know better, but it makes the creatures so aisy."

Again, ask the individual who has made a profession under the influence of excitement, human sympathy, or animal magnetism, how he knows that he is a child of God, and the answer is, I feel it, and I want no better evidence. And then there is another class of characters who desire something tangible upon which to predicate their hope, who, being awakened by the word and Spirit of God, feel that they are sinners, and must be born again. Sensible of their ruined and lost condition, they enquire what they must do to be saved, now resorting to that stream of wisdom emanating from God, "the Gospel which is the power of God unto salvation." Here they find they must exercise repentance toward God; and finding that He cannot behold sin with any allowance, they stop and listen, and lo! a voice, "Behold the Lamb of God which taketh away the sin of the world." Turn-

ing to him by faith, he kindly and tenderly addresses them, saying, "Come unto me all that labor and are heavy laden and I will give you rest;" or, in other words, according to the German translation, "ech will eich arquickah"—I will quicken you.

Here is comfort indeed. Eureka! I have found, I have found a Savior, yet he still commands, in order to a full absolution from sin, that he should take His yoke upon him and learn of Him, and he should find rest to the soul. And now entering into covenant with Him, he secures the promise, the title complete, and now he feels, and may he not feel, and also sing,

Now, I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

He now, in his turn, also feels. These feelings, induced by the indubitable promises held out in the Gospel, being now regenerated, converted and born, a legitimate child in the family of God, having been faithful in that which is first required, he is faithful in all things enjoined upon him, "walking in all the ordinances and commandments of the Lord, blameless," foregoing all the sinful pleasures and practices and gaudy honors of the world, exhibiting in all his walk and conversation, "that they have been with Jesus," and "as pilgrims and strangers in the earth, declare plainly that they seek a better country, that is, a heavenly"—"A city

which hath foundations, whose builder and maker is God."

The difference in the religious experience of the two last named characters in the foregoing, may be more fully presented to the mind by an analysis of the text quoted above, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

Here we discover two rests spoken of—the first represents a refreshing, and is experienced by the penitent when Christ is introduced, or in other words, when he receives him by faith, as intimated above, when he finds the Savior. The second rest, or rest to the soul, when he enters into covenant relations with him, by taking his yoke upon him, and therefore having a knowledge of him in the pardon of his sins.

The two characters may start together—they may both be sensible of the burden of sin. They may both agonize together on account of this burden; both equally panting for deliverance; both pointed to "Christ whose blood cleanseth from all sin;" may both hear the voice of the Savior; both come to Him together; both experience the comforting consolation of having found the Savior. But here they separate; the first stopping at this point, mistaking this quickening, this consolation, for the forgiveness of sin and rest to the soul, and calling it experimental, heart-felt religion. But when it comes

to taking the yoke upon him, and following the Savior, oh, I think this is non-essential. I feel that I have found the Savior, and that is enough, and is even disposed to reproach his companion who is not content to stop here, but go on in taking the yoke and following Jesus in the way, with formality and a want of experimental religion. But, his companion goes on, takes the yoke upon him, and finds that it is "easy and the burden light;" finds a rest to the soul as promised, and in following Jesus in the way, and finding further duties as he passes along, he experiences much happiness in the performance of them. "If ye know these things happy are ye if ye do them." While he has left his friend behind, perhaps having gone back for a want of a relish for the true worship and service of God, or still comforting himself with the little experience comparatively, and talking about non-essentials, formality, &c., not having discovered what Paul has said, Rom. 6: "But you have obeyed from the heart; not simply in the heart, that *form* of doctrine delivered unto you, being *then made free from sin*, ye became the servants of righteousness."

Dear reader, if you are one of those who are clamoring about your experience, and the formality of others, be assured that he has experienced all that you have ever experienced, and a great deal more. He has traveled over all your ground, but he possesses territory upon which you have never trod.

To illustrate my views upon the above text, let us imagine that we are shipwrecked upon some foreign shore, cast off upon an inhospitable island, fall into the hands of cruel savages, who rob us of everything, leave us destitute and naked, reduce us to abject slavery, force us away into the interior, exposed to the scorching rays of a virtical sun, our tracks marked with the blood of our naked feet at every step, with scarcely provision enough to sustain our life, and all hope abandoned of ever being delivered. But in this extremity a good Samaritan appears. He proposes my deliverance. He contracts with my captors, and now says to me, I am perfectly familiar with the way, and I am in possession of the means, and have the power to return you to your home, and restore you to the embrace of loved ones at home, and you may again be happy. Here, then, is joy. Here is consolation. Here is comfort in the fond anticipation. Oh! I have found a Savior, so to speak; but mark, there are conditions required, and you must comply if you expect to enjoy a full deliverance and permanent rest. You must take my yoke upon you, so to speak. The proposition is accepted, and we are free. This, in my opinion, forcibly represents the condition of the sinner and the work of redemption, as presented in the Gospel.

It has been our design, in this treatise, to show as clearly as possible what are the evidences of regeneration, &c. We have taken the

ground that an internal evidence is necessary, and also that an external evidence is necessary, that either being alone is not reliable—the feelings without corresponding obedience, nor a cold formal obedience without the corresponding emotions of the soul.

I will now try to impress the idea further upon the mind by presenting a few circumstances corroborating the argument used above, showing that the feelings are an unsafe criterion to decide upon, and that they are controlled by the influence of education. One is the case of a man with high intellectual endowments and literary advantages. At an early day in life he became concerned about the interests of the soul. By and by, by some means, he concluded he had obtained the blessing in his situation; he became very happy and rejoiced aloud, so that his friends, who were near him, were attracted to his presence, alarmed, supposing that he was laboring under mental derangement, upon which he informed them that he was not deranged, but that he had been born again. After this he lived many years without giving any evidence of the fact by the fruits produced; but to the contrary, lived a long life of dissipation and debauchery. But being of the high-toned Calvinistic school, who never fall from grace, he always contended that he was a regenerated man, consequently one of the elect.

Another, who, in like manner, in possession of high advantages, made a profession in early

life, was baptized, and for a number of years was a respectable and zealous member of a Church. Finally he fell away, abandoned himself to sin, but subsequently became concerned again, repented, and prayed, agonized and sought. Presently, while all alone, he experienced what he desired. He felt that the Savior was his and he was Christ's. He now, in the joy of his soul, went forward and asked admission into the church, and demanded baptism again, claiming that baptism was for the answer of a good conscience, and he now enjoyed that; that in his former conversion he was mistaken—not an Armenian or he would have said he had fallen from grace,—but he was mistaken, now again baptized, and received into the church. All went well for awhile. At length, however, he was tempted again, but went forward, acknowledged, and was forgiven. Peter had backslidden and had not fallen, and why not he? But, presently he was overcome again and again. He now concludes that he was mistaken again—his feelings had again deceived him. No man could be dead to sin, a new-born creature, and still live in sin as he was doing, and so ends his religion so far.

It does seem to me it does not require a philosopher to see how the powerful influence of education has worked throughout the above circumstances, and that the emotions of the mind are not of themselves a reliable evidence of our conversion.

To change the picture a little, and take an Armenian instead of a Calvinist, and he goes to a revival, and an excitement is brought about. He becomes concerned, he agonizes awhile, more or less. Some pretty soon experience the operation of the Spirit, praise God, and profess to know the Savior in the pardon of their sins, of a certainty born again. Others are not so fortunate, and are some time mourning. The minister thinks it long enough, approaches and assumes the prerogative of a messenger from God—tells him he has got religion, and don't know it. Well, the preacher says I have got it, it must be true. He believes it. He now feels, and praises God for the blessing; but presently the meeting season is gone, the revivalist is gone, the excitement is gone, and where is the religion? Echo answers, where? Gone too. At the next revival the same drama is performed again, and the same persons born again; and so, perhaps, many times in the course of life, and instead of being born again, they are born again, and again, and still again, a system that the Inspired Authors have forgotten to record, surely, if true.

If we are really born again, born of God, by his Word and Spirit, we will doubtless give evidence of it to the world around. "But if we say we have fellowship with Him and walk in darkness, we lie and do not the truth." But if we "walk in the light as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanses us from all sin." 1 John 1 : 6, 7.

True religion may be distinguished from counterfeit by this criterion. And especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. If then, any who profess Christianity, affirm, as a matter of experience, that they have fellowship according to the Gospel, and consequently are partakers of his salvation, while at the same time they walk in darkness, such persons speak falsehood. Their conduct belies their profession, for they do not practice what is sincere and faithful according to the truths of the Word of God. But if the professed disciples of Christ walk in the light, acting habitually as becomes their profession, and imitating his example of humble obedience, they may deem this a sufficient evidence that they are partakers of Christ, and interested in the love of the Father through him. "He that hath my commandments and keepeth them he it is that loveth me, and he shall be loved of my Father, and I will love him and manifest myself to him." "The Spirit itself beareth witness with our spirit that we are the children of God."

Thus the Holy Spirit, by producing in believers the affections which dutiful children bear to a wise and good father, in their habitual state of heart toward God, most manifestly attests their adoption into his family. This is not done by a voice, or immediate revelation, nor by im-

pulse, for all these things are equivocal and delusory, "but by bearing witness with their spirit," or coinciding with the testimony, with their own enlightened minds and consciences, as to their uprightness in embracing the Gospel, and giving themselves up to the service of God. So while they examine themselves concerning the reality of their conversion, and find Scriptural evidence of it, the Holy Spirit, from time to time, shines on his own work, and thus puts the matter beyond doubt: for while they feel the spirit of dutiful children towards God, they become satisfied concerning his parental love to them, so that this witness of the Spirit is borne along with our own consciences, and not against it, nor without it, and it coincides with the testimony of the Holy Spirit in the Scripture, and must be proved and essayed by it, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14-16.

