III IV

God gave us Life to withstand
all Body Sems or Church in this
World

for God so loved the world that he gave his only begotten Son Jo III. 16
We now propose to show that God
gave his Son to establish a kingdom or a
church in this world. We refer to allusions
only the only one the text Rom. III. 29, 30
Is he the God of the Jews only? Is he not
also of the gentiles? yes of the gentiles also
seeing he shall justify the circumcision
by faith & uncircumcision through
faith.—

There is an evident distinction in point
of time at least in the gift & the
mission of the Son of God to become
the redeemer of men.

We have shown on other occasions
that the gift of the Son of God was
made upon the terms of the Cove-
nant of redemption before the world
was created; and also that his mission
of the Son occurred in accordance
to the stipulations of that covenant
about 4000 years after the creation
James said unto the council of the apos-
tles at Jerusalem acts XV. 18 "Known
to god are all his works from the begin-
ning of the world." Some would
put the period of that beginning very
far back. Before the creation of man
to be lord of our planet; yes before
the creation of those animals which
according to the teaching of geologists

precedes for a new occupancy of man on the earth on which he was intended to have dominion. Aye before the standing forth of this earth as a fit habitation for brute creatures - the waters gathered together in one place & the dry land appearing; before the firmament was spread out adorned with innumerable worlds suspended by the finger of God in empty space before the fusion of the chaotic seas of materials produced out of nothing upon which the brooding influence of the spirit of God rested & separated the darkness from the light; yes farther back still: before the creation of those innumerable tribes of angels surrounding the divine throne & as the sons of God & morning stars celebrated in rapture as song the laying of the foundation of our earth. yes that lingering hand reference to those divine purposes which began to be developed in the annals of eternity under the foreknowledge of God who saw all things ere time began as he has seen them since why wait then for mans fall before arranging the plan for his recovery? Besides must not Jesus have intuited the death penalty immediately upon mans fall had not the change of mercy been ready to interpose & stay the stroke & give the rebel the privilege of repentance & return to God

But the mission of the son of God into our lost world for his rescue occurred at the time when in the days of David the angel announced to the shepherds of Bethlehem "Behold I bring you good tidings of great joy which shall be to all people: For unto you is born this day in the city of David a saviour who is Christ the Lord" Luke 11. 10 & 11

See Reference to the mission of the Lord Jesus by the apostle to the Galatians IV. 4 says "But when the fulness of the time has come God sent forth his son born of a woman made under the law to redeem those who were under the law that we might receive the adoption of sons" It is here intimated that the time of the Messiahs advent had been specifically fixed & we suppose had been so fixed in the counsels of the everlasting covenant. Why the distant period of more than 4000 years after the creation had been fixed on for that most important event which the world has ever known is not declared in the sacred oracles & perhaps should not concerning But we presume it was so arranged in the counsels of eternity to give the world full opportunity to try her wisdom in experiments for the amelioration

Leaf Brooks

Hamburgh

S.O. Co.

tion of the condition of fallen man & so as to be in the mind satisfied that the remedy for the increasing evils of human depravity was not within the grasp of human skill. God has given Adam & his wife assurance that his son in law two would appear to make the atonement for human sin and had kept that important information before the people both of antediluvian world & patriarchal era. From the time of Abraham God sent to the Jewish nation prophets & wise men who kept before them the grand facts of the Messiah would be pale his Godhead in flesh & offer himself without spot to God as the great sacrifice for sin. See Jacob's prophecy concerning Shiloh Gen. XLIX. 10 & Moses prophecy Lev. XVIII. 15 Deut. XVIII. 24 Isaiah VII. 14 – IX. 6-7 – LIII. 6-7-11 Jer. XXXI. 21 but especially the revelations of the angel sent to Daniel gave the data of calculation upon which both Jews & gentiles were in a high state of expectancy concerning the coming of the King of the Jews at the end of the period of Jesus – See John VI. 14-15. See the case of the Magi Mat. II. See Virgil's Pollio in IV Eclogue. Christ erected a spiritual kingdom or church of which all the preceding institutions were but types

Immediately after the fall of man God proposed as the remedy to be received through faith the sacrifice of his son.

The advice or evidence the declaration of God addressed in presence of Adam & his wife & their tempter Satan. I will put enmity between thee & the woman & between thy seed & her seed. It shall bruise thy head & thou shalt bruise his heel. This language exhibited the assurance that the son of God by becoming in carnate as the seed of the woman, should become the atoning sacrifice for human sin & destroy Satan & his works. We doubt not that God fully explained these most important truths so as to present a more clearly the sacrifice of Christ. The object to be received by faith as the remedy for sin. Thus the institution of animal sacrifice was at the same time given our fallen progenitors in intimate from the skins of beasts used for their clothing & the offering of the first lings of his flock by Abel. Animal sacrifices were typical of the great sacrifice of the son of God & would act as a directory to the mind of the worshiper pointing to the sacrifice of Christ & showing the process of forgiveness through faith in his atonement. We find among the antede

Paid 5

S.C.

Brooks

Hamburg

S.C.

tion of the co[illegible] deluge [illegible]

believers Abel, Seth, Enoch & Noah rightly understanding the object of faith set before them & worshiping acceptably. As only four true worshipers were [illegible] in the 6 centuries of the antediluvian age, it is not surprising that God had to purge the earth by the wickedness, by a general deluge. Noah & his family who were preserved in the ark. God renewed the promise of his son as the above sacrifice. But at the expiration of more than 400 years we find among Noah's descendants, as true worshipers only Abraham, Lot & Melchisedec. As most of the rest did not like to retain God in their knowledge God gave them over to a reprobate mind to do those things not convenient & they had all bowed at the throne of idolatry. But God to preserve a people who should keep up his appointed mode of worship & look through the typical service to Christ till his advent, set apart Abraham and his descendants as his conservators of the true worship. In Gen. XII. 1 it is said "Now the Lord had said to Abram, get thee out of thy country & from thy kindred & from thy father's house unto a land that I will show thee: and I will make thee a great nation & I will bless thee & make thy name great & thou shalt be a blessing. And I will bless them that

[illegible] sacrifices to the
[illegible] Abraham received the fulfilment
[illegible] delay, because of the con-
[illegible] the birth of Isaac who worshiped
[illegible] looking to the sacrifice of Christ
[illegible] Israel had same only Jacob was
true worshiper. Of Israel's twelve sons
the eleven sold Joseph into slavery in
[illegible] bondage. This event Gen. XV. 13-17
as was shown is [illegible] years. Mosh
was the period of God to effect their release
from bondage in Egypt & conduct
them to Canaan the land God had
[illegible] Abraham to give his
[illegible] Gen. XXXVIII. 2 Ex. I. 14 & III. 16-17
[illegible] & enter the wilder-
[illegible] of Moses, on their round
[illegible] Deut. IX. 10
[illegible] Tables of stone
[illegible] Ex. XX. XXXIII. 18 XXXIV. 1
[illegible] for the use of
the children of Israel. At the Jubilee
[illegible] sacrifice was renewed with
additional rituals. The ark of Acacia
[illegible] to contain the Tables of the law
& Aaron's rod that budded & a pot of
manna with which God fed the Israelites was ordered to be made as
the emblem of the divine presence
being a type of Christ with the law in

this heart. Also a Tabernacle to
be carried with them for dwelling
for the ark & for the instruments
of worship, was ordered to be made
But on arriving at the borders of the
promised land on account of the
disobedience of the people in
refusing to go into Canaan & of
Moses & Aaron in smiting the rock at
Horeb they died in the
wilderness & only Caleb & Joshua were
permitted after forty years labor
to lead the second generation to the
promised land, which according
to the divine purpose they accomplished
tell the advent of Christ. They built
first a Tabernacle & after a Temple
at Jerusalem where the ark was
deposited & all the typical instru-
ments of worship were kept
and to which the tribes of Israel
made their stated pilgrimages
for the purpose of keeping
their feasts & performing the wor-
-ship of the true God according
to his appointments. Hence they
who possessed the true faith looked
through those shadowy rites to
Christ & like Abraham rejoiced
to see his day & they saw it & were
glad

a Type to keep him
[illegible] notice some of the ordinances
Participated for the observance of the
descendants of Abraham in looking to Christ
We could not in the brief discourse touch
upon many of the innumerable sacrifices
& offerings & ceremonial rites prescribed of
the Lord to his Church in the wilderness
as types of Christ & by all of which the
Children of God among the Israelites had
their faith strengthened to lay hold upon
the great sacrifice of their promised
Messiah. For they had their daily weekly
monthly & yearly sacrifices & many feasts
We propose to notice very briefly two leading
ordinances appointed to be observed
by the Israelites till the advent of Christ
The first is the ordinance of circumcision
this is expressly declared to be a token of God
Covenant made with Abraham Gen. XVII. 1-4
It is said in its institution Gen. XVIII. 11. "and
ye shall circumcise the flesh of your fore
skin; and it shall be a token of the cove
nant between me & you" the covenant of
which this bloody rite was to be a token
was the same God made with Abraham
when he first called him to leave his native
country & kindred & fathers house & go to
a land to be shown him by Jehovah. The
last clause in that pledge or Covenant
is "and in thee shall all the families
of the earth be blessed which doubtless
had reference to Christ to be born to the world

the goats. The blood was to be sprink-
-led with a bunch of hyssop upon
the two door posts & the lintel of
every dwelling of the Jews as a sign
to the flying messenger of death, the
passover the houses having such token
Also the family within were to eat the
entire lamb roasted thoroughly with
fire & if any part were left it was to be
burnt so that no part of the victim was
to remain unconsumed till next morn
-ing. This ordinance was to be observed as a
perpetual memorial of their deliverance
from their bondage to the idolatrous
& tyrannical Egyptians. This ordinance
was in many points striking by typical of
Christ & adapted to act in connection
with the whole mosaic Economy the
Israelites in recognizing Christ so as
to trust in his sacrifice, as the bond-
age under the Egyptian King was em-
-blematical of the sinners bondage un-
der Satan, and as Moses was a type
of Christ so his rescue of the Israelites
typified Christ in redeeming his people
Again the blood upon the doors of
the Israelites as a token to the dey-
-ing angel was typical of the blood
Christ applied to the believers heart
for his justification. The roasting of
the victim with fire was typical of
Christ being tortured under the fire
of Gods wrath in offering himself with-
out spot to God the sacrifice for the
sin of man. The roasted victim being
required to be eaten entire denoted
that Jesus is a whole Savior & must be so
received

3 we notice the establishment of the
Christian Church, or kingdom of Christ
It is said Mal. iii 2 But unto you that fear
my name shall the Sun of righteousness a-
-rise with healing in his wings" (or beams)
& ye shall go forth as calves of the stall
under the former dispensations Christ was
to be described by faith looking through the
long vista of typical representations & shad-
-ow rites. Of necessity the believers vision
would be much obscured by the darkness
by eye of faith that to penetrate. The
apostle Paul thus says. all are not
Israel who are of Israel "Ro. ix. 6 so
the body ecclesiastic was composed of
believers & unbelievers there must have
existed much corruption in the Jewish
Church in its best condition. But as
God had sent them no prophet for
near 400 years before Christ there were
but few of the true faith among them
Christ would have a great work of
purgation before them Hence Mal. iii
recognized Christ, entering his temple
& says He shall sit as a refiner & pur-
-ifier of silver and he shall purify
the sons of Levi & purge them as gold
& silver that they may offer to the Lord
an offering in righteousness. John the
Baptist was appointed to precede
Christ in the spirit of Elijah the
Prophet. The angel who foretold his
birth to his father Zacharias said
and he shall go before him in
the spirit & power of Elijah to turn

through the procreative loins of Abraham
This promise first expressed Gen. XII. 1-3
was repeated eight years after Gen. XV. 4-6
and again renewed Gen. XVII. with the
change of his name verses 4-8 and with
the ordinance of circumcision to be
the token of the covenant verses 10. 11. 12. 13
And to shield in the style of gentle rebuke
that good old Sarah's arrangement in re-
ference to Hagar & her son Gen. XVI. 1-3. 15
& which turned out much to the old
lady's annoyance was entirely outside
of the divine promise. It is written
"And God said Sarah thy wife shall
bear thee a son indeed; and thou shalt
call his name Isaac: and I will es-
tablish my covenant with him for an everlasting
covenant & with his seed after him"
Gen. XVII. 19. So we see that the bondage
of the land of Canaan together with the
high honor of being the progenitor of the
promised son of God was fixed upon
the lineage of Abraham through his
wife Sarah to which the promise or
covenant as first expressed Gen. XII. 1-3
had exclusive reference. Hence the
apostle Paul: "For they are not all Israel
who are of Israel: neither because
they are the seed of Abraham are
they all children: but in Isaac
shall thy seed be called" Ro. IX. 6
-16 also Gal. III. 16-18
It may then be asked why was the
ordinance of circumcision extended

not only to Abraham's offspring by Hagar
& Keturah the lawful wife of him he
married after Sarah's death but also to
his slaves whether born in his house
or bought with his money? We can
only answer that circumcision was not
intended to bestow salvation any more
than the sacrifices & rituals which
were designed to point to Christ
A main for pose of circumcision was
to restrain the descendants of Abraham
from intermixing with idolatrous
nations so as to adopt their usages
It was not only a sign of national
distinction but would encourage
those connected with the father
of the faithful to look through
the shadowy rites to the great
substance in the sacrifice of the
Lamb of God
The only other ordinance of the Old Testament
upon which we can pause a few points is
the Passover. See its institution & purpose
recorded Ex. XII. 1-21. The occasion
which gave rise to this ordinance was the
intention of God to inflict upon the whole
land of Egypt such a terrible judgment
as would cause them to discharge the
Israelites from the cruel bondage which
they had long held them. This last dis-
astrous plague was to send the angel of
death to destroy the first born of both
man & beast throughout the land.
That the destroying angel might pass
over the houses occupied by the
Israelites they were directed to kill a
lamb taken either from the sheep or

the heart of the fathers to the children and the disobedient to the wisdom of the just. To make ready for the Lord a people prepared Lu. 1.17 (N. T.)
Accordingly John's preaching produced unheard of effects upon the whole Jewish nation. Mat. III. says. In those days came John the Baptist preaching in the wilderness of Judea saying repent ye for the kingdom of heaven is at hand. Then went out to him Jerusalem and all Judea & all the region round about Jordan & were baptized of him in Jordan confessing their sins" This language evidently is hyperbolical & means simply that Johns ministry attracted vast crowds from the Capital & from every quarter of the nation & that many were converted and baptized "a people prepared made ready for the Lord." The apostle Paul explains (Acts XIX. 4) the object of faith as presented to the people by John in his preaching. John verily baptized with the baptism of repentance saying to the people that they should believe on him who should come after him that is on Christ Jesus". And that John required the existence of the true repentance & faith all the baptized may be inferred from his rejection of the Pharisees & Sadducees who demanded Baptism because they were Israelites. He said "O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance and think not to say within yourselves we have Abraham to our father." Those then whom John had baptized were all converted souls made ready for the Lord who united himself to them by submitting to the ordinance of baptism which initiated into the kingdom John had thus set up in the world Mat. says Then cometh Jesus from Galilee to John to be baptized of him And Jesus when he was baptized went up straight way out of the water" 16 John introduced his disciples to him as the Messiah He said "Behold the Lamb of God who taketh away the sin of the world" John 1.29. The manner of Christ's taking charge of his Church John had made ready for him may be seen Mat. IV. 18-23. IX. 9 Mark I. 16-23 John 1.35-37. 40. 47
Having gathered his church of true believers around him & John being cast into prison Jesus proceeded to preach his own gospel Mark 1.14 & 15. He ordained his

twelve apostles. We are all well [illegible]
special instructions [illegible] parcelling
them to preach & work miracles. He
appoints 70 evangelists Lu. X. 1. He cat-
the Jewish passover with his disciples &
at this instituted the communion supper
and then submitted himself into the
hands of his foes who crucified him.
He rose from the dead on the morn-
ing of the third day having thus com-
pleted the atonement for human sin.
He commission the apostles to preach the
gospel to every creative gentile
as well as Jew [illegible] rather than
to wait at Jerusalem where they were
to begin the work [illegible] of
the Holy Spirit which occurred
on the day of Pentecost. Thus under
Peters sermon 3000 [illegible]
verted & were by baptism added
to the church at Jerusalem. Peter
also under the guidance of the Holy
Spirit was blessed in the conver
sion of the first gentile family
at Cesarea that of Cornelius.
under the dispersion of the evan-
gelists guided by the Holy Spirit
the gospel was speedily preached in
all parts of Judea & the adjacent
regions & churches established. Philip and
the converts were preaching in Samaria &
Paul & Silas by the direction of the
Holy Spirit were sent from the
church at Antioch among the gen-
tile states & churches were raised up