Therefore all that are led by the Spirit of God, and they only are the children of God. The Holy Spirit leads a man into the knowledge of God in Christ Jesus, and of his own heart in humble repentance, faith in Christ, Holy love, communion with God, and delight in his worship and commandments. On the other hand, he leads him away from vanity and iniquity, from vice and ungodliness, from pride and discord. And in proportion as we willingly give up ourselves to be led in the paths of truth and Holiness, we may know our adoption.

“Cause me, O Lord, to hear thy loving kindness in the morning, for in Thee do I trust. Cause me to know the way in which I should walk; for I lift up my soul unto Thee. Deliver me, O Lord, from my enemies, I flee unto Thee to hide me. Teach me to do Thy will, for Thou art my God. Thy Spirit is good, lead me into the land of uprightness.” Psalm, 143: 8-10.

THE
Inconsistency of War,

*In all its Phases, when Viewed in the Light of
the Divine Cod^s, as Delivered to us in the
New Testament, or Christian
Constitution.*

The propriety of the peace doctrines, as believed and practiced by the religious organization of which I am an humble member, having so frequently been called in question and assailed within the last few years, and having come in contact with a great variety of characters, by whom this doctrine has been attempted to be overthrown, with arguments specious and logical, my mind, therefore, has been more particularly drawn to the subject, causing me to examine more closely into the testimonies and reasonings upon which the truth of this doctrine is predicated; and having, by the analysis, been more and more confirmed in my opinion as to its truth, and regarding it a matter of such vital importance to the happiness of my fellow-man, in time and eternity, I am induced to present to the public, through this medium, a com-

pend of my reasonings and conclusions, which I propose to submit in the following dialogue :

The party representing the affirmative side of the question, will be known by the term friend ; because it is alike supported by every class of characters, religious and irreligious, Pagan and Jewish, Mohammedan and Christian, Catholic and Protestant. Those of the negative will be known by the term brother, because the organization holding these principles are known among themselves especially, and others by that appellation.

Friend.—How happily would the children of men travel along in the journey of life, if left to pursue their various avocations in life under the care and supervision of a beneficent Providence, the industry and enterprise of every department of society contributing to the general comfort and happiness of all. As far as this life is concerned, man could desire nothing more. Happy, indeed, were he not disturbed in the possession of these advantages ; but the rapacious appetites, the avarice and ambition of mankind interrupt this general felicity, and render man the enemy of man. Unjust man arms himself with force to enrich himself with the spoils of his brethren. He who, moderate in his desires, and confining himself within the bounds of what he possesses, should not oppose aggression with force, would soon become the prey of others. He would have cause to fear that jealous neighbors and hostile States, would come to disturb his

tranquility, to ravage his lands, burn his houses, carry away his riches, and lead himself into captivity. He has, therefore, occasion for arms and troops, to defend him against violence and secure his safety.

Brother.—It is indeed true that such is the condition of man; that, in consequence of the introduction of sin into the world, he has become avaricious and ambitious; not satisfied with what he is legitimately entitled to, but lusts after that which of right belongs to his neighbor, and resorts to all means, fair and unfair, to obtain possession of it, and “hence come wars and fightings.” James 4: 1. This lust does not confine itself to the mere desires for the accumulation of property and accession of States, but also to the gratification of an inordinate ambition for political glory. Therefore the analogy of all wars, ancient and modern, induced by the same spirit among heathens, idolators, Mohammedans and Christians; and thus is destroyed that enjoyment which otherwise might be realized throughout the universe, as was doubtless designed by the all-wise benevolent Creator. But we rejoice to know that the power of the enemy who has produced this state of things, is to be subverted, and his kingdom destroyed, and the curse removed from the earth, and the reign of peace established from sea to sea, and from the river to the end of the earth. To this end God conferred with the Patriarchs and Prophets. Indeed, God gave promise in the garden that

the seed of the woman should bruise the serpent's head. This Seed is called in Israel, according to the covenant made with Abraham, confirmed with Jacob and the Prophets, reiterated to Moses, and in the fullness of time made his appearance in the world, and by many infallible signs, proved that he was that Prophet of whom Moses in the law and the prophets did write should come, a Priest after the order of Melchisadec, King of Peace. And while in the investigation of this subject, we discover that wars, aggressive and defensive, were allowed and even commanded by God; yet according to the teachings of the New Testament, I conceive that it is altogether inadmissible under the present dispensation.

Friend.—There is no principle more generally received than that which lays down that war ought never be undertaken except for just and lawful reasons. It is agreed that wars undertaken solely from views of interest or ambition, are real robberies; yet I am of opinion that there are circumstances under which we are justifiable in meeting aggression with force, because we discover that it was resorted to by God's covenanted people under former dispensations, and approved by him, as in the case of Joshua, Saul, David and others, and as he is the same unchangeable God, I cannot conceive why it is not justifiable under this dispensation.

Brother.—If there are any just and lawful reasons to undertake war, of course the discov-

ery of that fact settles this controversy ; but this is the point of discussion. I am frank to admit, as before remarked, that under former laws, covenants or testaments, or if you please, constitutions, wars, offensive and defensive, were commanded by the Supreme Ruler of the universe, and therefore lawful. When he commands, it is lawful—when he forbids, it is unlawful. For example, when Joshua was commanded to make conquest of Jericho, he was also commanded that they should not touch the accursed thing ; but that all the spoil should be brought into the treasury of the Lord ; Josh. 6 : 18, 19. And because Achan disregarded the command of the Lord, it became a sin, and Israel was troubled, the anger of the Lord being kindled against it ; Joshua 7 : 1. And when Achan, and all that pertained to him, were destroyed, God commanded Joshua to “go against Ai,” and he should do unto Ai as he had done to Jericho, &c., “only the spoil thereof, and the cattle thereof, shall ye take a prey unto yourselves.” Now, it was perfectly right to take the spoil to themselves, because God commanded it. And so when he commands to take the sword, it is lawful ; otherwise, when he commands to put it up, it is sinful to use it. It is admitted that David was a man of war, and yet a man after God’s own heart. And no doubt David was justifiable in engaging in those wars, because he did it under the auspices of God’s command. But hear what God says

to him with reference to building the temple, which is to represent the church under the Christian dispensation, "Ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are; 1 Cor. 3: 16, 17. David, therefore, being a man of war, and having shed blood abundantly, was not permitted to build this temple, the house of the Lord. See 1 Chron. 22: 6-8: "Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel." And David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great wars, thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight." So, as the antitype was to be composed of material unstained by human gore, so the temple, the type, must be build by hands free from blood.

And even were we, for the present, to lay aside the above argument, and put it upon the principle you propose, I am of opinion that in very few cases would it be found justifiable; for if we were to scrutinize the cause of all wars closely, we would find that the moving cause was interest or ambition, either acquisition of property, or political aggrandizement. But, doubtless, if we were to listen to parties con-

cerned, they would all claim to have a lawful cause ; and they are generally prepared, on both sides, to justify their proceedings by specious pretexts, and generally claim to be the assailed and injured party, and when victorious, appropriate, in some form or other, the property of the vanquished. These advantages, however, accrue to the leaders, who use various stratagems to deceive and excite the populace so as to induce them to rally around them at any and every sacrifice. Such, for example, as that their homes, their firesides, their wives and children, the graves of their fathers and mothers are all in danger of falling into the hands of a violent and cruel enemy—the obligation resting upon them to defend them—the love of country, and the necessity of supporting the glory of the nation—and lastly, that it is their duty to God. In looking into the history of wars, both ancient as well as modern, we discover that this is, and has been, the ingenuity resorted to by the interested leaders of war, to make the subjects believe themselves interested, and to become a party in the conflict, as in the days of Cyrus. So also, in the present day, not only in raising armies have these devices been used, but in order to nerve them for the bloody contest on the field, they are “ careful to consult the gods and harrangue the soldiers.” While this species of ingenuity is brought before us through the channel of history, from pagan antiquity of centuries past, the sound of these very expressions

have scarcely died away from our ears in this 19th century of boasted Protestantism.

Friend.—Your doctrine is objectionable, because it will necessarily produce a timid, passive spirit, and encourage men in general, and your enemies in particular, both personally and as a nation, to disrespect your rights; and further, you would be exposed to the indignities and insults of evil-disposed and designing persons, while I believe that it is every person's privilege to protect himself, his person and property,—and, indeed, I believe it to be his duty, in order that his household may be provided for, according to the injunction of the Apostle, who says, “That he that provideth not for his own, and especially for those of his own house, has denied the faith and is worse than an infidel.” And if we were thus tamely to submit to such encroachments, how would we obviate coming into destitution and want, and so becoming culpable, according to the Apostle's doctrine? God has given us physical strength, doubtless, for this purpose in part, and if we do not apply it we become responsible for neglect of duty.

Brother.—My dear friend, it appears to me that there is evidently a want of faith on your part. I have no doubt but that if we will exercise true faith in the protective providence of God, that he will take care of us, and that if we shall even forsake all for Christ's sake, we shall be abundantly comforted in the present world, and in the world to come we shall enjoy life

eternal. And in fact, history proves that as a body that there is no class of citizens that are more prosperous and happy, and their rights more respected, than those who hold, and consistently practice, this doctrine, and none that have been more generally protected from "wicked and unreasonable men." "If God be for us who can be against us?" David declares that he has never seen the righteous forsaken nor their seed begging bread. For if needs be our property is taken away, God is yet able to open the storehouse of heaven and feed his people on angels' food. But as intimated before, God is able to afford all necessary protection, for if there are those who would take advantage of circumstances to cause us to sacrifice those sacred principles of peace, "The heart of the king, or other tribunals, is in the hand of the Lord, and he can turn it whithersoever he will." It seems that you regard self-defence, or in other words, valor, as a Christian virtue. Permit me, in this connection, to present an extract from an approved author now before me.

"It is a peculiar feature of Christian morality, that it entirely omits precepts founded on false principles. Those which recommend fictitious virtues, which however admired and celebrated, are productive of no salutary effect, and in fact are no virtues at all. Valor, for instance, is for the most part constitutional; and so far is it from producing any salutary effects by producing peace, order, or happiness into society, that

it is the usual perpetrator of all the violence which, from retaliated injuries, distracts the world with bloodshed and devastation. It is the chief instrument which ambition employs in her unjust pursuits of wealth and power, and is, therefore, so much exalted by her votaries. It was indeed congenial with the religion of pagans, whose gods were, for the most part, deceased heroes, supposed to be exalted to heaven as a reward for the rapines, murders, adulteries, and other mischiefs which they had perpetrated upon earth, and therefore with them this was the first of virtues, and had even engrossed the denomination of virtue to itself. But Christians are so far from being allowed to inflict evil, that they are even forbid to resist it, that is, to repel one outrage by another. They are so far from being encouraged to revenge injuries, that one of their first duties is to forgive them; so far from being incited to destroy their enemies, that they are commanded to love them and serve them to the utmost of their power, and to overcome evil with good."

Friend.—Your doctrine is objectionable because it destroys patriotism, the love of country, and disqualifies those influenced by it for that service that every citizen owes to the country in which he resides, and therefore is unprofitable to society, and throws the burden on others, of those duties that he ought to perform in a representative, as well as in a military capacity.

Brother.—What is patriotism? The love of

country. But what love? The bigotted love of the Jews, which impelled them to abominate every other nation as accursed, and to refuse to render them even the slightest good office? The proud love displayed by the Greeks, which despised the rest of mankind as ignorant barbarians? The selfish love that predominated among the Romans, and stimulated them to enslave the world? That fiery love so much vaunted of in modern times and countries, which leads men in their narrow prejudices to wish to sacrifice people, nations and kingdoms, to the false glory of their country; which fosters party spirit, engenders strife and every evil passion, and excites one part of the human race to murder and extirpate the other? No; of this spirit Christianity knows nothing. True patriotism is that Christian love which, while it respects as sacred the rights and welfare of every land, and every foreign individual, teaches us to manifest within the limits of justice, special affection to our own country, in proportion to the special ties by which we are united with the region that gave us birth. In a word, true patriotism is that love to our country that after our duty to God, we should discharge faithfully all our duties to our country, where such duty does not conflict with our duty to God. "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

Friend.—But we are positively commanded by the Apostle; that we should be subject to the

higher powers, "For there is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist receive to themselves damnation;" Rom. 13: 1-2. Now, therefore, suppose the higher powers, which of course is the law-making power, requires that we shall combat our national foe with the sword, how dare we refuse? This is an argument that I think will defy your ingenuity; and when you have made the effort to accommodate it to your theory, it will still be an insurmountable difficulty in your way; and I would advise you to inform yourself better in the Bible, that you may conscientiously lay aside your scruples about taking up the sword, waive your peculiarities, and unite in this respect with Christian professors generally, that you may save yourselves the inconvenience of your exclusive position, and the pain of punishment to which your principles expose you, especially in times of the excitements of war, because it is exceedingly doubtful whether you will be permitted quietly to enjoy your peculiar doctrines at a time when your country is thus in distress, as at the present.

Brother.—You are indeed very sanguine of your success in presenting this, in your mind, overwhelming argument, and very liberal in giving advice. If, indeed, the argument was as forcible as you imagine, the advice would be very suitable, and certainly we would be very

thankful for it; for if we could be convinced from the New Testament, the Christian constitution, that we were in error, it would be a relief, for surely it requires more fortitude and courage to withstand the powerful current of popular opinion than it would require to go into the service; and I am frank to admit that this is about the strongest argument against the doctrine of peace which can be produced. I am glad, too, that you have gotten into the New Testament, for this is the criterion by which the question must be settled; for we may deal in outside arguments and metaphysical questions forever, and all that will never satisfy the sincere mind, whose faith is formed and whose practice is controlled by the Gospel. Then to the text: this requires obedience to the higher powers. What must be the character of this power? It must be a God-fearing power, to make it obligatory; for the Apostle Peter said to that power, "We should obey God rather than men;" for if that power was of the pagan stamp none of us Christians would think, for one moment, of obeying it. If it was Mohammedan we would not obey; nor if Catholic. So we conclude that whenever that power comes in contact with our duty to God, our course is plainly marked. If it was otherwise, and if required to obey that power, however averse to godliness, then the three Hebrew children were culpable, for they disobeyed that power. So did Daniel, and so did Christ himself, for he was crucified by

authority of that power; for, say the Jews, "We have a law, and by our law we ought to die;" and so were the Apostles, and all others who sealed their faith by their blood. The Apostle Paul himself is not even an exception; and, indeed, if your interpretation is the true one, then there never has been a martyr; for all those who suffered by the exercise of this power, were guilty and worthy of death, and no martyrs. My interpretation is, that we should render passive obedience—that is, pay tribute, and do good, forbear to do evil, and we shall not be afraid of the power, but shall have praise of the same. And as to avoiding the pains of persecution, in the language of Shadrack, Meshack and Abednego, we would say, "We are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us, and He will deliver us. But if not, be it known unto thee that we will not worship your gods, nor the image which thou hast set up." And now, perhaps, upon a fair interpretation of your testimony you will be frank enough to admit, that, instead of convincing us of error, that you, yourself, have been somewhat enlightened.

Friend.—Well, really, I did not suppose that this argument could have been so fully and so forcibly met. I see your point. It is, indeed, very strong; and in all candor I must confess that your argument is logical and fair, and fully meets the case. I acknowledge myself enlightened, and am made sensible that I am not suffi-

ciently posted in the Scriptures. I wish I was better posted. It is clear, as you have clearly demonstrated, that it will not do to take this Scripture in that broad sense, as it is generally urged in defense of our position, because, as you have shown, that view comes in contact with facts that cannot be accommodated to it, and, therefore, must have the precedence in the scale of the argument. But there are other considerations that I think oblige us, as citizens, to give our aid to the defense, as well as to the support of our country, because it is a right awarded to all governments, by the law of nations, to make such rules and regulations, and enact such laws for the protection and advancement of all in their respective privileges as they may think wisest and best; and even if we, with a minority, may not concur in our judgment in the propriety of these laws, we are morally bound, as loyal citizens, to acquiesce and cooperate with those arrangements, and as citizens claiming the protection of the government under which we live, we ought to be subject to and defend that government. I conceive that in such matters where the law does not directly attack us upon religious ground, it is entitled to moral supremacy, and ought to be so regarded and respected by a compliance with its requirements.

Brother.—I do sincerely admire your candor in the admissions you have made, and do really wish that all who profess to be Christians, and

profess to take the Christian constitution as the rule of their faith and practice, would more thoroughly study its precepts, and understand its teachings, exercise confidence in the promises and protective providence of God. Then very soon all difficulty about the question of peace or war would be settled, "The sword would be beaten into ploughshares, and the spears into pruning hooks," so far as the name of Christ is named. But I am sorry that after having come to the Bible, and having made such honest and frank admission, you should again so soon have wandered out into the obscure path of sophistry and hypothetical argumentation. But remembering that this is the best you have, we must allow your frail bark to float upon it in the absence of a better harbor. I admit that looking at the subject from a moral or political stand-point, your argument would be admissible, and your position tenable. But it is not a question of morality, neither is it a political question, but it is a religious question, and must be settled by the Christian code. If it was a question of morals, we should decide it by the standard of moral philosophy; if a political question, by the political code of the country; but it being a religious question it must be decided by the genius of the law of Divine revelation, as exhibited in the new covenant. This is the *magna charta* of the Christian, and by it "he will be judged in the last day."

Friend.—I am a Christian, and have been

engaged in combatting the enemy, and would not hesitate to do it again did my physical ability admit of it. I have no conscientious scruples upon the subject.

Brother.—I am glad to meet and to converse with Christians. If you are a Christian, then I know that we can investigate this subject calmly and dispassionately. If you are a Christian, of course you take the New Testament as the rule of your faith and conduct; or, in other words, you acknowledge it as the Christian constitution.

Friend.—Certainly I do, and have been a member of a Christian Church for a number of years, and I have yet to learn that the use of the sword is not allowed, or that war is forbidden.

Brother.—Will you be so kind as to point me to some of the passages in that book that will sustain your premises?

Friend.—Well, I cannot now call to mind, but doubtless it is abundantly sustained.

Brother.—If so, surely you can think of some of them. Please refer me to one passage. If you can produce a single passage which by any fair and logical interpretation, will justify the taking the life of a fellow-being, I will admit that the cause that I represent is weakened, and to that extent I will yield my position.

Friend.—You have the advantage of me, because, never having come into contact with any of your belief, my mind has never been directed

particularly to the subject. But there is one thing that I do know—that under the former dispensation, wars were not only allowed, but commanded. The Bible is the greatest war-book I ever saw; and I hope you don't ignore the Bible.

Brother.—Let me ask you, in this connection, are we not forbidden to blend the different dispensations? Hear what Christ says, Matt. 9: 16, 17, “No man putteth a piece of new cloth on an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine in old bottles, else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles and both are preserved.” By this we learn that the New Testament is, so to speak, independent of the old, and that it embraces everything that is necessary as a criterion for us without drawing from the old. I do not, by any means, ignore the Bible, for it is useful, eminently so, for the confirmation of the new, as a Divine revelation. Having before us the prophecy and the coincidence, or fulfilment, as well as for reference for the strengthening of the moral department of the Divine code. To illustrate my idea, as you are a member of the legal profession, you will understand the nature of testaments, wills, covenants, or constitutions. You know very well that the State of Virginia, for instance, since its first organization as a State, has had a consti-

tution. It has, from time to time, called conventions, and has altered and amended its organic law. At each of these conventions, they have had the old constitution before them, and in framing the new, just so much of the old was incorporated into the new as was designed to continue operative. All that was not incorporated into the new, ceased to exist as a rule of action. Now, in the pursuit of your profession, when you wish to settle a point of law, and for this purpose refer to the constitution—do you not refer to the new constitution.