4 We take a lively view of the two head
ing or foundation ordinances of the Christian
Church Baptism & the Lords supper.
Baptism or immersion was instituted
by John the Baptist under the direct
authority from God. See John 1. 6. 33-34
also Matt. XI. 30. Lu. XX. 4. The verb
to baptize & noun baptism are Greek words
anglicised & adopted into our language. They
import to dip or immerse. In the original
& of course mean nothing else when trans-
ferred. Besides such meanings as necessary
to their respective import in the scrip-
tures. The apostle Paul explains the or-
dinance to denote a burial & resurrec-
tion. "Buried with him in
baptism wherein also ye are risen with
him through the faith of the operation
of God who hath raised him from the
dead." This figurative import of baptism
makes the ordinance represent the
death & resurrection of of Christ con-
stituting the atonement for human sin
and and death to sin & resurrection to
spiritual life in Christ. Hence Paul
to the Rs. VI. 4 says "Know ye not that
so many of us as were baptized into Jesus
Christ were baptized into his death
that like as Christ was raised up by
the glory of the Father even so we
should walk in newness of life. For
if we have been planted together in the
likeness of his death we shall be also
in the likeness of his resurrection.

Can they Baptise or Sprinkle in Christ
repeating the great work of Christ
by the health & rising again of the Bro-
ther & the believers interest in
that mighty conquest of Christ over
death the devil & all through the
[illegible] to him in a [illegible]
[illegible] to life by faith in
Christ. It is therefore very
appropriately made the door of
entrance into the kingdom of
Christ. Hence as the ordinance of
initiation can rightly apply only
to believers as its subjects it is
evident that this ordinance
intended to exclude [illegible]
persons from the Kingdom of Christ
whose subjects are [illegible]
& Priests to offer up spiritual sacri-
fices acceptable to God by
Christ. Rev. V. 10. 1 Pet. 2. 5. [illegible]
that all John baptized were [illegible]
spiritual subjects of a spiritual
kingdom may be seen in [illegible]
every regulation or repentance
& faith which made upon those
who came to him relying upon the
Lord Jesus Christ. and that
John immersed or buried all his
subjects so must be infer'd from the
nature of the ordinance & from the
circumstancy of the administration
John Baptized in the River Jordan
and took near baptism because there
was much water there.

We add a few remarks on application

again look at the Lords supper
This ordinance was instituted by the
Lord Jesus Christ as the Christ-
was intended to be a memorial of
his death to be observed by his Church
till his second coming. Hence called the
Lords supper. See Mat. XXVI. 26 Mark XIV. 22
Luke XXII. 19 we give Paul's account he
could rather have fell than either con-
ceal or put the same in import 1 Cor. XI. 23
For I have received of the Lord also that
which I delivered to you That the Lord
Jesus in the same night in which
he was betrayed took bread: And
when he had given thanks he broke
and said take eat: this is my body
which is broken for you. This do in
remembrance of me. After the same
manner also he took the cup when
he had supped saying this cup is
the New Testament in my blood. This do
ye as oft as ye drink it in remem-
brance of me. For as oft as ye eat
this bread & drink this cup ye do
show the Lords death till he come
Christ said of the bread this is my
body broken for you". As the ordinance
was intended to be emblematical of
the Saviour's death; so the bread is
the emblem of his body. Jesus said
the Jews John VI. 35 I am the bread

of life". As the bread we eat sustains the body it is styled the staff or stay of support (Isa. iii. 1) so Christ as the atoning sacrifice for sin becomes the medium of spiritual life to the soul. Christ is then in this metaphorical sense the living bread which came down from heaven to give life to a world. John vi. 50. Hence the bread we break is figurative of the body of Christ broken as our sacrifice. Of the wine Christ also said this is the New Testament in my blood. That is the emblem of the New Covenant ratified by his blood shed for his people. Under the typical dispensation the life of the animal was taken in order to the crucifixion of the life of Christ. Transitive

P.M. are plain

Alter the letter

as early as possible

Laid down a range of facts. Hence it was said without the shedding of blood there is no remission. Heb. IX. 22. The blood is the life of the animal. Man had forfeited his life & Christ in redeeming man had to shed his blood in giving life for his people as the blood of the slain sacrifice was typical of the blood of Christ shed for his people. This wine is now emblematic of the shed blood of Jesus. Hence the Bread & wine represent Christ's death as our sin offering and in remembrance of which we are to use this solemn ordinance till he come.

We add a few remarks in application concerning the Old T. dispensation.

1 We have seen that it was the chief design of the Old Testament dispensation to present to the people the great principle of revealed truth viz that God had in the eternal covenant of redemption promised to save fallen man by the sacrifice of his son and that all the shadowy rituals pointed to that great sacrifice. This object of faith was set before the descendants of Adam for their observance & no distinction of privilege made among the antediluvians till Noah's time. As no distinction was then made among Noah's family as to the privilege of looking to the promised Messiah & animal sacrifices till the great body of his descendants did not like to retain the knowledge of God and adopted the worship of idols; then God left them to their choice but fixed his covenant & its promises upon Abraham & his posterity till the coming of Christ. Now as before no separation between the righteous & the wicked — save that Isaac was to be recognized as the son of promise & the heir to the heritage of the promised land & of the privilege of being the progenitor of the promised Messiah: and among the descendants of Isaac the covenant was renewed with Jacob while

his descendants together with those of Esau & those of Ishmael & they of the sons of Keturah were all privileged to look through the types to Christ

2 We have noticed that the ordinances of Circumcision & the Passover were appointed to continue till the advent of Messiah. Circumcision was intended as a national mark to keep the family of Abraham separate from idol worshippers & to be God's chosen nation to preserve the worship of the true God till the coming of Christ. yet it seems that although circumcision posterity through Hagar & Ketura & the of Esau also all lapsed early into idolatrous usages in which they have continued although have most if not all of them observed to the present time the practice of circumcision as have also the descendants of Jacob since the advent of Christ: all in direct perversion of the original ordinance. Again the Passover was to be continued till the sacrifice of Christ as a memorial of the preservation of the Israelites in Egypt & of their deliverance from Egyptian bondage: It was also to typify Christ's sacrifice which evidently abrogated the Jewish ordinance. All attempts since the advent to keep the Passover by the Jews has been in perversion of its true intention as is also the feast called Easter kept by Catholics & Episcopalians

In conclusion on the Christian church we make some remarks in application

1 We have seen that it was the design of God in sending his son into the world to erect a spiritual kingdom or a pure church & to set aside all former dispensations with their entire sacrificial economy. The gospel then puts the household of God upon a new basis. Jesus said to the woman at the well in Samaria "The hour cometh & now is when the true worshippers shall worship the Father in spirit & in truth. For the Father seeketh such to worship him. God is a spirit & they that worship him must worship him in spirit & in truth. In the gospel commission Jesus requires all to be taught before they might be baptized. Hence the correspondent requirements of the servants of Christ John the Baptist in making ready for the Lord a people prepared not only required belief in Christ but the fruits of repentance. Philip required of the Ethiopian nobleman who demanded Baptism: "if thou believest with all thy heart thou mayest. Peter said to the brethren scattered abroad: "If so be that ye have tasted that the Lord is gracious to whom coming as to a living stone ye as lively stones are built up a spiritual house a holy priesthood to offer up spiritual

sacrifices acceptable to God by Jesus Christ. 1 Pet. II. 3-7 See also. Paul's epistles II. 19-22.

2 The ordinances of the gospel were intended to keep the Church of Christ pure. We have seen that Baptism itself was intended to be emblematical of the true believer as a fit subject of the kingdom into which it initiates only spiritual subjects. Now if this sacred ordinance is the door of admission into the Church then its members must control the admission of subjects. They are held responsible for intentional none but those for whom they have obtained fellowship. But some without any authority from the Scriptures, that baptism is a substitute in the Christian church for circumcision in the Jewish church and therefore children should be baptized which would obliterate the distinction between the world & the church which baptism was especially designed to preserve: which being aside from divine instruction is a perversion of God's holy ordinance & a subversion of the spiritual house Christ was sent to build up in the world. Again the ordinance of the Lord's supper at its institution was administered to the Church composed of converted baptized members & was intended as a memorial of the depth of Jesus as a propitiatory sacrifice for sin and to believing who alone can discern the tru comfort of the Lord's body & blood represented

in this sacred ordinance

No. 1

The doctrine of the Covenant of redemption vindicated from Scripture &c

For God so loved the world that he gave his only begotten Son that whoso ever believeth in him should not perish but have everlasting life —

The authority of the mission of Christ will be now considered.

Inquiry God gave his son

It is to come encourage us to know that God has said concerning this glorious arrangement

If the counsel of the Ancients of Israel came to pass this testimony of the ground of their action

Snooks

[illegible] of all his works of the world

[illegible] Son

[illegible] God & there is none else

[illegible] there is no Saviour

Declaring the end from the beginning & from ancient times the things that be not yet done saying my counsel shall stand & I will do all my pleasure — yea I have spoken & I will bring it to pass I will perform it I will also do it — we are to infer from such Scriptures that God does all his great works in accordance to his purposes

plans & purposes accompanying
And yet should we be unwill-
ing for God to work accord-
ing to his predetermined plans & purposes
We would think any man
extremely short sighted who
would proceed to the perform-
ance of any magnificent un-
dertaking without the exercise
of forethought calculation or ar-
rangement as to the dimensions
& character of the work; or
without estimating the cost
& fixing upon stipulations
to secure the reward of his
labor. No master workman would
commence a complicated &
costly piece of machinery on
such principle. Nor do we
monarchs at the head of hu-
man governments act so pre-
cipitately as not to count the
cost of their proposed arrange-
ments — I think says Ob what king
going to make war upon another

king sitteth not down first
and consulteth whether he be
able with ten thousand to meet
him that cometh against him
with twenty thousand? or else
while the other is yet a great
way off he sendeth an em-
bassage & desireth conditions
of peace. And what human
government ever sent a de-
plomatic agent to a distant
country without stipulations on
the part of that government
as to the work to be accom-
plished; and on the part of the
ambassador as to means to meet
expenses & to reward his services
Who would then presume to deny
to the great Fabricator of the
universe and especially as the
glorious Author of human re-
demption the privilege of
transacting his vast affairs
upon principle for the neglect
of which a fellow worm would

be charged with folly?
The great Monarch of Heaven thought
did not send his son into our
world without consulting his will upon the hazard of bare
uncertainty as to the end of his mission without any stipulation as
to the work to be done — without
regard to the condition & character of the people to be redeemed. Why did the divine
Lawgiver make a random exchange to redeem sinners without
knowing the number to be redeemed nor the ransoming power
to be found nor whether his
labor would be spent for nought?
There must have been terms
stipulated between the persons
of the Godhead rendering all these
points secure before the
work of human salvation was
commenced

It is therefore both reasonable & necessary

1 That there should have existed an eternal covenant between the divine persons of the Godhead

The rationale & deduction of the existence of a covenant of grace for the redemption of man from his fallen state made in the counsels of heaven between the persons of the divine family as suggested is evidently corroborated by numerous passages of Scripture

The Saviour in the celebrated text

John 3 16 "For God so loved the world that he gave his only begotten Son &c

How did God the Father give his Son without an agreement based upon the mutual consent of the persons of the Godhead including the Holy Spirit upon whose part in the glorious work

of human salvation would depend the effectuating of the gift of the Son by the Father. The Saviour said to the Jews. "For I came down from Heaven not to do mine own will but the will of him that sent me." John VI 38 Here is the declaration by Christ that he came under a commission from the divine Father to perform a specific work, indicated as the divine will & which of course the Son had engaged to accomplish; which engagement was made before the Eternal heaven & was necessarily eternal; and upon the completion of which his whole heart was bent that from the performance of it no selfish end could cause him to swerve. But the specific object of his mission is not left to be inferred from the foregoing language. He explains. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day." He had before said to the cavilling Pharisees "But I said unto you that ye also have seen me & believe not. All that the Father giveth me shall come unto me & him that cometh unto me I will John VI 39 & 35 in no wise cast out." It is here doubtless shown that in the Covenant of redemption the Father engaged the service of the Son to save such per sons as were specified in the agreement; and the Son assures the certainty of their being brought to him under the convincing power of the Holy Spirit & that final salvation of soul & body in the resurrection & the Judgment was secured to them through his covenant pledges

again he says "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the Prophets Isa. 54. 13. Jer. 31. 33. Mic. 4. 2. and they shall be all taught of God. Every man therefore that hath heard & hath learned of the Father cometh unto me."

This gives the sentiments that those given of the Father are to be taught by the Spirit & induced to come to the Son. All this language & numerous other Scriptures unmistakably show the existence of a Covenant or arrangement entered into by the mutual consent of the persons of the Godhead. For altho' the Holy Spirit is not named it must appear that his action is essential to the finishing part of the work given the Son to do. Hence Christ said to his apostles "It is expedient for you that I go away. For if I go not away the Comforter will not come unto you. But if I depart I will send him unto you. And when he is come he shall reprove the world of

2 That the stipulated terms of the Covenant were confirmed by the mutual oath of the persons of the divine Trinity —

We have seen that the covenant arrangement for human salvation was entered into in Eternity as based upon the divine foreknowledge of the fall of man & of the necessity of having the remedy in readiness to meet that sad catastrophe. The whole work was then in perspective & the fulfilment of obligations mutually & solemnly undertaken must be put upon a basis of certainty beyond the possibility of failure. The divine Father proposes to give up the Son of his bosom to become the Redeemer of man. The Holy Spirit engages to prepare him a human body & the Eternal Son obligates himself to make the atonement — while the Spirit further is to take the things that are Christ's & apply them to those

1. respect the great profession of God

persons given of the Father to the
Son to be redeemed — the work of the
incarnate obedience & sacrifice how-
ever is not to take place till long
after the creation & fall of man.
But that it might become an of-
fect of faith to the to the covenant
ing parties & each by certified that
the work of the other person, the
godhead should be performed
without defalcation the sureties of
ligation are confirmed by the cre-
dial oath of the divine personalities
of the Trinity. It is said Psa CX.4
The Lord hath sworn & will not re-
pent Thou art a Priest forever
after the order of Melchisedeck
The Lord supports the great de-
signs & may include all the purposes
of the divine Trinity up. Purposes the
oath made afe or after the incarn
ation but was coeval with the cov
enant & therefore eternal. Hence
the Apostle to the Hebrews VII 28
says — For the law maketh men high-
he shall reform [illegible]

Priests which have infirmity but
the word of the oath which was
since the law (that is the Publica-
tion of the oath in David's time) mak-
eth the Son who was consecrated for
evermore. This is from eternity as
by the mutual sanction of the Trinity
The covenant dispensations being
based upon this platform of adop-
tive authority divine promises & gifts
are mutually made & accepted between
the contracting parties — The divine
Father says to the Son Ask of me &
I shall give thee the nations for an
inheritance & the uttermost parts
of the earth for thy possession. He
adds this liberal promise based upon
the divine confidence in covenant
stipulations that the Son proceeded
to ask & receive in promise as the
travel of his soul those chosen of the human family
among all nations & tongues under
heaven of the human family as
seen through Christ Jesus. And to
ask in like manner enlarged
blessings for them — altho God
foresaw that the whole race would
reject the great proposition of salv

nation yet the Spirit has engaged
to effect the conquest of the Chosen
& the Son is assured that his sac-
rifice will not be in vain — He
shall see the travail of his soul &
be satisfied" — Hence we explain
many passages of the bible exactly
as referring to these matters of the
covenant arranged in the Coun-
cil of peace held in Eternity
It is on this principle Jesus Christ
in his prayer in Chapter XVII of John
I have manifested thy name to the
men which thou gavest me out of
the world: Thine they were & thou
gavest them me, & they have kept
thy word. Neither pray I for them
alone but for them also which shall
believe on me through their word
"And other sheep I have which are
not of this fold. Them also I must
bring & they shall hear my voice;
And there shall be one shepherd
& one fold — According as he hath
chosen us in him before the foun-
dation of the world that we should
be holy & without blame before him in love

who hath saved us & called us with
an holy calling not according to our
works but according to his own purpose
& grace which was given us in Christ
Jesus before the world began. &c

3 That it was necessary for the
covenant of redemption to
be developed by revelation to
Man after the fall

The scheme of Redemption having
been fully 10 arranged for the salvation
of man under the divine foresight
of his fall God was not only pro-
[Brooks] perly
the arm of justice from
cutting down the fallen couple
immediately on their transgression
but was ready to make known to
the way of salvation & to present
for the acceptance of them & their
descendants the scepter of pardon
Accordingly after God had arraigned
the guilty pair & heard them plead
[illegible] the sentence of condem-

against themselves in disgracing
their limpler exposed the dis-
tance of the covenant arrange-
ment for the defeated feel
and Eve & their fallen posterity
God in their presence said to the
serpent: And I will put enmity
between thee & the woman & between
thy seed & her seed: It shall
bruise thy head & thou shalt bruise
his heel. Gen. iii. 15. Here is unclosed darkly
the covenant of redemption - that the
son of God taking into connection with
his divine nature the human nature
in being born of a woman would
thus become the seed or offspring of
the woman. and by offering himself
a sacrifice for sin very death destroy
death in effecting the forgiveness of
sin and thus bruise Satan's head
by baffling his hellish schemes
while the unsuccessful temptation
of the devil & his agents against
Christ & his people would be the
mere bruising of his heel.

Perhaps God made this first divul-
gement of the plan of salvation
more clear to our first parents in
the institution of sacrifice which
pointed to the blood of Christ &
showed the process of his atonement
for it is thought that the skins used
for their clothing were taken from
beasts slain for sacrifice especially
as Abel understood the institution
& made an acceptable sacrifice
Further developments of the cove-
nant of redemption were made
with increasing light of revealed
truth to Noah Abraham & David
as patriarchal leaders in their respec-
tive dispensations. After God purged
the world of its incorrigible wicked-
ness by drowning the whole human
family except Noah & his family
he renewed his covenant with him
& his sons pointing them to Christ
through the revelation made to Adam
& the institution of sacrifice
When the family of Noah were for-
gone in the corruptions of idolatry

fast in maintaining the purpose
of his covenant arrangement called
Abraham with whom he arranged
his covenant so as to hold him
through his triumphant faith with
the title of being the father of
all who believe (Rom. IV. 11) the father of the faithful
Hence Jesus said to the Jews
having Deny your father Abraham
rejoiced to see my day: and he
saw it and was glad (John VIII. 56)
Again was the covenant of redemption
then renewed Sermon Vol 2 a
patriarchal benediction Jan 22nd 1893
Lord says I have made a covenant
with my chosen I have sworn unto
David my servant, Rev. Sermon
unto I establish forever & build up
thy throne to all generations - The
seed of David here doubtless has
reference to Christ who should
descend from David - Hence Christ
is often called the son of David
At the close of his earthly career
David refers to God's covenant
with him as the source of all
happiness & desire though the
fulfilment of promises were slow

"Although my house be not so
with God yet he hath made
with me an everlasting cov
enant ordered in all things
& sure: for this is all my
salvation & all my desire
although he make it not
to grow" 2 Sam XXIII. 5

4 That the incarnate obedience of
Christ should be received & the great
sacrifice for sin be made
in accordance with the step
ulating of the eternal covenant
the work of the promised Messiah
must be accomplished
in completing the sacrifice
for sin: upon the stipulated
certainty of which rested
the title of any to the favor
of God & especially to a seat
in heaven. Upon the faith
of the covenant pledged God

[illegible] not only [illegible]
[illegible] for repentance [illegible]
[illegible] mistake has been [illegible]
to the antediluvians [illegible]
divine forbearance [illegible]
with their abomination [illegible]
to be destroyed — The [illegible]
ment of grace [illegible] was extended
the posterity [illegible] they did not
[illegible] the knowledge of God
were given over to [illegible]
[illegible] — God appointed Abraham & his posterity [illegible]
chosen race in whose [illegible]
the covenant of grace [illegible]
operate. And all who through
the types & promises should
with faithful Abraham look
in Christ were forgiven &
received into favor.
Why it was that the incarnation
of the son of God was delayed

for more than 2000 years after the
fall of man is not revealed
whether it was to let the heathen
world experiment fully and
become convinced of their ina-
bility to find deliverance for
the increasing bondage of sin and
power of Satan or whether it was
[illegible] to take place just
[illegible] in the fulness of time
we can only conjecture.
God however has fixed the time
for the incarnation. But when
the fulness of the time was come
God sent forth his Son made
of a woman made under the
law to redeem those who were
under the law that we might
receive the adoption of sons.
The promise of the incarnation
was therefore delayed until
the time came for the fulfilment of the
Covenant. The Psalmist David

made in the likeness of men
and being found in fashion as a
man he humbled himself and
became obedient unto death even the
death of the cross. Wherefore God also
hath highly exalted him and given
him a name which is above every
name that at the name of Jesus
every knee should bow of things in
heaven & things in earth: & that every
tongue should confess that Jesus
Christ is Lord to the glory of God
the Father — This passage not only
testifies to the incarnation & sacrifice of Christ but to the attestation of all creatures to the right
crucifix of God in receiving
Abraham & the O. T. saints
into heaven upon their faith in
the sacrifice of the promised
Messiah as he does the N. T.
saints upon their faith in
Christ who was crucified on
Calvary —

were in reference to the atonement &
sacrifice of the Messiah: Sacrifice
& offering thou dost not desire;
Mine ears hast thou opened: burnt
offering & sin offering hast thou not
required. Then said I lo I come:
in the volume of the book it is
written of me I delight to do thy
will O my God. The apostle Paul
having quoted this passage in
applying it to Christ says:
By the will we are sanctified
through the offering of the body
of Jesus Christ once for all. The same
apostle to the Philippians bears full
testimony to the completeness
of the atonement & sacrifice of Christ — he
says: Let this mind be in you
which was also in Christ Jesus
who being in the form of God
thought it not robbery to be
equal with God. But made himself
of no reputation & took upon him
the form of a servant & was
made in the likeness of men
and being found in fashion as a
man he humbled himself and
became obedient unto death even the
death of the cross. Wherefore God also
hath highly exalted him & given
him a name which is above every
name that at the name of Jesus
every knee should bow of things in
heaven & things in earth: & that every
tongue should confess that Jesus
Christ is Lord to the glory of God
the Father — This passage not only
testifies to the incarnation & sacrifice of Christ but to the attestation of all creatures to the right
crucifix of God in receiving
Abraham & the O. T. saints
into heaven upon their faith in
the sacrifice of the promised
Messiah as he does the N. T.
saints upon their faith in
Christ who was crucified on
Calvary —

of the son of God was delayed

To

Wm Reid

J. &

III V

God gave his son to establish a gospel ministry in his Church

For God so loved the world &c
We purpose in this discourse to consider the characteristics of gospel ministry & illustrate by the example of Peter & John of whom it is said they took knowledge of them that they had been with Jesus Acts 4 13
The object of christ mission into our world was to set up a kingdom in opposition to satans usurped authority over our race. Christs kingdom was to consist of subjects redeemed & taken out of Satans kingdom viz. of the fallen decendants of Adam who sold himself & posterity to the devil by whom they are carried captive at his will. Christ came to rescue them from his dominion & fit them through grace for the service & enjoyment of God. To accomplish this arduous work it was necessary for Christ to make an atonement for human sin by an obedience to death, even the death of the cross: & to appoint ministers of life & salvation with others to publish the terms of reconciliation & to persuade men to repent & turn to God & accept the atonement of Christ, which would fit them to become the subjects of his kingdom. under the old Testament dispensations God employed Prophets & wise men to instruct the people but under the Christian era John the baptist

gospel minister sent to the Jews
to make ready a people prepared
for the Lord by repentance & faith
& baptism. When Christ was intro
duced into his Kingdom, Him, set up for
him by submitting to baptism he
appointed of this number 12 apos
tles to be with him for special in
struction & from he authorized to
preach to the Jews only & to attest
their authority by wonderful miracles
He afterward appointed seventy
evangelists whose ministry was also
limited to the Jewish Nation.
under the Old Testament Dispensa
tions the Kingdom of God consisted
of subjects having simply an ex
ternal mark of national distinction
& not all subjects of faith: but under
the gospel Era the subjects of Christ's
Kingdom must be born of the Spir
it & filled to offer spiritual sacri
fices acceptable to God by Jesus Christ.
Hence the rigorous requirement on
the Jews made by Saint the Baptist
when they demanded baptisms
at his hand "O generation of
vipers who hath warned you to
flee from the wrath to come
bring forth therefore fruits meet
for repentance". When the Apostles

and Evangelists went among the Jews
with the gospel message they preached
the same gospel as did John. Christ Jesus
preached the same gospel he said
the kingdom of God is at hand repent
ye & believe the gospel. Repentance
& faith & baptism were the prerequi-
sites to admittance into the King-
dom of heaven. After Jesus had com
pleted the atonement by his death &
resurrection he commanded the Comm
missions of the Apostles to teach
all nations & preach the gospel to every
creature. He that believeth & is
baptized shall be saved and he
that believeth not shall be dam
ned" — Mat. XXVIII. 19 & 20. Mark XVI. 15 & 16
The office & the commission in Mat.
"Lo I am with you alway even to
the end of the world" indicates an
authorized continuance of the
ministry through all time. Hence
the ordination of a succession of min
isters is committed to the Church
& the ministry — See Acts XIII. 1. I Tim IV
14 — II Kings II. 2

On the Ba

Thus Jesus appointed the gospel minis-
try as the great human agency in estab-
lishing his kingdom in the midst
of Satans Empire & extending it to
the remotest bounds of the earth
We take Peter & John as a sample of
Christs apostles. It seems that the
displeasure of the Jewish rulers had
been so highly excited by their
miraculous cure of a lame man
that they had them taken & cast
into prison. It was when they were
brought out for examination before
the Council that these ministers
of Christ astonished their haughty
enemies. And the circumstances
connected with the spirited and
defence of those apostles of the
Cross on that occasion caused the
Jewish Sanhedrim to take knowl-
edge of them that they had been
with Jesus. We in this discourse
will notice some of the characte-
ristics by which Peter & John
were recognized as the ministers
of Christ