Friend.—Of course to the new. The old having been superceded by the new, all constitutional questions must be settled by it. If you put it upon that issue, the question is settled; for in all fairness, it must be admitted, that violence, in all its phases, is forbidden in the New Testament. Peace and love are the grand principles of that blessed book; and if all could be brought under its influence, it would be a glorious thing.

Brother.—The same may be said of testaments or wills. For example: If a person wishes to make a devise of his estate, determines to make a will, completes it, and if left till after his death, it is the law for the disposition of his estate. But in many cases, persons, before their death, change their mind, and determine to make a new will. In doing so they incorporate parts and parcels of the old will into it, which is then still in force; but in conclusion, the testator de-

clares that all former wills or testaments made by him are revoked, and of course become obsolete and ineffective. So our Heavenly Father, in delivering his wills or testaments to us, has acted precisely in the same manner, comparatively. In instituting the New Testament, he has incorporated into it from the Old Testament just so much, and no more, as he designed to be operative, and in conclusion virtually revoked all former covenants by him made. See Rev. 22 : 18, 19, "For I testify unto every man that heareth the words of the prophecy of *this* book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and from the things which are written in this book."

Friend.—There seems to be good reasoning in what you say ; but it appears to me that your theory would represent God as a flexible being, whereas I have always regarded him as being the same at all times, and under all dispensations ; and that what was his will under one dispensation was his will always. And indeed it is declared that he is unchangeable, "the same yesterday and to-day and for ever." How do you reconcile this idea with your theory, as to the changes you speak of?

Brother.—I think, my friend, that this difficulty is only apparent, and can easily be re-

moved. God is certainly unchangeable in his wisdom, power and goodness, as well as in his purposes, (as remarked in the commencement of this interview); in the subversion of the powers of sin and misery; the destruction of Satan's kingdom; the establishment of his own kingdom; its progress and its ultimate prevalence over the universe; his benevolence towards his intelligences, and the salvation of those who obey him. In these things his disposition has never changed; his love, the grand characteristic of his nature, has never suffered any abatement—our impiety and ingratitude notwithstanding. For ever since the commission of the first sin by our progenitors in Eden, he has followed his intelligent beings through all the avenues of vice and ungodliness for the purpose of a re-education, so to speak, of the peaceful relations enjoyed in the first period of human existence. For this purpose he has given to the world different constitutions; and if he has changed the ritual, or in other words, the mode of operation, which it is clear from the unmistakable language of those different codes, and facts which cannot be controverted, to carry out his great designs, shall we venture to charge Him with inconsistency? Nay; for we do not proceed thus with our fellow men; for if my neighbor locates a farm, intending to bring it to a high state of cultivation, and in accomplishing it, changes his mode of operation from time to time, and goes forward combatting difficulties as they present themselves,

having the same motive steadily and constantly in view, and finally from the rude state of nature, he progresses from the less perfect to the more perfect; and finally, in the full accomplishment of his design he brings it to the highest perfection, we do not charge him with inconsistency, but award to him wisdom and discretion. Then, if the great Proprietor of the universe, in the consummation of his grand designs, shall, in the different ages of the world, give different dispensations, and in them give different regulations, and thus bring forward his great work, from the less perfect to the more perfect, and finally to the most perfect state, shall we not also award to Him wisdom, instead of charging him with inconsistency? "The law," says the Apostle, "made nothing perfect, but the bringing in of a better hope did." So, in the great work of the redemption of the world, God gave the law of Moses, the less perfect; the new covenant, the more perfect; and finally, the complete establishment of the Royal reign of Christ, when his Spirit shall prevail universally, "The meek inheriting the earth and delighting shall delight themselves with the abundance of peace." This now the glorious consummation, the most perfect state of his kingdom, "his will now done on earth as it is in heaven."

Friend.—I will admit that all wars, especially all aggressive wars and fightings, are opposed to the spirit of the Gospel, and that Christ is the Prince of peace and His principles strictly

followed would soon lead all men to "beat their swords into ploughshares, and their spears into pruning hooks, and nation would not rise against nation, neither would they learn war any more."

Brother.—This is conceding all for which we plead, that all wars and fightings are opposed to the spirit of the Gospel. That being the case, where is found the justification for any warring or fighting. And if the Spirit of the Prince of peace prevailed generally in the hearts of those who profess to be his subjects, from whence would come the spirit of fighting among Christians? for "Except ye have the Spirit of Christ ye are none of his," says the Apostle Paul, Rom. 8: 9. It must be admitted, and you do admit, that Christ's Spirit was not a fighting Spirit, from whence then have his disciples a fighting spirit? and if the principles of the Prince of peace would lead his subjects to "beat their swords into ploughshares, and their spears into pruning hooks," where would be the missiles of blood.

Friend.—I mean to represent that this only shows that the aggressors, in every war are wrong, and acting contrary to the spirit of the Gospel. The right of resisting wrong done by one nation to another, is no more destroyed by the Gospel, than the right of resisting an individual attempt against your person or property.

Brother.—As to the first, I cannot understand by what mode of reasoning you arrive to such

conclusions from these premises ; for, according to the teachings of, and the examples in, the Old Testament, wars aggressive were just as common among God's people as wars defensive ; and in the law of, and according to the spirit of, Christ, we have neither precept nor example justifying either, according to your own showing. As to your second proposition, as to defence individually, or nationally, I take both arguments, and when we have established the one we have established the other, which, if the discussion is confined to the Divine code established by Jesus Christ and his Apostles, I think it is very easily done, and if I am not mistaken, we shall make fully appear in the sequel.

Friend.—The question then is, does the word of God prohibit such defensive wars ?

Brother.—Will you be pleased to let me state the proposition ?

Friend.—It is granted if in keeping with the idea embraced in my question.

Brother.—Does the Gospel of Christ justify His disciples in participating in carnal warfare, either offensive or defensive ?

Friend.—There is no objection to that arrangement.

Brother —Well, then we have now the question at issue fairly before us. You appeal to the Gospel, and to the Gospel we will go. You admit that aggressive war is out of the question ; then, of course, there is no controversy between us upon that point, which saves the labor of

discussing it any farther; and if we can succeed in showing that defensive war is not justified by the Gospel, of course that would settle the other question.

Friend.—I wish, however, to remind you that self-preservation and self-defense are the first laws of nature, and a right recognized everywhere, and acknowledged by all.

Brother.—Where is it recognized? Echo answers, where? You have appealed to the Gospel; why then so soon abandon it, or appeal to other laws? I deny that it is recognized in the Gospel, and the burden of proof rests upon you. If it is in the Gospel, surely you will produce it; and when adduced from that source, all other evidence may be dispensed with, so far as I am concerned. What is this law of nature, of which you speak? If we were governed by the law of nature, we would be like our Divine Master, who knew no sin, and His Apostles, who, by the influence of the Spirit, had their perverse nature subdued by grace through faith. All of whom taught us that we should not avenge ourselves of our adversaries, resist evil, nor give place unto wrath, but to submit all our wrongs to Him, of whom it is said, “Vengeance belongs to me, I will repay, saith the Lord.”

Friend.—But this law of nature was implanted in us by God; and if he would have given us another law in revelation, then he would have given us two laws contradictory to each other,

which would have involved him in the charge of having trifled with us, and would be an absurdity.

Brother.—But I opine that upon examination of this first law of nature, assumed to be implanted in us by God, it will be discovered that it belongs more properly to the preternatural state imbibed in the fall of our first parents in Eden. Cain was under the influence of that preternatural law, while Abel, his victim, was under the influence of the Divine law of nature, and offered no resistance. This law we see exhibited in the whole life and death of Christ. When he was persecuted he suffered it. Though he had power, by a word, to have called to his aid twelve legions of angels that he might not have been delivered to his enemies, yet, in order to give us an example, he suffered every kind of insult and indignity without the least show of resistance, which was imitated by the Apostles and first Christians, who were not under this pretended law of nature, but under the law of grace and love; and in keeping with this principle we hear the Apostle commending the Hebrew brethren, “Because they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.” It is needless that we add testimony upon this subject, because it is legion. It would seem to suffice when we say, that there is not one single exception to this rule in the whole Gospel. When one is pre-

sented it is time enough to multiply testimony to meet it.

Friend.—Notwithstanding all this, I cannot but think self-defense, though it proceeds to the killing of another, to save one's self, is in common cases not barely permitted, but enjoined by nature, and that a man would be wanting to the Author of his being, to society, and to himself, to abandon that life with which he is put in trust. Self-defense, therefore, may be with justice practiced, in case of an attempt made upon the life of a person against which he has no other way of screening himself, but repelling force by force.

Brother.—Indeed you are not wanting in ingenuity in your effort to maintain your doctrine of self-defense, reasoning from the nature of things, &c. But unfortunately for your cause, you still fail to produce a "thus saith the Lord." In resuming my argument, permit me to call in, at this point, the testimony of Bishop Scott, one who is not surpassed in theological research. He, in commenting upon Matt. 5: 38, 39, declares "that a single exception is wanting to this general rule, while under the judicial regulations, revenge and defense were allowed. Christ declared that the reverse of this vindictive spirit and conduct was required by the moral law. His disciples are not allowed to resist evil, either by violent opposition or litigious law suits. In the present state of human nature, there is no need of an exception. Self-love will suffice, and

more than suffice." From these investigations we are forced to the conclusion, that the whole theory of self-defense, either individually or nationally, rests upon human reasoning, without the aid of any support from the Gospel. This then being the case, let us for a moment examine the dangerous consequences of such a mode of reasoning, and see if we are not in danger of falling into a species of infidelity, or at least of deteriorating the validity of the word of God.

Friend.—But you remember that this natural law of self-defense is one implanted in our nature by God himself; and if the Bible teaches contrary to this, we have two laws contradictory to each other, emanating from the same perfect and holy God, who is unchangeable, which is simply an absurdity, and would destroy the perfect character of God. This then affords us strong presumptive proof that the Bible does not forbid defensive war.

Brother.—What are we to understand by this? Do you mean that our principles shall not be controlled by the Bible, but that the validity of the Bible shall be tried and determined by this law of nature implanted in us. Let us try this theory and see where we will arrive. We will certainly arrive at the conclusion that the word of God must be made to support certain human opinions, or forfeit all claims to our faith. And may I not say that this very theory is the legitimate cause of all the shameful divisions of the Christian world—all religious intolerance,

and the source from whence rivers of blood have been made to flow. Thus we are not only setting up our notions of the teachings of the word of God, as a higher law, but we are setting up an assumed law in our nature, depraved as that nature is, as still a higher tribunal, by which the word of God must be interpreted. When men, sinful men, assume such prerogatives, may we not tremble for the purity of our religion! My dear sir, you remind me very forcibly of a gentleman with whom I lately met, who, in the application of this same theory to his favorite idea, said, There are great principles in our nature, as God has made us, which can never be set aside by any authority of a professed revelation. If a book claiming to be a revelation from God, by any fair interpretation defended certain doctrines, or was not in accordance with these great principles of our nature, it could not be received by the mass of mankind as a Divine revelation. Sir, this assumption that men are capable of judging beforehand what is to be expected in a divine revelation, is the cockatrice's egg, from which, in all ages, heresies have been hatched. This is the spider's web, which men have spun out of their own brains, and clinging to which they have attempted to swing over the yawning abyss of infidelity. When a man sets up the great principles of our nature, by which he always means his own preconceived opinions as the supreme tribunal, before which even the law of God must be tried; when he says the Bible

must teach certain doctrines, or I will not receive it, he has already cut loose from the sheet-anchor of faith. True faith says, "Speak, Lord, thy servant beareth;" but unbelief says, Speak, Lord, but speak in accordance with the natural laws of our nature, or if you please, of self-defense, or it will be presumptive proof that it is not a Divine revelation. Indeed, it is very clear when we look at the legitimate consequences of this theory, setting up this law of human nature, as a rule for our faith and practice, that we have no rule at all; and everything would be anarchy and confusion. Every man's opinions, or in other words, the imagination of every man's mind would be his rule of practice; and well do we know that the imagination is a fruitful soil, and will produce anything that the inclination may desire.

Friend.—If it be contended that the doctrine of self-defense is not sustained by the New Testament, it must be admitted that the Old Testament is a revelation from the same God; and Christ says, "I am not come to destroy the law and the prophets but to fulfill," or to cause to be fulfilled or obeyed.

Brother.—Truly a theory unsupported by the Gospel requires a great deal of ingenuity to support it; hence the necessity of foisting in here this unauthorized interpolation "cause to be fulfilled." By this, I suppose that you intend to convey the idea that the ritual was not changed, and that the New Testament dispen-

sation is only a continuation of the old ; and, therefore, as retaliation and defense were allowed then, it is the privilege of the faithful still. Have you yet to learn, that " Christ is the end of the law to every one that believeth ?" We understand that it was not the design of Christ to destroy the law or the prophets, or to teach anything contrary to them, " He came not to destroy but to fulfill." It was evident, from Moses and the Prophets themselves, that " The law was a shadow of good things to come," and that Christ was to fulfill the intent of it, and to hold forth the truths and blessings typified by it in a plainer and more intelligible manner. The moral law he came to fulfill by perfectly obeying it as the surety of his people in his life, sufferings, death and doctrine. The phrase " till all be fulfilled" implies the performance of what was typified by the law, and foretold by the Prophets, the fulfillment of legal types, and of the prophecies of the Old Testament, concerning the Messiah and his kingdom, as well as to the establishment of the moral law, in full honor and authority. As above stated, the history of the life, sufferings, death and doctrine of our Savior and his Apostles, is the plainest and most intelligible commentary that can be given upon the true design of this moral law. That the law, as understood and practiced under the former dispensations, and the moral law as practiced by Christ and the Apostles, and enjoined upon all believers under this dispensation, are differ-

ent in their requirements, I cannot see how any intelligent man can deny. For under the law it was allowed to take an oath, if men did not forswear themselves. See Ex. 20: 7; Lev. 19: 12; Num. 30: 2; but under the law of Christ, he says, "But I say unto you, swear not at all." Under the law it was right to take "an eye for an eye, and a tooth for a tooth," Ex. 21: 22, 27; Lev. 24: 19, 20; Deut. 19: 19; "but I say unto you," says Christ, "that you *resist not evil.*" Here we see that there is no exception allowed whatever; and as we understand this, and the succeeding verses, the lesson designed to be taught is, that we should not violently resist evil under any circumstances; but in imitation of our Divine Master's example, submit all things to him that judges righteously. And further, in proof of the position that the law is changed, we refer to the declaration of the Apostle, in Hebrews, 7th chapter. Here he informs us that perfection was not to be obtained under the Levitical priesthood, for under it the people received the law, "which could not make the comers thereunto perfect." If that had been the height of perfection, to which the church could have ariven, there would not have been any need that another priest should have arisen after the order of Melchisedek, and not be called after the order of Aaron, "For the priesthood being changed, there is made of a necessity a change of the law." The former covenant, or priesthood, was made after the

law of a carnal commandment, but the present after the power of an endless life; "For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God." What, then, are we to understand by all this? That although both covenants are a revelation from the same God, he chose, in his wisdom and providence, to reserve the more perfect state of his church for this time or dispensation, under which it is our privilege to live, by which we may approximate nearer to the character of God as represented by the life and character of his Son, the Savior of the world, of whom it is said, "of his government and of his peace there shall be no end." Neither do I agree that this view is at all at variance with the attributes of the unchangeable God. He who sees the beginning and the end, has he not had in his Divine mind all these dispensations, and for his own wise purposes, determined the peculiar regulations for each of them respectively? Then if he should do, as we have abundantly shown he has done, change the laws under these dispensation, shall he be charged with inconsistency? All our notions, whatever they may be, about right or wrong, amount to nothing, if they are not supported by the word of God. Whatever he commands is right, and whatever he forbids is wrong, however much these commands may differ under different dispensations or circumstances, as we have before shown in the history of the conquest of Jericho

and Ai. In one case it was right for them to take the spoil to themselves, because he had commanded it; and in the other case wrong, because he had forbidden it. We are well aware that the Old Testament wars were commanded by God, and because he commanded it, it was right for them to obey, and would have been sinful for them not to have done so; and when God commands, we will fight. But as I have shown, all his precepts and examples, as well as his positive commands, forbid it without an exception; therefore we cannot conscientiously do it, because in our gleanings and historical researches in the dealings of God with his people, in all ages, they presuming to disobey him, or to do what he has not commanded, have provoked his wrath and indignation, and have been the essential cause of the most severe visitations upon individuals and nations. "To obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft and stubbornness, is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." "And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord and thy words, *because I feared the people and obeyed their voice;*" 1 Sam. 15: 22-24. We should always rather "obey God than man."

Friend.—I still am of the opinion that in this respect, there cannot be that difference in

the usages under the different dispensations that you claim in support of your position, for it being the same God, the Spirit must have been the same under the old and new covenant; and even though it may not be comprehended in the letter of the New Testament, yet we know that God has ordained the law for the punishment of aggressors and evil doers; and in case of individuals, they are punished by the process of common law; and so also are larger parties, still however coming within its jurisdiction and the limits of its power. But national offenders are not within this range, therefore there must be other means resorted to, to make them respect the rights of others, or punish them for an infringement upon those rights; and the Christian world has, by common consent, decided that such cases may be submitted to the arbitrament of the sword. The clergy generally, and the most able and eminent divines, giving their sanction, your sect, and a few other inconsiderable organizations, forming the only exceptions, you are greatly in the minority; and really, I think it is presuming for you to be so tenacious upon this point, when all the learning and eloquence is against you.