1 Their extraordinary information
in unison with the best
and at the center of the sentiment
to expressly & was seen when they
perceived they were unlearned &
ignorant men they marvelled" &c
Thus it would be evident that the
enemies of the Jewish leaders in
the case of the apostles did not
arise from the fact that they were
at that time literally unlearned &
ignorant men & their miraculous
healing consisted of a mere dis-
play of skill, accuracy & ingenuity
Fishermen Poor Men had been
brought up as poor fishermen &
had entered to be among the dis-
ciples of Christ pretty much des-
titute of learning and the ground
of their astonishment at their con-
testable proofs of their present
knowledge & eloquence & formed
the source of evidence upon which
they took knowledge of them that they
had been with Jesus. It may be

that some of these same rulers were
in the Sanhedrim some many years
before when Jesus at twelve years
old propounded & answered questions
in the Temple which astonished the learn-
ed Doctors & Lawyers to marvel at his as-
-tonishing wisdom. It is quite probable
that they were alive to the recollection
of the report of Christ's sent to
take Jesus into custody but who re-
turned without him saying the re-
son "Never man spake like this man".
Hence when they now see two men
stand before their dread tribunal
arraigned as evil doers who were
known to have been brought
up in ignorance & obscurity but
who fearlessly defend themselves and
their masters cause in a tone of
manly argument which now can
gainsay & in streams of eloquence
which the asperity of malice ca-
not resist they could only in mo-
-tification & chagrin mumble
knowledge of them that they had
been with Jesus & branch in

his school. and in proof that this
is a correct view of this point in
our discourse there can be pro
duced from the Scripture positive
evidence that these & the other a
postles of Christ possessed & exhibited
a high degree of refined education
the writings & sermons of Peter & John
who were two of the plainest apostles
abound with arguments & illustrations
drawn from an extensive knowledge
of men & things in their exposition
of the kingdom of God in which
they proved themselves well in-
structed & such was the grammat
ical construction & appropriate
expression of their style though
written in a foreign tongue that
the New Testament in Greek has
been acknowledged by critics to
be a correct standard of lan-
guage. We must not then make
the precise status of apostolic qual
ifications the exact standard by
which to measure the attainments

of gospel ministers of our day
It would of course be necessary that
the apostles as the pioneers in the estab-
lishment of Christs Kingdom in the
midst of Satans Empire & in arranging
for the execution of Christs laws in his
Churches through its history in the
world should be endowed with
special qualifications not abso-
lutely essential to all gospel min-
isters in after ages. Hence they was
given the apostles to speak in
other tongues & to work miracles
in attestation of their divine ap-
pointment. These gifts were con-
ferred directly by Christ & exercised
by miracle. If in the present
day the knowledge of the dead
languages may be necessary to a
correct translation & true in-
pretation of the scriptures and
if the knowledge of foreign living
languages be necessary to a mission-
ary such knowledge must be
attained in the ordinary way by dint of close study
as the gift of miracles ceased
with the apostles

2 They ascribed to God all the honor
of the good effected through them.
When the people learned that the lame
man had been healed by Peter & John
they thronged around them in admir-
ing credulity. While the wondering
multitude were gazing in adora-
tion upon Peter & John had they
been corrupt men of selfish designs
how naturally would they have fazed
upon that crisis of popular excitement
to impose upon the credulity of the
people by assuming to themselves the
sole credit of the miracle. Thus
had they been seeking their own
aggrandizement they might have
stood forth at once the admired lead-
ers of a crowded party. But they were
influenced by the spirit of their master
and sought not honor one of another
So far from loving to have the
presumption they as honest men
took to themselves self abasement &
ascribed all the honor of the mira-
cle wrought through their instrumen-
tality to their beloved saviour

of God [illegible]
For when Peter saw it [the wondering
crowd] he answered to the people ye
men of Israel why marvel ye at this
or why look ye so earnestly on us as
though by our own power or holiness we
had made this man to walk? and
having told them that "the God of Abra-
ham had glorified his son Jesus Christ
whom they had wickedly slain" said
"his name through faith in his name
hath made this man strong whom
ye see & know: yea the faith which
is by him hath given him this per-
fect soundness in the presence of
you all". Thus they disclaimed all
merit to themselves & employed the
occasion to exhort the people to re-
pentance & to rally around the Stan-
dard of the cross. So powerful was the
eloquence of Peter in holding forth
the doctrine of the cross on that oc-
casion & so convincing his logical
arguments in support of his
Masters cause that consternation
seized the rulers of the people and
called forth their authoritative in-
terference to prevent the success
of these faithful disciples of Jesus
Here again was presented a strong
temptation to Peter & John
to take to themselves the authorship
& sole credit of the miraculous cure
for the rulers of the Jews rather than
have it ascribed to Jesus would fain
have fixed all the honor of the miracle
upon these men who had emerged
from all the obscurity of poverty &
ignorance. But when put upon this
point of temptation we find their
integrity unmovable & their fixed pur-
pose of to give honor to whom honor
is due & disclaim to themselves the
awards of God's worthy servants equal-
ly manifest as before. For although
the Jewish counsel were constrained
to acknowledge the miracle saying
What shall we do with these men? For
that indeed a notable miracle hath
by them done by them is manifest to all
them that dwell in Jerusalem
and we cannot deny it. Still they
could not by persuasion reject

by threatening to induce those most faithful servants of Christ to take the honor to themselves. For when they had set them in the midst they asked by what power or by what name have ye done this? Then Peter as the spokesman filled with the holy Ghost said to them "ye rulers of the people & Elders of Israel if we this day be examined of the good deed done to the impotent man by what means he is made whole; be it known unto you all & to all the people of Israel that by the name of Jesus Christ of Nazareth whom ye crucified whom God raised from the dead even by him doth this man stand here before you whole." Thus they under all the inducements to do otherwise zealously adhered to their integrity of Christian honesty and set an example worthy of imitation. All Gods true heralds of salvation, to assume to themselves none of the honor of the good done by them but ascribe all to Christ their Master

3 They were actuated by pure benevolence to men.

Next to the glory of God the salvation of sinners seemed be the most absorbing principle with these apostles. Indeed Peter could scarcely delay to make explanation of the miraculous cure before he felt called upon to preach the gospel to the crowd of sinners whose attention had been providentially fixed on Peter & John. The deep interest taken by these heralds of the cross in the salvation of that assemblage of Israelites may be seen in the address made to them by Peter. He assures them first of the resurrection of Christ as the King upon opens the door of salvation to lost sinners. He convicts them of being such sinners by charging them with desiring to be released to them a murderer instead of the Prince of life whom they denied & crucified. But as they had done the guilty deed ignorantly he calls upon them to repent & be converted & assures them on such condition they should be saved in the day of Christs second coming.

and to prove by his hearing audience
that the Messiah reign had commenced
& that Jesus of Nazareth is the Messiah
he enters upon a lucid exposition of
scripture prophecy showing that all
the prophets of God had foretold the
events then taking place & makes a
special quotation from Moses in whom
they placed implicit confidence as
most likely to inspire conviction —
He concludes by addressing them as
the children of the prophets and of the
covenant made with forefathers in fulfil-
ment of which God having raised
up his son Jesus the prophet such
had sent him to them to turn them
from their iniquities. In this sermon
there is a masterly display of arrange-
ment in the exhibition of divine truth
& in the adaptation of the argument
to the circumstances of the audience
which shews not only that the
salvation of the Messiah was the
great aim of the preaching
but also proves that God did not
in the first age of the gospel con-
ceive more ignorant men but
wise master builders to preach the

& Thus were instructed [illegible]
the gospel. But the benevolence of
those heralds of salvation well seem to
be purely disinterested in the fact
that they only anticipated the award
of persecution & afflictions. Scarcely
had they delivered their message to the
assembled crowd before they were cita-
ted by the authority of the Council and
thrown into bonds & imprisonment
Nor was the absorbing desire of these her-
alds of salvation less conspicuous when
arraigned at the high court of Jewish
authority. There they felt themselves in
midst of the chief senators of the nation
and instead of trembling for their own
safety they were bent on the best im-
provement of so favorable an opportu-
nity to preach the gospel to those who
had imbrued their wicked hands in
the blood of the Lord of glory. Accord-
ly asked in reference to the miraculous
cure "by what power or by what name
have ye done this?" Peter being their
mouth piece was not only careful to
ascribe the cure to the power of Jesus
but contrived to incorporate in his
answer the bold charge of their guilty

[illegible] to the Jews

murder of the prince of life and also
the unbelief proof of his resurrection
& exaltation to be the Saviour of relist
Sinners. but as if that mode of de
claring the gospel to them was not
sufficiently explicit for their conviction
he adds "this is the stone which was
set at nought by you builders which
is become the head of the corner. Nei
ther is there salvation in any other.
For there is none other name under
heaven given among men whereby
we must be saved" Thus when ar
raigned before the highest tribunal of
the Jewish nation these humble but
devoted ministers of Christ did not
fail to bear witness for their blessed
er to plead whose glorious cause they
had been appointed when in the midst
of assembled dignitaries of the land they
they did not lose sight of the solemn
& to them important fact that they
were in the presence of guilty of
fenders against God & if their Master
exhibition of truth did not reveal upon
them conviction of their guilty state
it at least was calculated to leave
without excuse when they should com
before the Judgment seat of Christ

4 They were unfrustrably resolved to
obey God rather than man
The decision of the Sanhedrim pre
sented to these self denying ministers
of Jesus a new scene of trial. In the
IV Chapter of Acts 5 it is said "And
it came to pass on the morrow that their
rulers & elders & scribes & Annas the
high priest & Caiaphas & John and
Alexander and many as were of the
kindred of the high Priest were gath
ered together at Jerusalem. And
when they had set them (Peter & John)
in their midst" 6 Here we see those
servants of Jesus arraigned before an
authoritative Council which from
of number or character must have
presented to them an array of op
position fearful in aspect. After they
had answered for themselves & born good
testimony for their Masters cause before the
dignitaries of the land in Council assem
bled they were ordered aside till con
sultation be held as to the most effective
measures to prevent the spread of the
gospel influence under this ministry
They are at length called for to hear the
decision and in the clanking chains

[illegible] to the elders
assp which they had been confined in
the prison the over night they reappeared
to receive their sentence as follows:
They commanded them not to speak at
all nor to teach in the name of Jesus.
This sentence coming from such a source
& being clothed with a sanction so fear-
fully tremendous would doubtless
have proved sufficiently terrific to awe
into perpetual silence men of a dif-
ferent stamp of character & of a less
important object of pursuit. But any
sentence short of death would have
proved too inefficient to deter those
bold heralds of Jesus from rendering
implicit obedience to the command
of their Lord & Master. Hence it is
said "But Peter & John said to them
whether it be right in the sight of God
to hearken to you more than to God
judge ye for we cannot but speak
the things which we have seen and
heard." What then are the all impor-
tant things which these holy apostles
had seen & heard? and to forbear
speaking which neither the scoff of
the world the shades of poverty or
the infliction of bonds & prisons could

[illegible] conclusion we say a few things
deter them. And what the great com-
mand from heaven from obedience
to which the authoritative threats of
human councils could not restrain them.
Ah brethren let us turn our eyes upon
our last world & call to memory what
John says "We are sure we know that whole
world lieth in wickedness." Let us read
the history of the bloody suffering of
Jesus in the garden & on Calvary and
his [illegible] recorded by
John [illegible] general text "For God so
loved the world that he gave his
only begotten son that whosoever
believeth on him should not perish
but have everlasting life". And we
shall have in these records of John
presented to us the substance of
the things which these apostles of
the cross had seen & heard. Again
let us read in the latter part of the
XVI chapter of the gospel history by
Mark the last command of Christ
previous to his glorification deliv-
ered to the Eleven apostles: "Go ye
into all the world & preach the

[illegible] to the door

gospel to every creature. He that
believeth and is baptized shall
be saved &c. "But he that be-
lieveth not shall be damned."
and we have the great commission
the importance & authority are so
far paramount over all human
anathymas that death alone could
slay their obedience. Now these
primitive ministers of Christ pro-
ceeded under the [illegible] fire which
burned in their bosoms, having the
world as the theatre of their minis-
terial operations and the high sanc-
tion of the Redeemers commission as
the authority for their proceedings
tions. Scarcely had they preached in
all the cities of the land of Israel
before they were directed to the Gen-
tiles. And with some zealous exer-
of their profound talents & unbroken
industry the gospel was speedily
preached in all the surround-
ing heathen nations & flourishing
Churches of Christ soon superced-
ed the absurd worship of idols
everywhere. For Paul says Col. 1.6-23
which indicates a universal publication

Tranquilla Ga.
1 Nov 1853

In conclusion we say a few things
I merely remark that it is somewhat
unfortunate for the cause of God & truth
that a true construction of ministerial
qualifications has partially obtained
in some quarters from an erroneous
exposition of the declaration of
the Jewish council concerning the
ignorance & illiteracy of Peter & John
The false & injurious construction
given this portion of the sacred
record is that those apostles of our
Lord were thus acknowledged by
appropriate judges to be emphatical-
ly & positively ignorant men abso-
lutely destitute of all human learn-
ing while in the discharge of the
apostolical function & are thus held
up to the public as examples of
ministerial qualification for the
present day. Thousands of unlearned
people have been led under this
exposition of the above Scripture
to think ignorance & illiteracy
as essential qualifications for gos-
pel ministry. It is to be apprehend-
ed that some ministers work learning

love to have the preeminence like
Diotrephes of old & accomplish the
object of their ambition they espe
-cially cry down all learning
in the gospel ministry. They not only
employ this fallacious but among the
illiterate deceitful argument against
supporting literary institutions & affording aid to young
ministers seeking education
but they use it to prejudice the
minds of uneducated persons a
gainst those ministers who have
learning: and simply for the purpose
of securing to themselves the
preeminence. How far such a spirit
differs from that which characterized
Peter & John may be readily discover
-ed from their conduct on the occa
sion under description. They not only
ascribed all the honor of their useful
-ness to christ but pursued a respectful
the apparent temptation to self ab
-grossment. They first & last sought
to please God rather than man &
instead of seeking the preeminence
they assumed the position of low mod
-esty & zeal for God had self abasement

2 We have seen in this descri
-ption that a distinguishing trait in
the character of Peter & John
was an indomitable desire for
the salvation of sinners. Such
was the intensity of their anxiet
-y upon the salvation of immor
-tal souls that they suffered no
opportunity to pass unimproved
which they could employ to ad
-vantage in extending the plan
of redemption to lost sinners
And as this was their sense of per
-sonal unworthiness forbid them
to assume to themselves any of the
honor due to God for his powerful
& gracious agency in effecting
through them such tremendous results
So in their successes they were
the salvation of sinners they were
prompted by that disinterested
benevolence which induced Paul
to the entire sacrifice of all
earthly comforts & pleasures
Peter
told the lame man who
they had healed silver & gold
have I none: but what I have I give

such possible support. For if they had avowed any principle they had thrown their goods into the common stock for the support of the cause that the usefulness of themselves & others might be enlarged in proclaiming a free & gratuitous redemption to our perishing world and the occasion we have designed presents to the last their unyielding firmness of resolution to obey the command of their Lord & Master in preaching the gospel of salvation to lost sinners whether of high or low degree. This we fear showed that those men [illegible] could not be induced by motives of worldly consideration [illegible] from their unreserved devotedness to their Redeemers cause. That they counted the honors & wealth of this world but dross that they were willing to be esteemed the offscouring of the earth so that they might be privileged to throw themselves with all their energy & zeal upon the gospel ministry that they might be the humble instrument in the hand of God in promoting the extension of the Kingdom Christ & the salvation of sinners. In these respects their unlike examples should be obtained by all godly ministers

Rufus L. Brooks
South Carolina

For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life John 3:16.
In this discourse we propose to consider the Institution of marriage. We see the text Gen. 1:22 "And the rib which the Lord God had taken from man made he a woman & brought her to the man"
The second institution of marriage is recorded by Moses minutely in the Book of Genesis 2 Ch. and is approved by Christ & the Apostles as recorded in various passages of the N. Testament. Moses says "And the Lord God said it is not good that the man should be alone: I will make him an help meet for him. — and the Lord God caused a deep sleep to fall upon Adam, & he slept: and he took one of his ribs & closed up the flesh instead thereof: And the rib which the Lord God had taken from man made he a woman & brought her to the man: And Adam said this is now bone of my bone & flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father & his mother and shall cleave to his wife & they shall be one flesh". We suppose that God could have made the woman as he did the man of the dust of the ground. But the relationship would not have been so near & the fellow sympathy so intense as when the woman was formed of one of the man's own ribs. Had the woman been formed of the dust of the ground of which Adam

was made he would not have exclaimed
with the same ecstatic delight "This is now bone of
my bones & flesh of my flesh. Beside had the woman
been made of the same material & upon the same basis
of creation who would say that she would not
have been as strong in person & talent in character
as the man. whereas the material of which
the woman was made having been twice
wrought in her production she would be
of more refined purity & sentimental in
mind. She would thus be fitted by her
feminine charms of person & intellect to
win a husband to be to her a protector
comforter & by her increasing attractions
would fix his affections as a centre
and upon her she clas wely for life. Hence
the Poet Milton represents our first Mother
Eve as a lovely creature he says:
"Grace was in all her steps heaven in her eye
In every gesture dignity and love"
But while the woman was taken out of man
in order to be recognized by him as holding
a most endearing relationship yet it may
be observed that she was not taken from
his head in order that she should
have the rule over him nor from his foot to show
that he might domineer over her but she
was taken out of man's side to indicate
that she should be his companion & from
near his heart intending her to be recog-
nized as his equal in social privilege
and his bosom friend as an helpmeet
for him. She was moreover taken from
under the man's arm to teach him that
the prowess of his arm - his superior per-
sonal strength should be employed for

the protection of her delicate person
& the defence of her more delicate character
Again the Old Testament scriptures recognize
the authority of the mosaic writings concern-
ing the institution of marriage. Jesus Christ
confirmed the original institution. In the
gospel by Mark X. 6-10 Jesus says: But
from the beginning of the creation God
made them male & female. For this cause
shall a man leave his father & his mother
& cleave to his wife and they two shall be
one flesh. So then they are no more
two but one flesh. What therefore God hath
joined together let not man put asunder
Again the Lord further testified his approval
of the holy institution of wedlock by gracing
with his presence a marriage feast and
working his first miracle in attestation
of its divine character. John II. 1-12
The apostles also gave their testimony in
approval of the sacred institution. The
apostle to the Hebrews (XIII. 4) says: "Mar-
riage is honorable in all & the bed un-
defiled" - To the Corinthians he says: (1. Cor. VII. 2) Let
every man have his own wife & every
woman her own husband. To the Ephesians
(V. 22) after giving general directions in the
close says: Nevertheless let every one of you
in particular so love his wife even as him

Reader. L. Brooks
Hamburg

self; and the wife see that she reverence her husband." While the marriage institution is of divine origin & bears the approval of the sacred Scriptures the parties who enter into its obligations take upon themselves voluntarily its solemn vows which bind for life. They should be careful to take the responsible pledge only in the fear of God. They should base their choice of each other upon those qualities of personal & mental traits which adapt the parties to each other & produce in them a mutual esteem prompting them to give themselves to one another under the impulse of a cordial volition. Those who marry under the guidance of reason & the word of God may expect the divine blessing to rest rest upon them. But those who abuse the institution of marriage by taking upon them its solemn vows through impure motives or by acting recreant to the vows taken must expect the result of perverting God's best blessings which become the worst curses. Every married couple should remember they have come together as fallen & imperfect creatures & should be prepared to make due allowance for the infirmities of fallen human nature - and not as the first pair who were married together while in the state of primeval innocency

were prepared to notice the love of God to the human race in the marriage institution.

It presents in each of the parties an object upon which the congenial affections of the other may concentrate. Man seeks in his constitution fitted for human society, nor could he be contented without companionship with his own species. In point of holiness Adam could hold communion with God & angels. But his nature was essentially different from that of purely spiritual intelligences. God is a spirit & must be worshiped in spirit & in truth. Thus the human soul in its primeval or redeemed state could do. But man is compounded of soul & body & would naturally desire an associate possessing like constituents of person & similar traits of character. The society of God and angels would throw around man when in a state of holiness a halo of glory & excite his admiration but as flesh & blood cannot inherit the Kingdom of God, so man while in the body must have as his familiar companions those like himself composed of flesh & blood. Hence it is upon the divine record: "And the Lord God said It is not good that the man should be alone: I will make him an help meet

for him". Gen. 11. 18. This let it be remembered was said while Adam was the solitary Lord of creation. And was it a divinely acknowledged evil for man to be alone? Could he be free from the anxiety of a family? Could he have superintended the government and have controlled & governed the inferior creatures consigned to his care? Could he not with far less interest & activity of affections & passions have worshipped & served his Maker? Could he have been still happy in his solitary condition? We answer yes. For God saw that it was attended with unendurable evil for man to remain a solitary & celibate even in his state of perfection. Man was constituted a social being and could have been happy while carressed in the bosom of his Maker & surrounded also with every comfort except a beloved companion of his own species with whom he could sympathize & familiarly unbosom himself. In accordance to this sentiment the poet Thomas Campbell extolled in strains of some the sublime strains

Tell Hymen brought his train of delights
Hours only winged with heavenly
There dwelt no joy in Eden's bowers
The world was sad & the garden a wild
And man the hermit sighed till woman smiled

It is recorded that the Lord God had taken man made by a woman & brought her to the man. It has been suggested that God could have formed the woman as readily as he did the man of the original dust of the ground. But God doubtless had good reasons for using one of Adams ribs as the material for his wife's creation. This fact known to the new married couple would tend to beget in them a mutual attachment. For while the man would feel a warm sympathy for his wife as possessing the same of his human nature in a refined sense he would recognize her as having derived that nature from himself having been made of one of his own ribs. The woman too would feel inclined to lean upon him for protection & comfort having been taken out of his side. Hence Adam said "This is now bone of my bones & flesh of my flesh". The sacred record further says "Therefore shall a man leave his father & his mother & shall cleave to his wife & they shall be one flesh" so that the woman would occupy the most tender & endearing relationship to the man of whom & for whom she was made. Such was the original constitution of marriage consummated between one man & one woman. And God has continued about equal numbers of each sex and made it the duty of every man to have his own wife & every woman to have her own

husband as the leading means of human happiness. It is then the duty of every man possessing the capacity for marriage to seek a wife of tracts & disposition congenial with his own and it is the prerogative not to say the prerogative of every woman to take her choice of suitors attracted by her native loveliness. Our first mother having been formed by the plastic hand of God of material thrice wrought her native figure was beautiful & her mind refined & sentimental. It is the high behest of her daughters to render themselves lovely & attractive. And they must rely upon their personal charms & mental excellences connected with virtuous character and industrious & economical habits to win a husband and to secure their affections when won. The fact may be stated here that the frustration of Gods sacred institution of marriage by unchastity of every kind & in any form was punished under the Jewish economy among the Jews by the infliction of death upon the guilty parties. We think some of the Heathen codes required the like penalty for the same offence. Such rigorous discipline tended to purify society by cutting off those corrupters not to be

2 The marriage institution is made the true nursery of children

The infantile state of the human race is the most helpless of all the young creatures of the animal kingdom. The young brutes are comparatively active from the birth & are taught by instinct to know their mears of subsistence and their mothers are instinctively endowed with a natural fondness for offspring prompting them to furnish the requisite supply of food & to protect their young till they become sufficiently matured and qualified to take care of themselves. But not so with us. The human infant is both helpless & unconscious & needs the special parental care to be exercised in the supply of its wants & in its protection through a tedious routine of years before its physical strength & mental faculties become sufficiently developed for self subsistence & protection. Such are the infirmities of children through the first few years of childhood and to require unremitting attention in the nursery to ensure them to survive that stage of their helpless condition. And none note under the self sacrificing love of a mother can exercise that forbearance & tenderness essential to the safety of the unconscious infant. Even under the

ooks
ield
ew County
Georgia

tenderest care of the most affection-
ate mothers fail to survive the peri-
od of the nursery for the first few years.
Hence God has implanted in the hu-
man bosom a regard for offspring
far stronger than that in the live
stock of inferior animals, prompting them to
to nurse & take care of helpless infan-
cy. Hence mothers of natural affec-
tion scorn to commit their infants to
the care of a proxy nurse when able
to give their personal attendance. The
mother omits no service as too menial
for her own hands to perform, and
she is found in cases of sickness in the
night as well as day, bending & weeping
over the afflicted babe till its health
become restored. Thus does the true
mother accord to the child during its
unconscious years of helpless infancy
in sickness or health every needed at-
tendance. But while such unremitting
attentions are rendered by mothers to
their children, mothers deserving the appellation
of ministering angels of any other term can
be more endearing than mother, the
father's care is equally demanded. For as
the mothers time is too much absorbed in
the immediate business of the nursery to
labor for the means of support, the
father is required to furnish the need-
ful comforts to the nursing mother
& tender infant. Thus the mutual at-
tachment of parents for each other is in-
part transferred to their offspring prompt-
ing them to employ every means for
the development of the infants strength
physical & mental till capable of lit-
erary instruction. Here too is the mutual
attention of the fond parents called into
new full exercise for the proper training of
their children after they have become
susceptible of mental & moral devel-
opment. For as the twig is bent
so will the tree incline, has become a
household use in the subject of train-
ing children. It is of much impor-
tance why the first scintillations of
reason appear that children have
the benefit of parental guardianship
through example as well as precept for
their mental & moral improvement.
How important too that parents should
occupy a proper status before God
that a correct moral bias may be
imparted to the tender mind of their children
for of bending. As children are in the
infantile stage more under the mothers
care she is recognized as very potent in
giving to children the early bias of moral
character. Yet the scripture seems to lay
the chief responsibility upon the father
as the head of the family. God said of
Abraham: "For I know him that he will
command his children & household af-
ter him, and they shall keep the ways
of the Lord to do justice & judgment"
Solomon said (Prov. xx. 7) "The just man walk-
eth in his integrity: & his children are blest

ed after them. He says (Pro. XXII. 6) "Train up a child in the way he should go and when he is old he will not depart from it."
But not only is the combined care of parents essential in training children to give them the proper bent of character but their special attention is to be directed to their education according to means & opportunity that their children may be prepared to fill positions of usefulness in life. The command is to the parents to train & instruct their children & I do not know how far they are authorized to hire others to do the work. They should at least avail themselves of the opportunity so far as qualified to give personal instruction both in morals & letters. But the parental attendance upon children is not limited to carrying them through the period of helpless infancy & conducting their education to maturity. It is the recognized duty of parents who have opportunity to make provision for the comfortable outfit of their children that they may in turn marry & become heads of families thus honoring God's sacred institution of marriage. Who does not perceive that the love of God to the human family is conspicuously displayed in the institution of marriage as securing to children that parental guardianship so essential to their preservation during helpless infancy and so important to their training education & outfit in life fitting them to fill stations of usefulness

3 The marriage institution was intended to be the foundation & supporting pillar of society.
It is said: "So God created man in his own image: in the image of God created he him: Male & female created he them" Gen 1. 27. It was plainly the design of the Creator in making Adam & his wife of different sexes to empower them to reproduce their species. Hence it is said "And God blessed them & God said to them be fruitful & multiply & replenish the earth & subdue it. This was said to Adam & his wife in their primeval innocency & when united in matrimonial bonds. Their fruitfulness & multiplication of the race was doubtless to be accomplished through the institution of marriage extended to their posterity through all future generations. Hence in connection with the marriage of the first progenitors of the human family it is said "therefore shall a man leave his father & his mother & cleave to his wife & they shall be one flesh" which further shows that the sacred institution of marriage must be continued for all time & limits the marriage of one man to one woman for life. For the Saviour in his approval of the union of man & wife adds the fearful sanction: "What therefore God hath joined together let not man put asunder". So the teachings of the New Testament corroborate those of the old upon this important subject. It is to be inferred too from the fact that God gave the first man one wife & has continued the sexes in nearly equal num

bers that each man is entitled under the marriage institution to but one living wife. It is further inferable from the sanctions of the Decalogue & other portions of Gods word that the commerce of the sexes is to be tolerated only in marriage. Hence the requirement that every man should have his own wife & every woman her own husband, is made specifically to preserve chastity & purity of character. The divine command that a man shall leave his father & his mother & cleave to his wife requires him to love her in a higher degree than his nearest relations. The woman too must reciprocate his warm affection in her acceptance of his overtures of marriage. And they are to take the vows of the sacred institution having first given their hearts to each other under reciprocity of sincere & cordial affection. They must however be careful that their mutual esteem is based upon congeniality of feelings & dispositions adapting them to each other in the qualifications necessary to happiness. In other words to meet Gods approval & ensure his blessing all sordid & impure motives must be excluded from the solemn bargain - they must exercise reason & judgment in the arrangement which would seem to demand that they should be of suitable age & sentiment education & fortune or standing in life. Such a couple well illustrate the marriage institution the foundation of the social state & fraught with the greatest degree of human happiness. They will find an endearing & an enduring companionship in each other & feel that each is the promoter of the other's happiness in the family circle. Their children soon grow up under their fostering care & constitute a pleasant household. In the mean time other couples under like circumstances have taken upon them the marriage vows & have reared up families. A few such families in a district or a large community. Their children intermarry & extend the bounds of their community so as to form cities & states - when their boundary of territory is populated families emigrate & form other settlements which grow into populous states. It is thus nations are formed. The Jewish nation became numerous having arisen from the family of Abraham. The Heathen nations all arose from the single family of Noah. But an apt illustration of our subject may be seen in our southern confederacy - Virginia the two Carolinas & Georgia were colonised each

by a few families from Europe mainly from England. Our territorial bounds have become gradually populated from us emigrated to the west & made settlements in Kentucky Tennessee Missouri Alabama Mississippi Arkansas Louisiana Florida & Texas which have grown into populous states & having seceded from the old yankee union have formed a new Nation. But our proposition also says the marriage Institution is the supporting pillar of society. This is seen not only in forming families into communities & states & again states into nations bound together under municipal laws & state & national constitutions but the family ties have extended through the states & nation uniting the people in bonds of friendship. This is especially illustrated in our southern confederacy. There are but few families who have not relatives by blood or marriage scattered from Virginia to Texas & from Georgia to Missouri. This is our confederacy bound together by family ties and kindred relationships as well as similar institutions & interests. They are thus more united than ever a nation of people were known to be & battle against an invading with an hard & brave