Brother.—Well, really, my friend, you are yourself growing quite eloquent; and it appears to me somewhat dogmatical, if not a little intolerant, but I hope that you will presently resume your usual gentleness, that we may canvass this subject calmly throughout, and see who is

upon the right side. It is a vital and important subject, and more may be involved in it than you are aware—perhaps our salvation. We may be careful about our rights pertaining to property, or worldly honors, or national glory, and forget the value of the soul. The eternal salvation of our soul is of greater importance, and big with greater events than the temporal salvation of a whole kingdom, though it were for the space of ten thousand ages, because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages as all the individuals of a whole kingdom ranged in close succession, will, in the whole, have existed in the space of ten thousand ages. Therefore one soul is capable of as large a share of happiness or misery, throughout an endless eternity, for that will still be before it, more than a whole kingdom is capable of enjoying in ten thousand ages—“What will it profit a man if he shall gain the whole world and lose his own soul?” As to being in the minority, that does not discourage me. Elijah was greatly in the minority compared to the prophets of Baal. They were four hundred and fifty—he stood alone. They were doubtless eminent, and prayed eloquently, and yet they were false prophets. Elijah was humble and unpretending, and yet he knew that he was a prophet of the Lord, and the Lord heard him. Jehoshaphat and Ahab also had four hundred false prophets, who deceived them. There was, however, a

Micaiah who was a true prophet ; and notwithstanding the powerful popular influence with which he had to contend, had the independence or presumption to tell the truth ; but Ahab hated him ; and the false prophets hated him ; and the king commanded him to be imprisoned and “ fed upon the bread of affliction, and the water of affliction ”—see 1 Kings 22d chap., compare with a history of modern times, and see the coincidence. “ History often repeats itself.” These prophets were greatly in the minority, and perhaps not as learned nor as eloquent as others. The Lord “ has hid those things from the wise and prudent, and revealed them unto babes.” Your argument as to the different process by which offenders are to be punished, &c., would all do very well if we had no revelation to the contrary : but that being the tribunal that the Controller of events has appointed for the decision of such questions, your theory is still greatly at fault. So, also, is the position you take with reference to the spirit of the New Testament, because the Word is the instrument of the Spirit ; therefore, if the idea is not found in the Word, it was not present with the Spirit ; for, as before said, in apostolic language, “ Now, if any man have not the spirit of Christ he is none of his.” And again the Apostles “ spake as the Spirit gave them utterance.” Paul says : “ The weapons of our warfare are not carnal,” then they must be Spiritual, mighty, through God, pulling down imaginations and

every high thing that exalteth itself against the knowledge of God. No allowance here for the imagination outside of the word of God. Let us be careful that we do not become "wise above what is written."

It would seem unnecessary to say anything farther upon this point, for enough has been proven already to satisfy the mind of every unprejudiced person, that your position is untenable. But I will, nevertheless, offer a few more testimonies. We have admitted that in the Old Testament wars were allowed, but have shown that in the New Testament they are forbidden. The Author of the New Testament is said to be a priest after the order of Melchisedec, who was the king of Salem, which being interpreted, is king of peace. Upon a certain occasion, the Apostle James and John requested the privilege of the Savior to punish their enemies, but he turned and rebuked them, saying, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them;" and when Peter would have taken the sword for the protection of his Master, he straightly commanded him to put up his sword.

Friend.—Well, but Christ says: "My kingdom is not of this world, else would my servants fight, that I should not be delivered to the Jews," that is, if he had intended to set up a kingdom like the kingdoms of the world, he would have

armed his followers, thus showing that it is right to resist evil.

Brother.—I am somewhat surprised that you have brought up this portion of Scripture, supposing that you would have been glad if I had not called for it. For most assuredly I shall claim it, upon a fair interpretation, as a testimony in my favor. Please permit me, then, to examine this witness. What do we understand you to say? I mean to say that I am a king, and I am in this world, and intend to set up a kingdom, and that kingdom will be composed of the children of men; but I will give them my Spirit, and they shall be different from the subjects of other kingdoms. While other kingdoms of this world buckle on the armor of carnal warfare, and engage in wars offensive and defensive, my subjects are meek and inoffensive in their habits, for I have forbidden them to fight; for as I am not of the world and do not fight, so they are no more of the world, nor will they fight. “I have given them thy *Word* and the world hath hated them because they are not of the world, even as I am not of the world.” “If they were of the world the world would love its own, but because they are not of the world, and I have chosen them out of the world, therefore the world hateth them”—hateth them because they do not as they do, engage with them in warring and fighting. If they did, then would they love them, for then they would all be brethren. A little experience in times of war affords a grand

commentary on this text. If my kingdom was of the world then would my servants fight, but my kingdom being not of this world, therefore my servants do not fight.

Friend.—Your arguments against war are generally drawn from the sermon on the Mount, and it does contain the most conclusive proof found anywhere in the Scriptures.

Brother.—It is possible that this may be almost to the point, and therefore most conclusive; but we flatter ourself that we have shown in this discussion that the whole letter and spirit of the New Testament teaches the same doctrine, and still challenge proof to the contrary.

Friend.—If the argument drawn from the sermon is good at all, it proves too much. It proves not only that you must not resist evil, but that you must submit to the loss of property, and the other inconveniences and injuries there commanded.

Brother.—No doubt it proves too much for the carnal mind; and if it proves that we must submit to all that is there commanded, so be it,—the Lord has spoken, and it is for us to obey. The promise is, that if “we forsake all for the name of Christ, we shall receive an hundredfold in this world, and in the world to come life eternal.” Christ tells us also not to “fear him that kills the body,” and has no power farther, but rather fear God who is able to destroy both soul and body in hell. We understand, as we have said before, that we are not to resist violently

any injury whatever. This doctrine requires strong faith and much grace; for we must admit that it comes right in contact with our nature, and requires self-denial.

Deny thyself and take thy cross,
Is the Redeemer's great command,
Nature must count herself but dross,
If she would gain that heavenly land.

Friend.—Your policy then would be, if your principles be correct, not only not to resist, but where they would come and take forty acres of land, you must give them eighty.

Brother.—In this you expose your ignorance somewhat in the Scriptures. The command does not say give, but “let him take.” If they will forcibly take all we have, all we can do is to refer the matter to that tribunal where justice will be fully meted to all.

Friend.—My opinion is that the interpretation that makes this or any other passage in the sermon on the Mount teach non-resistance is false and absurd.

Brother.—If it does not teach non-resistance when it says “resist not evil,” will you be so kind as to tell us what it does mean? We know what it says, and if it does not mean what it says, pray tell us what it does mean? If you take away the idea that these words convey, please tell us what private interpretation it has, and by what rule you obtain the information? Remove these restrictions from around us, and you will do us a great favor. You will enable

us to flow into the popular current, which would be very agreeable to our nature. We are naturally social in our disposition, and if you could so enlighten us to remove these difficulties you would relieve us from this unpleasant exclusive position. But I greatly fear that when we hear from you again you will refer us to the law of nature, human nature, which is so greatly at a discount with us, as a criterion in this important matter.

Friend.—I gravely tell you again that Christ has said, “Think not that I have come to destroy the law and the prophets. I am not come to destroy but to fulfill.”

Brother.—Since you continue to quote this Scripture, will you tell us what you expect to prove by it. To my mind it proves and establishes the grand, sublime, fundamental, material, essential and Scriptural principle of peace as the spirit of Christianity. Hear the Savior, in his interview with the young nobleman, “What is written in the law? how readest thou?” “Thou shalt love the Lord thy God with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself. On these two commandments hang all the law and the prophets.” Here, then, we have all the law and the prophets, all included in the great law of love. Where, then, is your law for shedding the blood of your fellow-man? I suppose we will have to be told again, in the great principles of our nature, as God has made us, which cannot be set aside

by any authority of any professed revelation.

Friend.—Our Savior says again: “Whosoever shall break one of the least of these commandments and teach men so, shall be called the least in the kingdom of heaven.

Brother—What application do you mean to make of this text? Certainly you do not mean to say that God has anywhere commanded his people to make it a business to kill and destroy one another. Then why quote this passage in this connection.

Friend.—No; I mean to say, however, that God has implanted this law in our nature, that was commanded and justified under the law and the prophets, and that Christ came to cause to be fulfilled that law, and has declared that these commandments must not be broken.

Brother.—Truly you exhibit great tenacity in thus reiterating your oft-defeated arguments, and even have worked up your mind to the imagination that you have completely demolished the very foundation of the peace principles; when really I cannot see that you have introduced a single testimony, or advanced a tangible argument affecting it in the least. But being sanguine of your success, you conclude that he that teaches that war is wrong denies that Christ was right, when he said, my servants would fight if my kingdom was of this world. It is not necessary that I should repeat the explanation of this text, as you certainly have not forgotten it.

Friend.—In holding the doctrine you do, you also deny that the magistrate bears the sword lawfully.

Brother.—By no means would we deny this, because the Divine word fully proves that “He is God’s minister to us for good”—that is, for the protection of his people in the exercise of religious opinions, and enjoyment of religious freedom, and for the restraint and punishment of evil doers, in order to the well-being of society; and for this cause ye, *his disciples on their part, pay tribute also.* We therefore do, and always have, respected their authority, so far as lawfully exercised; but when they assume prerogatives not delegated to them from God, and require of us anything that would conflict with our duty to God, then our duty is plain: “We should obey God rather than man.” For this we have the most indubitable authority in the command of God, and the examples of the most illustrious of His worshippers in all ages, as before shown in the history of the three Hebrew children, the prophet Daniel, the Apostles, and above all, the Son of God himself. So long as the children of men will not recognize and obey the mandates of heaven, and refuse to be controlled by the great law of love, to do as they would wish to be done by, the magisterial power is indispensable to protect the good and restrain the evil. But so far as true Christians are concerned, the law of God as revealed in

the Divine code, is enough; and if once the world is brought under the influence of the principles of the Gospel, all human laws and governments may, and will be, dispensed with.

Friend.—If your theory were generally adopted it would undermine the whole framework of society, subvert all government, and produce a state of anarchy, and all would be disorder and confusion.

Brother.—It appears that we still look at this subject through glasses of different colors; for it is still my humble opinion, that if this great principle of love to God and man, and doing unto others as we would they should do unto us, was uniformly observed, the whole framework of society would be cemented and consolidated into one indissoluble bond of universal brotherhood. This divinely enacted law is the seminal principle of justice, charity, patience, forbearance; in short, of all social virtue. That it does not produce these excellent effects is not owing to any defect in the principle; but in our corrupt natures, which so reluctantly, so imperfectly, obey it. If it was conscientiously adopted, and substantially acted upon, received in its very spirit, and obeyed from the ground of the heart, human laws might be abrogated, courts of justice abolished, and treatise on morality burnt. War would be no longer an art nor military tactics a science. “We would suffer long and be kind,” and so far from seeking that which is another’s, we should not even “seek our own.” But let not the sol-

dier or the lawyer be alarmed ; their craft is not in danger. The world does not intend to act upon the Divine principle which would injure their profession ; and till this revolution, which good men desire, actually takes place, these occupations will consequently continue. We are entirely willing to leave the result of our theory to Him from whom it has been derived, and if in the order of his providence it should result in the subversion of the kingdoms of this world, and the introduction, or rather the more full development of his peaceable kingdom, we say, Amen. "Thy kingdom come, Thy will be done in earth as it is in heaven," and if the result should not be to your liking, I hope you will complain of the Author and not of the disciple.