SANITARY COMMISSION 8 FEB

Rev. Jerson L. Br
Senf
Mail

4 The marriage Institution is the true nursery of the Church

It has been said in ecclesiastical history: "The blood of the martyrs is the seed of the Church." which aphorism imports that the attestation of the martyrs by their blood to the truth of Christianity renders their testimony worthy of belief & becomes the means of the conversion of unbelievers & the building up of the Church from generation to generation. But if the blood of the martyrs is the seed of the church in such sense with still more emphasis may we assert the proposition that the marriage Institution is the true nursery of the Church. That man was intended in his creation to serve & glorify his Maker will not be disputed. And that the Institutions appointed for the observance of the human family were designed to aid in the accomplishing of this great purpose of the Creator cannot be doubted. So we see that the marriage Institution stands foremost in its beneficial results to the human family being the sole means appointed of God for the propagation of the race - For their preservation through the period of helpless infancy - For their education & training. For we have seen that through this sacred Institution is the parental

guarrocaunsness exercised over children
till they arrive to mature age. But to the
first married couple was given all the
Institutions important to the welfare of
themselves & their posterity — as the institu-
tion of labor — the Institution of the Sab-
bath & the Institution of sacrifice — and these
all to be taught by parents to their children
so the parents of every succeeding gener-
ation are required to impress these In-
stitutions of divine appointment to their
children. Hence God said of Abraham
I know him that he will command his
children & his house hold after him &c
accordingly we find the institution
Savior was made to Adam & his family
immediately after the fall. Compare
stitution of animal sacrifice given to
them to point them & their posterity to
that Savior. We also have strong cir-
cumstantial evidence that the first
progenitors of the race taught their
children the observance & use of the
Institution of sacrifice. For we find
their first sons Cain & Abel presenting
their offerings to God. It is true Cains
offering was rejected because not of
fered in faith; but if he perverted the
divine Institution that was not his fa-
thers fault as having failed to give the
proper instruction. For Abel had
received the appropriate instruction
in the fact that he honored the Institu-

tion of God by offering an acceptable
sacrifice. Upon whom was the law of
sacrifice made known to Abel but his
parents to whom it had been divine-
ly imparted. In like manner was the
promise of the Savior renewed to Noah &
the accompanying law of sacrifice handed down
to his descendants. What if they soon per-
verted the right ways of the Lord & abu-
sed his institution of sacrifice in mak-
ing it propitiate their imaginary divin-
ities. They would have to account to God
for corrupting his appointments & teaching
their children to worship idols instead
of the true God. But to preserve the true
religion & its ordinances God selected Abra-
braham & renewed to him the promise of
the Messiah with the accompanying typi-
cal economy and said "Know thou that
he will command his children & his house
hold after him and they shall keep the way
of the Lord to do justice & judgment that
the Lord may bring upon Abraham that
which he hath spoken of him". Gen. XVIII 19
All these Institutions intended for the ben-
efit of man have high sanction of Gods
authority expressed in the Decalogue
showing them to be of permanent duration
& limited to no one dispensation. As the
Institutions of marriage — of labor — of the
Sabbath — of sacrifice — of slavery. The
parental authority is made paramount
in the fifth commandment to children
to render to parents honor in implicit obe-

bedience. and the sanction annexed to the precept forbidding idolatry throws a fearful responsibility upon erroneous Parents. Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children to the third & fourth generation of them that hate me, & showing mercy to thousands of them that love me & keep my commandments. And if the Kingdom of God or Church was taken from the Jews & given to gentiles, it was because the Jews had corrupted the instructions of God & taught their children to follow their example. & because the gentiles would bring forth the fruits of that Kingdom Mat. xxi. 43. Surely the heathen who forsake the true God & worship idols & teach their children to do the same & the Jews who reject Jesus, & teach their children to hate him & his people & the New Testament will be called to a fearful reckoning in the Judgment day. The sanctions of the New Testament to parental authority extended also to servants as included in the household requiring fathers to bring up children in the nurture & admonition of the Lord & as masters to deal with servants as having also themselves a Master in heaven and children to obey parents in the Lord & servants to obey masters — as doing the will of God implies that fathers & masters are required to train their children & servants for Christ Ephe. VI. 1-10 The case of Timothy shows that such parental teaching had been successful to the third generation on falling for church membership. II. Tim. 1:5 when I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, thy mother Eunice

We submit a few words in application

1 As God said "It is not good that the man should be alone: I will make him a help meet for him" — it is evident the divine Speaker intended the sentiment to apply not only to Adam & Eve but to their successors throughout the history of the human family. And when after the presentation of woman to Adam & his cordial acceptance of the precious boon it was further said therefore shall a man leave his father & his mother and shall cleave to his wife: & they shall be one flesh. it is plainly inferable that God intended for men & women to intermarry one man with one woman that they might become mutual helpers to each other. Moreover God has evidently implanted in the constituent nature of each sex an attractive sympathy for the other prompting to seek each others society & predisposing them to intermarry. Hence our first proposition in the discussion of the marriage institution — The parties find in each other an object upon which the heart concentrates its affections. We doubt not, when the marriage union is formed upon the great principle of mutual esteem based upon congeniality of disposition and a degree of equality in social position it will be attended with the divine approval & the blessing of heaven. and the condition of the parties so united must

be more favorable to happiness and better adapted to secure honor & &c.

2 The second proposition considered is that the marriage law recognizes constitutes the true guardianship of children. Here it has been shown that the peculiar fraility of the female sex requires the unbounded care & attention of the warm hearts & [illegible] to preserve the life of the child during the first years of its helpless state & call for the father's affections & sympathies to man gain & comfort the suffering mother. And that the mutual care of the parents is necessary to guide the rearing & training of children & their combined labor is demanded for their support & comfortable outfit in life. Now what can be said in extenuation of those of both sexes who refuse to come under the marriage vow & prefer the life of single blessedness. Provided they live in all chastity the least that may be said against it is that it is unjustified by no constitutional disability. They frustrate the very purpose of their creation. But some may enter the plea that they cannot suit themselves. This plea perhaps comes from men who have jilted females too proud for such as can trifle with a female's heart without doing her father harm or from females who have played coquet till they have surfeited public disgust. and it may be that the least faulty have refused their equals

DEC 10

3 The third proposition presents the marriage Institution as the base & bulwark of society when God has made Eve of Adam & ordained given her to him as his wife & bosom friend It is said "And God blessed them & said to them be fruitful & multiply & replenish the earth & subdue it." It is evident the reproduction of their species was limited to the married state of the first couple & the multiplication & replenishing of the earth was to be accomplished by their descendants in like manner through the marriage Institution under Gods arrangement that the commerce of the sexes is limited exclusively to those who are under the marriage vow. The world then upon the authority of God was to be populated only through the Institution of marriage making it the foundation & bulwark of human society! We can now have a faint conception of the atrocity of unchastity of every form It undertakes to pervert Gods appointment & to derange the order of nature. The self pollution sins against God & nature corrupts by his example & brings the curse God upon himself as fitted for a mad house — The fornicator undertakes to bring into the world an illegitimate offspring born in disgrace and to be thrown as a burthen upon the public charity & to become corrupters of society. The adulterer undertakes to break up the peace of families to uproot the very foundation of society & to dig down its surrounding pillars. Is it to be

wondered at when that God excludes all such
from the Kingdom of heaven & under the Jewish
Economy consigned them to opprobrious death
4 In the last division of our subject we ob-
served the marriage Institution to be the
nursery of the Church
When Paul to the Galatians (V. 1) says: Now I
say that the heir while he is a child differ-
eth nothing from a servant though he be
Lord of all but is under tutors & governors until
the time appointed of the father" the
meaning may be that children are un-
der parental authority & guidance till of
age to act for themselves. But parental
authority is granted only through the mar-
riage Institution as none can become
parents lawfully except in Marriage
Hence through this sacred Institution
children are placed under the control
of parents who are required to walk
in the ordinances of religion & teach
their their children to follow in such
as in the 4th Item of the Decalogue the
father is to remember the sabbath day
to keep it holy & to require his children
& his servants & cattle & strangers within his
family circle to do the same This will illus-
trate the responsibility of parents & children
as to the observance of all Gods Institutions
which are intended to lead to the fold of Christ
Those then who abuse the marriage Institution
whether by unchastity or otherwise strike at the
foundation of the Church & attempt to bring ruin
upon their own souls & the souls of all others
for time & for eternity - What of professed
Christian parents who gratify the ways of the
world & teach their children to make it their
idol - may such expect that God will
say to them & their children Ephraim is
joined to his idols let them alone Hos. 14. 17

Virtue most Excellent but Vice most prevalent

Altho Vice has obtained a sway of no small importance in the world and diffused its baneful influence far and wide among mankind; although like a many headed Monster it has presented itself in every part of the Globe, overshadowing the inhabitants of some places with heathenish Idolatry or Mahometan superstitions, overwhelming those of others with the tyrannical oppression of the Popish Inquisition or bowing others under the galling yoke of imperious despotism, while it exempts no part from individual habits or private evils detrimental to society or fatal to the immortal soul; Altho Vice like a multiform Proteus has appeared in every variety of shape and armed with malicious virulence has raised its Gorgon head with formidable opposition against Virtue threatening her entire overthrow & final expulsion, yet Virtue for the most part has withstood the opposition, maintained the fight, kept her ground, and tho she has not triumphed over Vice she has exhibited incontestible evidences of her intrinsic excellence, her refulgent beauty, her innate loveliness, and has wrested from the votaries of vice an unbiased acknowledgement of her preeminence: yet, has caused them to tremble at the sound of her voice & abashed to shrink back with shame & confusion from her sacred presence. But notwithstanding the acknowledged supremacy of Virtue in the beneficial effects of her influence in Society and the conscious peace comfort & consolation which she insures in the bosoms of her individual adherents, Notwithstanding the conspicuous lustre in which she stands arrayed while benevolence & serenity displayed in her countenance

bespeak her worth, and the ample & easy refuge which she offers the offended the soothing and persuasive invitations with which she proffers the most vicious to flee to the asylum of peace offend cause even her most inveterate opponents to confess the preference of her ways and influence the very votaries of vice to wish to be her disciples; Yet vice insidious vice, whose aspect is contagion, whose approach is pollution whose touch is poison, whose embrace is death! even this monster by its fallacious flattery by its alluring fascinations by its false charms by its misrepresentations of happiness, tempts ~~cheats~~ entices entangles in its destructive strategems & finally plunges into irrevocable ruin those persons whose reason warns them against its ensnaring intrigues and whose enlightened consciences bid them obey the dictates of virtue. Yes altho virtue shines conspicuous and evinces her excellence & value by the purity of her tenets, Yet the sway of vice is more exclusive and its pernicious influence more predominant among mankind than is even supposed upon a cursory investigation. To illustrate this melancholy truth & display its irrefutable proofs in terms observable to the lowest capacity, we need not have reference to those unfortunate quarters of the Globe, where haughty despotism has erected her throne and wields her deadly sceptre; or where imperious Monarchy exercises the powers of oppression & forces the tyrannical yoke on her reluctant but defenceless subjects Nor need we refer to those unhappy parts where the idolatrous worship of the Juggernaut deludes the poor unenlightened heathen; nor those where the cruelties of Mahomedan deception cause the blood of the Christian to recoil; Nor yet to those places where the worthing torturers of the Inquisition surpass the horrors of savage cruelty; But nearer home, in our Country in the contracted circle of our acquaintance, we have proofs too numerous of the above lamentable fact exhibited to our observation. Yes even in this favored spot in this distinguished land, from which, ~~monarchy has been~~ idolatry has been extinguished and monarchy banished; where exulting Liberty has snatched the trophies of victory from the chains of tyranny & erected the monumental tomb over the ashes of despotism; even in this favored land where freedom has reared her standard, and Independence seated upon her magnificent throne, views the triumphant Eagle bearing the motto "Liberty" in her beak whilst fluttering aloft in the atmosphere she is borne up by the buoyant breezes; and far more astonishing still, even in this heaven blessed land where Christianity has deigned to take her residence, where true Religion has extended her banners & the Gospel of peace is pronounced in accents of sweetness; where the glorious sun of Righteousness has arisen & shed abroad his enlightening rays; diffusing the beauties of Civilization & propagating harmony peace & joy; & where each one sitting under his own vine & fig tree is privileged to worship the only true God according to his revealed word and

and none to molest or make him afraid; even in this Garden spot of the world, Vice has presented itself in a multiplicity of forms. With daring audacity it has intruded itself in Courts of Judicature introducing partiality and injustice; nor does it rest contented with the extent of its pernicious influence but has arrogantly usurped its station amidst National Counsels, has contrived to seat itself in Congress Hall, where with its pestiferous breath it has excited party spirit produced political dissensions and threatened the overthrow of a glorious Republic whose wholesome Government secures the rights of its citizens and offers freedom & equal privileges to its subjects. Nay this despicable Monster has shown itself in a manner fraught with still greater audacity: It has even disguised its polluted face in the mask of devotion, and crept into the Pulpit, that sacred desk where virtue has her especial residence and with insinuating cunning has there prostituted Truth, produced dissensions in the Church raised religious altercations and consequently greatly molested the peace of Christian Society and retarded the progress of virtue's dominion.

The prevalence of vice is exhibited in no less glaring colours in those numberless species of villany, and those numerous evil practices & pernicious habits of wickedness which are everywhere peculiar to certain individuals: Appropriately to execrate criminal perpetrations; and suitably to censure such practices; To paint in dye sufficiently black the scandal due to drunkenness; to exhibit in expressive style, the degradation guilt & infamy of debauchery: to pourtray in colours suitably deep the wantonness, scurility, and [illegible] of profanity, would employ the tongue of an Orator and require no short time; or occupy the pen of a Sage & fill the contents of volumes

Mr Editor

I perceive that several of "W's" admirers or it may be but one person from different hiding places as the style & thought seem alike have exhibited a crossy spirit towards "W's" critics — he has grumbled out threatenings but has failed even to attempt a refutation of the criticisms complained of. In the last writing he informs us that he was present when the Savannah River Association gave that acknowledged overwhelming vote which confirmed the theology of a man who has been so faithful a watchman on the walls of Zion; and who has occupied & adorned the highest ~~post~~ position in the gift of the Baptist denomination". There were about four on that occasion who attempted to back the old Doctor — Observer of I have been rightly informed was one — the 4th one of "W's" critics & of course has recanted. another of that four has lately published his recantation in a public gazette a third of the four a few days after the discussion in private ~~conversation~~ conversation admitted that the gospel ministry must ~~have~~ act through Church authority, through ordination &c. & your correspondent was one of these four ~~he dare not tell~~ ~~he ought to blush~~ ~~he must cry out the midst of his damnation~~ ~~concealed~~ ~~for all tell~~ ~~they name~~ but he was mistaken that the vote was based on the fact that the theology was not unscriptural but "against Baptist usage". as to that I suppose there was not one of the voters who did not fully believe that the baptist usage was based upon the scripture & that the Theology condemned was a perversion of truth. Perhaps this the reason why "not a single member of that intelligent body undertook to make issue with that learned divine" was not because they considered his arguments unanswered & unanswerable but because it was known these arguments had been for years hurled from the pulpit & the press with harmless effect & that there was no fear of danger in submitting these to the vote of that "intelligent body" as the sequel proved. But a main point of your correspondents communication is to induce the publication society to publish "W's" whole series of articles in book form & now pre to suggest to x alias David that the sentiments of these articles are taken & in many instances verbatim from Dr Johnson's book published some ten years since, so that if W is not that veritable divine himself he is a plagiarist & would not deserve notice. If W be the Dr himself the issue of the articles would be needless as we presume the first edition has not been exhausted & your correspondent can procure by application to the author an ample supply for his neighbors

Now the whole of the circumstances connected with this case are so specifically given under special direction of the Holy Spirit that "W." by no resort to criticism either on the translation or the original can make any thing of it but an authoritative ordination: as he admits to a missionary tour. Upon "W.'s" own showing then we derive this important instruction from his exegesis of the case: That when a missionary is to be sent to the heathen or to any destitute region where there are no Churches he must be invested with Church and ministerial authority by the imposition of hands by a Presbytery of ministers and not to go as "W.'s" Evangelists Robert Volney and nobody knowing but every body suspecting that the devil has sent them and not the Holy Ghost as they travel out of the line of his direction. But we have suggested our belief that the example of the ordination at Antioch was intended for the instruction of the Churches & ministry after the completion of the Scriptures & the withdrawal of the miraculous influences of the Holy Spirit; mainly because it is the only instance in which the Holy Ghost specifically prescribed the manner of ordination & because the Apostles evidently practiced according to that example up to the completion of the Scripture Record. Hence Timothy was thus ordained by the laying on of the hands of the Presbytery and he & Titus instructed to ordain others. 1 Tim. 14. 14. v. 22 11 Tim. 1. 3. Titus 1. 5. "W." denies that such was apostolic practice for ordination: That the laying on of the hands of the Presbytery in Timothy's case was not for the investiture of the ministerial office He says concerning the great number of evangelists who on the persecution at Jerusalem were scattered abroad & to whom about eight or nine years after were added Timothy Peter and Apollos: "So far as I have been able to learn from the Scriptures none of these Evangelists received ordination to their office by human hands". At this juncture he bethought himself of the case of Timothy & proceeded to quote the exhortation of Paul to his son Timothy: "Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the Presbytery 1 Tim. 1. 14. Again wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." "W." then says: "It is worthy of notice that the laying on of the hands of the Presbytery & of Paul is not said in the above Scriptures to be in part Timothy's ordination to office. Now if the question were propounded to ninety nine out of a hundred of unprejudiced common sense persons with the example of the instructions of the Holy Ghost in designating Barnabas & Saul to the ministry & assigning them to preach the gospel to the destitute; what

was the object of Pauls exhortation to Timothy? Would they not to a man answer that doubtless it was to stimulate him to the active fulfilment of his ministry as a preacher of the gospel? Was not then the gospel ministry the gift Timothy had received from God, by the imposition of the hands of the Presbytery of Paul? Was he not then inducted into the office of the ministry by the approval of the Presbytery & of Paul through their action in the premises? But "W." says again: "Nether can it be inferred from any case that ordination to office is a gift in him who is ordained." This "W." speaks in reference to this present period of the dispensation as he says "no member of an ordaining Presbytery of the present day" would adopt the exhortation of Paul in addressing a minister now set apart to officiate in the gospel ministry. But says he: Paul & the Presbytery laid hands on Timothy to impart a gift. Their action was significant" and his conclusion is that the imposition of hands was to confer on Timothy the gift of the Holy Ghost. We ask "W." what gift was imported to Paul & Barnabas by the imposition of the hands of the ministers at Antioch? was it that to impart the Holy Ghost to them? But "W." if we mistake not showed that Paul received the gift of Holy Ghost by the imposition of hands by Ananias at at Damascus, & presumably Barnabas had received the gift of the Holy Ghost at Jerusalem. Surely then the ceremony of imposition of hands directed by the Holy Spirit at Antioch was simply intended to designate to the office of ministerial direct to bear the gospel message to the gentiles. and the same ceremony in Timothys case was designed for his solemn designation to the gospel ministry.

But "W." seems to find Timothy's case a desperate stumbling block in the way of his disorganizing scheme of Theology. In this vein he says: "There is yet a Scripture in 1 Tim. v. 22 on which stress has been laid in support of the imposition of hands in the ordination to the ministry of the word or bishopreck or Eldership of the Church." This Scripture is: "lay hands suddenly on no man." "W." at once attempts to invalidate its import & authority by saying: "This expression apart from its connection with some subject has no definite meaning." Now I suppose about every body else besides "W." would see that it contained a most significant caution to Timothy to be on his guard in ordained to the ministerial office lest a Judas or one like "W." Evangelist might obtrude themself upon the world under credentials from the Church as a minister of Christ. The construction would necessarily arise from the instruction of Paul to Timothy to commit the ministerial office to faithful men capable to teach others, II Tim. 1. 2. with the specimen of his own ordination by the imposition of the hands of the Presbytery & of Paul; & the practice of Paul & Barnabas in the ordination of the Elders in the gentile Churches; and all done after the pattern shown by the Holy Ghost in the case of the ordination at Antioch. But "W." sends the location of this apostolic injunction in the wrong connection to be unexplained of such

while no gospel minister of this period of the Christian era could dare to place his call & ordination to the clerical office upon the footing of "W.'s" paraphrase of Pauls conversion & appointment to the apostleship there is under the true interpretation of that interesting portion of Scripture history a feature of Pauls conversion & entrance upon the ministry which renders the example both tangible & practicable to our imitation.

By reference to my 3rd it was shown that according to Lukes statement in Acts ix. Christ did not personally instruct Paul as to his specific obligations & duties: "but the Lord said unto him arise & go into the city and it shall be told thee what thou must do". Accordingly the sacred historian informs us that the instructions were communicated by the Lords servants after his arrival in the city to which he was going for the purpose of making upon those very disciples an onslaught in the forms of bloody persecution. Ananias the baptist minister at Damascus perhaps, one of Christs ordained Evangelists was divinely directed to give the converted & deeply penitent Saul the appropriate teaching & to baptize him doubtless into the membership of the Church among whom in joyful mutual fellowship he remained for certain days—then he proceeded under their approval to preach Christ in the synagogues of Damascus that he is the Son of God. From thence he exhibited the gospel message to the Jews at Jerusalem & throughout the coasts of Judea in which work according to "W.'s" account the apostle spent about ten years before he was set apart with Barnabas to preach to the gentiles. Now the important information contained in this incident of Scripture history intended for our guidance is this: that after the ascension of Christ those whom he calls to the ministry must be instructed in their duty by Christs acting ministry; become members of his Church; by submitting to the ordinance of baptism as prescribed by his example & commission; and proceed to preach in their fellowship of the church through their authority & under their guardianship. These are points of instruction which the Holy Ghost in making this record intended to be observed but which "W." seems to have entirely overlooked.

To be continued

Orson L. Brooks

Reply to the articles of "W." Janry 26 1856

Bro. Taylor No 5

This No is intended to conclude my review of Mr. W's positions against ministerial ordination. The fallacies yet to be met are 3, ~~Barnabas and Paul's~~ appointment at Antioch, by Paul & Barnabas by imposition of hands & the imposition of hands upon Timothy were not ordaining acts; and in the cases of ordination by Paul & Barnabas & in those directed by Paul to Timothy & Titus there is no proof of the imposition of hands. As to the case at Antioch such is the simplicity of the statement made under the supervision of the Holy Ghost and such the explicit dictation of the divine Spirit in directing the whole affair that we think it was intended to be a pattern in all after designations of ministerial appointments and I should think it an act of temerity to attempt its invalidation through prevarication. Yet Mr. W. plies against it as an ordaining act as: "The work was a missionary tour. The setting apart then these men at Antioch was not an ordination service of ministerial investiture of office". This assertion we presume he bases upon his previous statement that Paul had been ten years before a preacher & an apostle proclaiming Christ in the synagogues of Damascus & other places that he is the Son of God". But "W." seems to have forgotten that at Damascus & other places where Paul preached under the authority of the church (the members of which aided his escape from Damascus by letting him down from the wall in a basket & at Jerusalem by conducting him to Cesarea & to Tarsus his place of nativity,) his ministry was confined to the Jews as he states in his own narrative to Agrippa acts XXVI. Whether then he had been preaching 3 5 or ten years under his licence from the Churches at Damascus & Jerusalem he is now called upon by the divine authority to enter upon a different sphere of action in which he & his companion Barnabas are to be sent to preach the gospel in distant parts among the heathen & where no churches had been established. In order to be empowered to baptize the believers & congregate them into churches — and ordain among them those whom the several churches so constituted should choose to be their Elders or gospel ministers the Holy Ghost saw that it was proper for them to go forth to the important work ~~as missionaries to the heathen~~ under Church authority & ministerial sanction accordingly it is stated as the Church & her ministers were engaged in devotional services: "The Holy Ghost said Separate me Barnabas & Saul for the work whereunto I have called them. And when they had fasted & prayed & laid their hands on them they sent them away

Reply to articles of W. No VI

January 31st 1856

Brother Owen

Your paper of yesterday's date has brought to "W." promised dissertation on the Churches of Christ. I fear that he will begin to think me not only hard to be pleased but may suspect me to be rather censorious and that I am by his whole system of Theology somewhat less partisan in regard to the teachers adopted city which he said Can there any good thing come out of Nazareth? John 1.46. I must be allowed to premise in this part of my reply before entering into the analysis of this article of "W." that I candidly think his principles have developed not only in contravention to the teachings of the Scriptures but I consider them fraught with corruption to an extent to which Campbellism is not to be compared. For Mr Campbell's system professes to commingle & unite those of different religious tenets; and he perhaps succeeded to some extent in gathering into one communion those of intro-genous entimeats: such as Armenians Calvinists unitarians and even universalists have claimed shelter under his widely extended banner. But "W.'s" system eliminates the repulsive principle leading to disorganization & to absolute anarchy. Such is the tissue of error woven together in this Essay on the Churches in consequence with his general system of Theology that I scarcely know where to commence the unravelling process. We shall however proceed to make an introductory peep at

1. "W.'s" inconsistency in requiring in others a punctilious observance of the Scriptures for every step in practice or doctrine whilst his system either perverts the Scriptures or has not a this Earth for its support

Let us take an illustration of this in his manner of forming Churches "W." says: "the disciples (meaning the first Christians) when about to form a Church would proceed in the act by a unanimous vote" Now we demand the Scriptures either for the authority or for such procedure on the part of Christians in the days of Christ or the apostles? But let us hear his entire sentence - "resolving themselves into a Church of Christ; taking the word of God as taught them by the apostles, the plenipotentiaries of Christ as their supreme law." But when & where did those plenipotentiaries give such instructions? Where the record? Will "W." be kind enough to tell the Chapter & verse? when he condemns associations of churches for appointing a supervising committee of ministers to enquire into the character and faith of such Church members as are to be formed into a Church "W." asks with significant boldness & strong emphasis "Are these things written in the Scriptures?" Should "W." allege that the first disciples acted under the direct instructions of the apostles which were not committed to record; may we not ask them they in turn if the Holy Ghost is not silent upon that subject? Why then did "W." say in reference to the formation of Churches among us in accordance to baptist usage "alas! for the superstitions of good men! whilst the Holy Ghost maintains profound silence man pronounces authoritatively?"

"W." has searched the sacred records so carefully as to have fully ascertained that the first churches were not constituted by either apostles or Evangelists; and upon that fact based the assumption certainly that "the disciples resolved themselves into churches of Christ" forgetting in his joyful exclamation at the discovery that there were no recorded facts in proof of their self constitution. What consistency of reasoning can we expect in the record showing the early history of Christ's church as he confessedly is fully given in the Scriptures! But "W." like many others to maintain a favorite system of human invention had either overlooked or perverted this portion of the Holy Spirit's voice expressed in human language. Had "W." examined the ministry of the first gospel preacher he would have found the divinely attested information. But "W." in consistency & want of scripture authority for the self constitution of the first Christian Church does not limit the evil to his own exposure to criticism or to culpable neglect of searching the Scriptures; but it is his purpose to make this unscriptural self action of the baptized early Christians the pattern for the action of the disciples of this wandering Evangelists! They are to range at large at pleasure baptize whom they may choose & the baptized on such authority are to resolve themselves into (professed) churches of Christ "by a unanimous vote" without divine or human counsel!! And suppose the number of such bodies to be few or many they are independent bodies: beyond all control! & the Evangelist who may visit them is at liberty to preach to them any kind of heretical sentiments" but he is as independent of them as they are of all others!!! Would not such a condition in ecclesiastical affairs begin very much to resemble the period in the history of the children of Israel: when it is said "in those days there was no king in Israel: but every man did that which was right in his own eyes? Judges XVII. 6. And can "W." inform us how far they were short of a state of anarchy? But well "W." unhesitatingly say when it is suggested that such would be the inevitable result of his system that he has confidence in this King & will obey him without looking to consequences: "Let the King take care of his own affairs!" But even we suggest that God would have to take care of his own affairs by putting disorganizing heretics out of his church, would "W." allege upon his system that both the Church & heretical Evangelist equally independent of each other were beyond all human control? would not "W." see the absurdity of his reasoning in the instruction of Paul to Titus (III. 10-11) "A man that is an heretic after the first and second admonition reject knowing that he that is such is subverted & sinneth being condemned of himself".