Friend.—Supposing war and self-defense to be right, and justifiable in the sight of God and man, what is our duty in time of war ? Is it right to preach peace, when such preaching only weakens the hands of the government in maintaining its position ? Is it right to throw obstacles in the way of the prosecution of this war, when your rights and safety and prosperity depend on its success ?

Brother.—As to your first interrogatory, this is an abstract question, and a fact that you have frequently asserted ; but your attempts to prove it has unfortunately for you, proved a most signal failure, and therefore it would seem a work of supererogation to take any farther notice of it. But I will here remind you, that those who

hold the principles for which we are contending, do not only not engage in war, but they never do anything to provoke a war; and, consequently, if all were of us there never would be any war. We are, therefore, not responsible for any wars that may exist; but if war is inaugurated by wicked and designing men, which is always the case, and when they have conceived the intention to engage in war for the accomplishment of their ambitious designs, having studied well the science of war, and understanding the nature and passions of men, they know very well how to inflame the popular mind, so as to enlist the honest, unpretending and unsuspecting yeomanry, who, by the way, are scarcely ever interested in the real objects of these wars, but become the dupes and instruments in the hands of the instigators, by whom they accomplish these designs. I say, when wars are likely occasionally to be brought about thus, I conceive it to be the duty of every minister of the "Gospel of peace," to preach peace under all circumstances, because it is impossible to preach that Gospel without preaching peace. This was the theme of our Divine Master and his Apostles, as well as the heavenly messengers that heralded the incarnation of the Prince of Peace, "Glory to God in the highest, peace on earth, and good will toward men;" and the Apostle commands that we should be shod with the preparation of the Gospel of peace, "for he is our peace, who hath made one,

and broken down the middle wall of partition between us," &c. And, again, Christ came and preached peace to you which were afar off, and to them that were nigh, Eph. 2: 17. This is "the word which God sent to the children of Israel, preaching peace by Jesus Christ, (he is Lord of all.) This word I say ye know, which was preached throughout all Judea, and began from Gallilee after the baptism which John preached;" Acts. 10: 36, 37. Cornelius was a centurion, a man under authority, responsible to his superiors; how could he then be a Christian with peace principles? Hear Peter: "The word which God sent to the children of Israel, preaching peace by Jesus Christ, (he is Lord of all.)" Cornelius, your superiors may require of you your former military duty, but Jesus Christ comes to you from God, preaching peace—"he is Lord of all"—obey him.

This seems to have been the whole design of the Gospel; and in its ultimate results, we learn from the Scriptures, all enmity will be slain, "the lion and the lamb shall lay down together, and the young lion and the fatling shall associate, and a young child shall lead them all," &c. Nothing shall hurt, nor destroy in all my holy mountain, saith the Lord. Why then should not we preach peace? And as to throwing obstacles in the way, &c., I would not be surprised if the day arrives when all will acknowledge that the policy of war generally is unwise, and that if it could have been by any means averted, it

would have been a blessing, if they should not be convinced that the principle is wrong. And as for ourselves, we are not so much concerned about our property, &c., as we are to preserve our conscience void of offense against God.

Friend.—Oh, I am not ignorant of the fact, that the time will come that wars will cease, when Christ shall come again into the world. If you were living in that age or dispensation, then your doctrine would be admissible; this superior sanctity belongs to that dispensation and not to this. We must take the world as we find it; and while all the world around is engaged in strife, in wars and confusion, it is presumption for a single denomination to assume this superior sanctity, or that they are better than other men, and especially their fellow-Christian professors who are led by able and pious ministers.

Brother.—I discover, my dear sir, by your remarks, that you are mistaken as to the premises we claim to occupy. We do not presume to be personally so highly sanctified. We are not contending that we are better than others, but that the doctrine of peace, of non-resistance, is the doctrine of the New Testament. Nay, there is nothing that we deplore as much as our slow progress in the great work of sanctification; but the Word and Spirit of God have a sanctifying influence, and therefore, we reverence it, and try to obey its precepts, hoping and expecting thereby to become sanctified; and be-

cause the world lieth in wickedness even until now, we cannot conceive that we should remain with it, and disregard the teachings of the Divine law. And as for other Christian professors, if they are led by the Spirit or disposition of Christ, all is well; if not, "they are none of his; and I would yet say, that by their fruits ye shall know them"—not judge, but know them. The fruit of the Spirit is first, joy; second, love; third, peace, its legitimate fruits; fourth, long-suffering; fifth, gentleness; sixth, goodness, &c., &c. Now, for the contrast: The works of the flesh are manifest, which, among other thing, are these, hatred, variance, emulations, wrath, strife, murders, &c. I leave you to make the application to the doctrine between us. And as to the able and pious ministers of whom you speak, I am inclined to the opinion that if history was faithfully written, we could find a striking coincidence with Ahab's prophets, in more modern dates, where, like them, the prophets of more modern times, advised to make war, and assured success, and ruin was the result.

Friend.—Well, I am ready to admit that if your principles, which seem to be in keeping with the great principles of love inculcated by Jesus Christ, could be universally established, it would be a happy state of things, and, of course, there would be no strife; for as the Apostle says, Rom. 13: 10, "Love worketh no ill to his neighbor." But so long as there are wicked, ambitious and envious men and nations existing, we

who would adopt those non-resistance principles, would be in danger of being much imposed upon.

Brother.—Yes, love is a beautiful thing, and a powerful weapon; and if properly wielded, I believe will always bring us off of the field victorious, at least as the great Author of our holy religion, so strongly enjoins it. Let us practice it, and in good faith leave the consequences with Him. The Jews, you remember, when contemplating the peace doctrines of Christ, and the influence he was exerting, concluded, it appears, that if they let him alone in the propagation of these principles, presently they would have no soldiers, and the Romans would take away both their place and nation. This principle of love, as delivered by Jesus Christ, was, as before remarked, the great theme of the Apostles, especially of John, the beloved disciple; 1st John 3: 11, "This is the message that ye have heard from the beginning that we should love one another." Now, mark, "not as Cain, who was of that wicked one, and slew his brother;" but rather, as we may reasonably infer, as Abel, who submitted without any attempt at defense. The same principle under Christ applies to nations as well as individuals.

Friend.—Well, to say the least of it, war is a great calamity as well as personal strife—all ruinous in their consequences, destructive to property, demoralizing to society, and the cause of incalculable misery, besides the mortality of

life; and upon the whole, there is, doubtless, in all cases, more lost than gained; and when we are once engaged in it, how much does the Christian desire the arrival of the day for the introduction of the reign of peace!

Brother.—What do you expect in this reign? I suppose you mean the Millennium dispensation. Do you expect the personal reign of Christ on the earth with the saints, and that there will be universal peace?

Friend.—I am not altogether decided as to the personal reign. But if not, the effect will be the same; his Spirit will reign universally, and then will be realized that which was prophesied by Israel prophets, “That the wolf should dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them, and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;” Is. 11: 6–9.

Brother.—If I understand you correctly, you say that you mean the Millennium, and that then the Spirit of Christ will reign universally, and that peace will prevail accordingly as represented in the quotation from the prophet.

Friend.—Yes, from sea to sea, and from the river to the end of the earth, wherever intelligent beings are found.

Brother.—Then you admit that to the extent of the Spirit of Christ, so far the principle of peace prevails, whether greater or less.

Friend.—That is my position of course.

Brother.—Looking at the subject from that stand-point, we would conclude that if the Spirit of Christ prevailed throughout all of Asia, Africa, Europe or America, so far the reign would be established.

Friend.—It appears that that would be reasonable.

Brother.—Well, upon this mode of reasoning, if the Spirit of Christ prevailed in one of the States of America, would not the reign of peace extend so far.

Friend.—I suppose it would; the reasoning seems to be logical at least.

Brother.—Suppose then that the Spirit of Christ existed entire in all the members of one of the many organizations professing the Christian religion, might we not recognize that as his kingdom in course of construction, and expect to find in it the reign of peace?

Friend.—If confined to the principle that I have laid down, I will have to admit it. I cannot honorably escape it.

Brother.—To pursue the same idea, if one congregation professed the Spirit of Christ

fully, would there not in it be found the great principle of love and peace?

Friend.—It would certainly harmonize with the premises, governing the other cases spoken of.

Brother.—To carry the idea still farther, if one individual has the kingdom of Christ “within him,” as declared by Christ, (Luke 17: 21,) and has become the “temple of God,” according to the Apostle, and the “temple is holy,” as God hath said, “I will walk in them and dwell in them”—is not the reign of peace here introduced?

Friend.—I see your point and cannot well evade it.

Brother.—Since, then, the kingdom of Christ is intended to destroy the reign of the adversary, with its influences upon the heart, as exhibited in the conduct of the children of men, in the preternatural state imbibed in the fall, the legitimate fruits of which are wrath, strife, seditions, &c., “fightings and warrings,” what becomes of your law of human nature, which was to dictate the teachings of Divine revelation, if the Spirit of Christ is received, and the reign of peace is set up?

Friend.—Well, I never before have been called upon to discuss this subject; my associations have been with those who were of my own opinion upon this subject, and I had no idea that the doctrine for which you contend could be so well supported. You know much

depends upon the manner of our education, and my education has all been on one side of the question. I will think more about it in the future.

Brother.—I hope that we may study the subject thoroughly and be guided into the truth, —have the reign of peace fully established within us, “follow peace with all men and pursue it, for without peace and holiness of heart no man shall see the Lord,” “for all his ways are the ways of pleasantness, and all his paths are peace;” Prov. 3 : 17. And when Christ, who is our Peace, and the friend and pattern of peace, shall come to make up his jewels, and in his power and great glory shall destroy the last remains of sin, renovate this sin-cursed earth, and bring it back to its primitive state, its inhabitants composed of risen saints, and those who are changed and glorified, may we then be qualified to enjoy with them the blessed privilege to “inherit the earth and delight ourselves with the abundance of peace;” Ps. 37 ; 11. “For the meek shall inherit the earth, and delight themselves with the abundance of peace.” The will of God “done on earth as it is in heaven.” “He which testifieth these things, saith, surely, I come quickly, Amen. Even so come Lord Jesus!”

Address to the Reader.

It may be justly considered one of the wonders of the age, that it is still necessary in the midst of a people that proudly boast of their advancement in civilization, and their knowledge of the mysteries of revelation, to write against the compatability of human wars, and the blessed doctrine of our Lord Jesus Christ ; to publish the fact that wars originated in the corruptions and wickedness of the heart, and that they are condemned by the teachings of the Prince of Peace. Were we contending against the doctrines of Mahomet, that great apostle of Eastern heathenism, as it may properly be termed, we could with cheerfulness proceed to the task of confuting the monstrous heresy, of the privilege and duty of mankind to slay each other on the field of battle, and we could traverse the dark regions of Mohammedanism with the book of peace, and prove its superiority over the fleshly and lustful teachings of the Alcoran.

The motley tribes of Asia would throw down their instruments of death and destruction, as the sounding of the Gospel notes of peace and love would overspread their countries, and wars would be known no more among them.

The millions of immortal souls in Africa, over which darkness of death hangs like a pall, would plainly perceive, notwithstanding the darkness that covereth their hearts, the palpable inconsistencies of their horrid butcheries of each other, and the letter and spirit of our holy Gospel. Yet, in this heaven-favored land—a country that is blessed above all others, resting under the smile and favor of a benignant Providence, there are thousands who claim to be messengers of the Lord Jesus, and ambassadors of the King of Heaven, who declare and proclaim from the walls of Zion, that they are commanded to justify war and bloodshed. They testify that Jesus smiles on, and approves the carnage of the field of blood. They denounce the wrath of heaven against those who refuse to receive their testimony, and deny their claim to be the servants of the Most High. These characters are in every country and State of the Union; they overspread the continent of Europe, and are extending their doctrines over every part of the world. They have allied the Testament to the Koran, to Boodhism, to Paganism, and to every ism that poor mortal man has devised and invented to lead his soul to heaven. Oh! monstrous fornication! Oh! naked, shameful adultery!

On the field around the Crimea, the followers of the Alcoran were exhorted by their leaders and priests, to battle for their country and their religion, their wives and their children, and

close by their side stood the professed ministers of the Prince of Peace, encouraging their disciples to brave and heroic deeds for the same object, assuring them, too, of a glorious acceptance in their respective heaven in case they were slain on the field of carnage.

Christians, by their profession, and Boodhists, and Pagans, and Mohammedans, and Jews, and Greeks, combine to fill the earth with slaughter and distress, each claiming the sanction of their several Gods to their deeds of death.

Yes, we blush in the presence of these heathen worshippers—we hang our heads in shame, when we confess that these professed followers of the Lamb of God endeavor to establish the rectitude of their work of desolation, by the teachings of the New Testament.

Jesus Christ died to deliver us from these awful calamities, and these characters are doing all they can to counteract the benign influence of his teachings and sacrifices. They put him to shame by uniting him in unholy wedlock with barbaric heathenism. They degrade him to the level of the fabled deities of the ancients, in presiding over the quarrels and strivings of unregenerated man. They debase his holy law of peace and love, by engrafting in it the savage and inhuman practice of promiscuous and wholesale slaughter of human beings. They make our Savior the patron of man-slayers, man-haters, desolators of countries, destroyers of cities, of

robbers, and of every evil that follows in the train of the armies of the earth. When he would teach us not to render evil for evil, they teach the contrary; when he teaches to love our enemies, they teach us to hate them; when he teaches to forgive injuries, they teach to revenge them; and in all his attempts to instil and incorporate his own holy nature into ours, they reply by striving to fashion our spirits after the spirit of the darkness and confusion of war. If the advocates of war would reflect how near their teachings accord to the ancient and modern heathenism, they would cease to justify it under the authority of the Prince of Peace.

In order to exhibit its near relation thereunto, we only have to allude to circumstances that frequently occur in the present era. For instance: A missionary of the school of belligerent Christians, under instructions from the society in the Northern portion of our Republic, proceeds to the heathen countries of Africa, and plants the cross in the groves of their deities, and by the word of God he proclaims against their robberies, their murders, their profanity, their systematic destruction of life and property; and in like manner a missionary under the auspices of the society of New Orleans, preaches the same doctrine to the same people. They both preach the doctrine of universal love, and call upon them to obey the Divine precepts of Jesus Christ. These heathens at the same time being aware of the fact, that the parties these

two men represent, are engaged in deadly conflict with each other. They hear of the dreadful slaughter, the destruction of property, the burning of cities, &c.

They hear, likewise, of the wars that rage over the plains of Christian Europe, by which millions of human beings are destroyed. And yet men, representing the religion of these countries, attempt to show the superiority of their creeds which they denominate the religion of Jesus Christ, over theirs. But who can fail to see the similitude, the striking resemblance, and in this particular, perfect analogy. All that constitutes the seeming difference, is that one is called heathen, and the other is called Christian. They both levy armies and inaugurate wars, offensive and defensive, for acquisition of benefits, in power or place, and for the protection of supposed rights.

It is altogether superfluous to carry the comparison further, as our object is accomplished in showing similarity existing in heathenism and popular Christianity of the present day. And we hope by our feeble efforts to awaken some of our fellow-bings to the fact, that he who advocates the propriety of war, for any purpose, is not under the influence of the Spirit of Christ, but is still controlled by the opposite element, and so far as his influence extends, is a hindrance to the advancement of the Savior's kingdom, and will have to be disposed of before the reign of universal peace can exist in the earth.

War is condemned by the four Gospels, by the Acts and teachings of the Apostles, by the inspired epistles, by the Revelations, and really by every consideration when the matter is properly understood in its causes and legitimate results, except the interests of the adversary and his votaries. It is the work he delights in; he rejoices in it; his kingdom flourishes by it; he is glorified in it; it is his element and all his attributes and characteristics, grow and expand to their fullest proportions in it. Can it be denied? Can any one read Christ's sermon on the Mount, and say He does not condemn war, with all its attributes and appetites? Can they read of his works of love and mercy, and the sublime pictures of his holy nature, drawn by the four Evangelists, and then claim his approval and justification of war? Can they draw from the Acts and writings of the Apostles, by precept or example, anything to nerve the arm and heart in the hour of deadly combat? Does it speak words of comfort and encouragement to the warrior Christian, when he lifts his arm to take away the life of his fellow-man? Is there no paragraph in the whole Christian Constitution that warrants deeds of death, or principles of hate and revenge? If not, can those who teach such doctrines, assume to be the children of God, the brethren of Christ, bearing his image and likeness? Will you be like him when he comes? Have you got the Spirit of Christ? Was he a warlike Savior? Were his disciples

belligerent men? No, never! Revelation denies that they professed such unnatural attributes. Then where did this spirit originate? It was this that nerved the arm of Cain, that marched at the head of the armies of antiquity, that sat at the elbow of Mahomet, that travelled up and down Europe for many centuries, and that is still thirsting for human blood in different parts of the world, although so lately drenched with the blood of the husbands, sons and brothers, in the land, so to speak, of Christian America.

In all these dreadful scenes, this fell spirit has his agents who assume the garb of the "ministers of righteousness." What! the God of love represented by man-haters!—the "Prince of Peace" by warriors! What degeneracy! What incongruities!

These reflections would be sufficient to satisfy those who are enrolled in the service of the Lord Jesus, that they are upon the highway to holiness, and that Jesus and the Apostles are just before them, whose footsteps they see, yet there are many who are not of them, whom we trust will read this book, and be led by the portrait we draw of the essential doctrines of Christ, to unite with them in propagating and defending this heaven-born principle, battling with the weapons of Spiritual warfare against this popular error, that Christianity and war are consistent.

My dear fellow-being, as the time is near at

hand when you and I will have to stand together before the bar of God, to be judged according to our deeds, let me beseech you to be honest with yourself in this, and all matters pertaining to your eternal interest. Deny yourself of every forbidden thing, and live for God, though it may cost the sacrifice of every cherished object pertaining to this world. You can lose nothing in the end, for he who is too pure to deceive, too wise to err, too kind to neglect, too mighty to fail, has declared, that we shall "receive an hundred fold in this time, and in the world to come life eternal."

E R R A T A .

- Page 19**, 5th line from top, instead of "ask knowledge of the Savior," read—acknowledge the Savior.
- Page 27**, 14th line from bottom, instead of "we would," read—we might just as well.
- Page 55**, 5th line from top, instead of, "to restore them to the truth of that religion," read—to reform the Jewish religion, but to restore them to the truth of that religion.
- Page 55**, 12th line from bottom, instead of, "joy and comforter," read—joy and comfort of his people.
- Page 66**, 6th line from bottom instead of, "Gal. 3d," read—Rom. 1 : 16.
- Page 69**, 15th line from bottom, instead of, "into or upon Christ," read—into Jesus Christ.