2 Let us take a glance at "W.'s" boasted principle of Church independence thus "great principle" and the painfully "observance of the Scriptures" are two of the stand points on which they he harps. In all seasons we have seen how strictly he himself recognizes the true interpretation of the Scriptures & how scrupulous his personal obedience to their authoritative mandates. Now we must see whether his Church independency is not of a piece with the entire parts of his new fangled system of Theology. What then does "W." mean by the term & by the principle it is intended to recognize & propagate? When he says in this No. (XII) "These bodies being accountable alone to their Head & Lawgiver are in their government independent of each other": does "W." simply understand that a Church as a worshiping assembly of saints has the right to manage in its own way its internal regulations for its social meetings its devotional exercises & the watch care of its membership? Then in such sense we do not object to Church independence. We readily admit that each separate Church as a part of the great body of the Church militant has the indubitable privilege to make her own laws & institute her own measures according to the mutual consent of the members of the church for her government. But the first clause of the quoted language indicates that as members of a church interfere in any way to this principle: Now the first and fundamental principle of an independent body is, that its members free from the control of any human agency are at liberty to enter into the organization: does not the sentiment begin to savor of the disorderly anarchy? When he says (in his VI No) "The practice of calling a man from one church to ordain officers for another church is a violation of its rights" does not "W." indicate the import of Church independence to mean that the several baptist Church organizations are so distinctly disconnected as to make it a trespass upon their several rights for one to claim any inspection into or cognizance of another's affairs as to faith or practice? If such be the character of "W.'s" "great principle" of Church independence then we pronounce it unorthodox & in contravention to the teachings & sentiments of the Scriptures. That such an idea of Church independence is unknown to the words of God may be seen in the fact that the Scriptures require a most intimate union between the membership of Christ's Church whether individuals or churches they are represented as being the body of Christ & he the head — the apostle says: 1 Cor. XII. 22 "For as the body is one & hath many members, and all the members of that one body being many are one body: so also is Christ. For by one Spirit we are all baptized into one body whether we be Jews or gentiles whether we be bond or free; and have all been made to drink into one Spirit: For the body is not one member but many." Does not this most striking figure show that there exists a vital union between the membership whether between individuals or churches. The several worshipping assemblies of the baptized believers in Christ are the parts of the body of Christ as the feet & hands are parts of the human body. Is there then such a connection between the several members of the human body that none of the members could live apart from the body? And does not such a figure recognize a vital pulsation beating throughout the membership of Christ's Church rendering it necessary for each Church as well as every member of the same church to insist the maintenance of a healthy state by carefully keeping the unity of the Spirit in the bond of peace.

Is it not important then to the well being of the whole body that a fellowship exist among all the churches which are only to many parts of this body; & that a strict watch care be exercised by churches over one another as well as by each church over its own membership. Self protection so far as the means are committed to us is said to be the first law of nature. Must I not be careful in watching the health of every part of my body lest some fungus flesh or cancerous tumor may attack itself to some portion of my body. Is it not then the duty of Christ's body to be in like manner specially watchful in the reception of individuals or of Church organizations into her fellowship & communion

3 Let us notice briefly "W.s" Charge of unscriptural action against our Baptist Churches in their usage of requiring the sanction of Ministers to Church organizations.

"W." seems so confident of this practice being an egregious error amongst us that he can scarcely express his disapprobation in terms of sufficient contempt. Having compared the formation of a Church to that of a Bible Society he says: "But Christians Children of God with the Bible in their hands when they desire to form a Church of Christ cannot be entrusted with their own organization election of officers & institution of office but are required to have some official characters to be present though not of her number to see that the work is done right: and this without any command or example in the word of God for it." What a reflection on the "subjects of Christs kingdom"! On this point "W.s" first mistake is seen in thus instituting a comparison between bodies in which there is no similarity. A Church organization as has been shown is a part of Christs body; whereas a Bible Society is a mere human institution in which no Church action may be had or be necessary: as any number of good citizens may form themselves into a Bible Society without there being a single Church member among them. Or if any Churches or their members see cause to associate themselves into such a society it would only be one of those voluntary arrangements for the performance of Christian duty in which their discretion alone was consulted & where there would not be any bond of fellowship established between different societies of the same kind. But as has been seen the case is entirely different with Church organizations which are all so many parts of the body of Christ among which the great principle of mutual fellowship must be maintained. But again on the subject of this Baptist usage, "Being without any command or example in the word of God for it." We have shown in our preceding Nos IV & V. abundant Scripture authority for the intervention of Church & Ministerial sanction in the ordination of all classes of Christs Ministers of the gospel. We wrote a piece in the commencement of this discussion intended to succeed our first No but which has thus far been wrongfully kept back in which is the position that the original institution of Christs Church presents the only divinely authorized Church Constitution as the body of which Christ is the head and that all after baptisms of believers have only been additions to that one body of Christ. Those assemblies or congregations of baptized persons then styled Churches among the Samaritans & gentiles did require the inspection of committing Elders with Church authority. Take several illustrations. When Philip an ordained Evangelist had preached the gospel to the conversion of many of the Samaritans the Church at Jerusalem the original constitution sent two of her ministers of high character to Samaria to reconnoitre the character of the addition made by Philips ministry which Peter & John the committee or presbytery doubtless reported on their return to Jerusalem as worthy of the fellowship of the body of Christ Acts XIII. 14. 25. When Peters first sermon preached to a gentile audience was blessed to the conversion of the household of Cornelius at Cesarea there were six brethren accompanied Peter & approved the addition to the Church of that company of gentile converts by giving their assent to their baptism & which on Peters report to the Body of Christ at Jerusalem received their approval & fellowship. Acts X. — 23. 45 — XI. 1. 4. 12. 18.

When Paul & Barnabas formed Churches by baptizing the believers converted under their ministry among the gentiles they went under Church authority and when they effected in the appointment of officers among such Churches they themselves had their membership in the Church at Antioch who had delegated them

4 Although this article is growing rather lengthy we must say a few words on "W.'s" protest against all Creeds or abstracts of faith as the standard of denominational views.

"W." says on this subject: "But it is the adoption of such declaration ~~of faith~~ as the standard of the Church's faith & practice that is inadmissible. The Bible alone is that standard & no human compilation or abstract of principles from the Bible can supplant that perfect standard.

I believe one of Mr Campbells strongest stand points is to reject all written creeds, alledging ~~that~~ the Bible to be the only & exclusive standard of faith & practice. It is on that ground mainly that Mr Campbells system exhibits the benevolent & charitable feature which associates in his communion so many of different varieties of faith: & moreover it is perhaps his want of a published abstract of principles which gives him the vantage ground of remaining incognito. Few have been able to correctly ascertain his whereabouts in faith. Does "W." feel aspersion that his Evangelists & their disciples who are resolve themselves into ~~churches of Christ~~ by a unanimous vote might adopt very varient notions of Scripture exegesis & be charitable as the heterodox; not even having the benefit of mutual consultation among themselves, if ruled up to any abstract of faith. and does not "W." perceive the necessity for the Baptists to have a written declaration of faith & practice for his special benefit. In order that he particularly may discover how far he has departed from the denomination under whose banner he has heretofore claimed protection & with whom he holds communion? Besides as every religious denomination down to the Mormons profess to base their tenets upon the teachings of the Bible how can we know upon what principle of exegesis they claim the word of God as their standard without we can see their published declaration of religious principles.

All the divisions of German rationalists who in truth are advocates of a more dangerous species of infidelity than that taught in the French School of Deism & Atheism profess to make the Bible their Text book; All those rejecting the divinity of Christ as unclassical; all those who set aside the sacrifice of Christ by making human obedience of paramount value as universalists & others base their respective creeds upon the precepts of revealed Truth in records of the Bible — all the numerous sects of pedobaptists base their authority for infant Baptism on the instructions of the Bible except the Romish Church who denying its existence in the Bible but claim for the Pope its origin on the ground of his authority as the successor of St. Peter's alter & ended the institutions of Christ. Now then can the world decide who is on the Lords side & who is among the Devils agents converted into angels of light without each exhibiting an abstract of what he believes the Bible teaches? And the decrees sent forth by the Apostles for all the churches to keep may perhaps justify the true Christian Church in strictly adhering to

[Arose in view of the untold discrepancy of opinion in regard to the teachings of the Scriptures it seems to be an important desideratum for baptists to have both Church covenants exhibiting the rules of discipline in each Church together with an abstract of faith & practice setting forth their principles in form of doctrine and that a general confession of faith shewing their denominational view of what the sacred Scriptures teach. By exhibiting such a church covenant & abstract to every candidate applying for membership every Church would be likely to escape subjection to heterogeneous sentiments & discordant principles of faith & practice among her membership. And by the publication of a general confession of faith & practice it would harmonize the views among the denomination in different & distant planting would enable them to rally in a more solid phalanx around the standard of the cross & at the same time it would shield them from the slander of their enemies whose misrepresentations brought to the common standard could be detected with much facility. We shall in our next No instead of letting up serialize "Nos" several Nos in relation to Church organization & discipline proceed in several Nos to present our own views of the original institutions of the Christian Church & show that baptist usage exhibits the construction of that Church]

For the Southern Baptist Reply to "W" No 11

Brother Justin ~~that~~ "W's" promise ~~in the close of his 4th no~~ to continue his articles was never looked by me I find ~~that all the numbers of your paper containing "W's" articles have not come into my possession. The two papers presenting his third & the first part of his fifth articles are not at hand~~ No. will therefore excuse me for seeming want of courtesy in proceeding with my strictures previous to his conclusion: in as much as I took his fourth number to be his closing piece But I perceive in the last issue of the Baptist (8th Inst.) ~~the continuation of~~ his ~~fifth~~ 5th No with the promise of quite a series of others in future. I am gratified however to see that he invites investigation through discussion and asks any of his brethren who may entertain views conflicting with his to present them sustained by the word of God and he will be open to correction. Thus encouraged we feel authorized at least to continue our reply. But as he is likely to belong winded & has much the start, yourself & our type men & readers may begin to shudder at the prospect of an interminable ink shedding scene. "W." will pardon me for relieving such fears by suggesting that it is not our purpose to follow him in minute notice of all his articles, after the example of our first. We shall proceed in this no of our reply to state what we infer from his articles before us (The latter ~~containing his 3~~ is not in possession) to be "W's" theory of the Kingdom of Christ & take the liberty to make such strictures as his positions seem to suggest. In our next we shall aim at a simple exhibit of what we conceive to be the true scriptural theory of the Kingdom of Christ: & if we should fail to refute his positions we shall deem it needless to continue the contest & withdraw from the stage perhaps ~~without having benefitted the cause of truth, which would render our~~ under an inglorious failure. We however ~~proceed to our prescribed task not~~ are not despitute of hope that our labor may result in good by inducing others to investigate the subject

To show that I did not misrepresent "W's" theory of the Kingdom of Christ in the close of our reply to his first article we now quote briefly from his second & fourth 5 articles. He says in the commencement of his second ~~article~~ "The Lord Jesus said to Pilate "My Kingdom is ~~not~~ not of this world it is not from hence" "W's" comment upon that quotation from the Saviors language is intended to make Christ give a sublimated idea of his Kingdom which places it above the perceptions

cepton of the human understanding & elevated above the Church state in the world, so as to be something distinctly separate from it. Again he says "The officers of the kingdom are Apostles, Prophets, Evangelists." "Evangelists are preachers of the gospel & baptizers of believers". "Apostles & prophets as foretellers of events have ceased ~~from~~ the first century. But Evangelists are continued as such blessings to mankind." Hence he here recognizes all gospel preachers under the title of Evangelists, and they now receive & hold their appointment direct from Christ in heaven as his apostles did when he was present with them. We infer from what he says in his fourth article "Let it be observed that the Evangelist as an officer of this kingdom does not baptize for the Church, nor in their name, nor by their authority; but in the name of the Father & of the Son and of the Holy Spirit by the authority of the King in Zion." Here Baptism is committed exclusively to the hands of Evangelist who acts entirely independently of the Church & therefore ~~denies~~ denies Baptism to be a Church ordinance. And by a further reference to his 5th no. it will be seen that he utterly repudiates ~~continued~~ ministerial ordination. He says "We have then no scripture for the ordination of men designated to the ministry of the word as officers of the kingdom of Christ. He as their sovereign reserves their appointment to himself. The world is their field & their qualifications constitute their ordination." According to this "W's" theory of the kingdom of Christ it is an indescribable something of invisibility having human beings for its officers & subjects who hold their appointment without visible authority or tangible responsibility. Now we simply say that this system of things seems to us to be incompatible with any acceptation in which the term kingdom of God — of Heaven — or of God's dear Son is frequently employed in the sacred scripture, can in any case be reasonably taken upon the principle of true exegesis. Let us briefly look at every acceptation in which these significant terms can be taken on scripture authority.

1. The kingdom of God imports the universal dominion of Jehovah 1. Chron. XXIX. 11. In this sense its subjects are all God's creatures rational or irrational in heaven, earth & hell. Its officers of administration perhaps Jesus Christ & Angels.

2. The terms often import the kingdom of Glory. Matt. XXV. 25. In this sense its subjects are redeemed men taken to heaven and the elect angels. Its officers angels.

3. These terms interchangeably apply to God's reign of grace set up in the hearts of converted persons making them God's children by adoption. Matt. V. 3. Luke XII. 32. In this acceptation its subjects are the affections of the renewed soul & the officers of administration perhaps the Holy Spirit and word of God.

4. The last acceptation in which these terms are interchangeably taken ~~they~~ imports the the Church militant. and in this sense its subjects are professed believers in Christ who obtain fellowship with the Church by ~~profession~~ giving evidence of a work of grace & submitting to Baptism on the authority of the Church which entitles them to membership. And the officers of this kingdom of Christ are ministers & deacons having that qualification from Christ as to their conversion & knowledge of his word but their appointment to office through the Church since the apostolic age.

Then "W." does not take the kingdom of Christ in any of the above acceptations. His mistake consists as was suggested in our first No in confounding the kingdom of glory which truly is not of this world, with the Church militant which is set up in the world & intended to be visible to the world. As the result of such mistake, he has transferred Church officers to the kingdom of glory without human authority or control while in this world: & has put baptized believers, Church members in his invisible kingdom where they are left without control or responsibility while in this world. He is in his future articles to create for them a Church state for which he will have to pervert some other portion of scripture and the subjects of his Utopian kingdom made out for Christ will enter his "invisible" Church or not at their option. For he says in his fourth No the subject of the ordinance (baptism) if a disciple would be in the kingdom & there we must leave him. Of course he does as he pleases. Well might "W." though under the promptings of a blind zeal for the rectitude of his imaginary system see that it must be recognized by all of sober thought as the pandora box for illimitable disorder & confusion. He says in his ~~in~~ this fifth No: "I am fully aware that this may be alarming doctrine to many: It may seem to strike at the root of all order & open the door for confusion" and under "W." a member of a Baptist Church

& holding ministerial credentials from a baptist Church & subject to the control of his Church should attempt boldly to propagate a system which every body knows would be a source of confusion in the religious world and we be astonished at the multiplicity of divisions already in the professed orthodoxy of the so called Christian Church. Nor need we wonder at the success of fanatical leaders who have raised various sects of professed followers of Christ by perverting God's revealed Truth Instance Joe Smith the Mormon leader & Gerrit Smith the abolition fanatic & others of like calibre. These together with the Pope & even Mahomet have imagined that they have received a dispensation from Christ or God for the authority of their systems. But "W" wants evidence of his having erred from the Scripture & he will retract his principles & stand corrected. He says in his fifth No: "But if the doctrine be not according to Godliness let it be shown from the word of God no man will more readily give it up than myself if it is proved from the Scripture to be erroneous." We think "W's" misinterpretation of a portion of Scripture has laid the foundation upon which the entire superstructure of his erroneous system is erected—

His misconstruction of the reply of Jesus to Pilate has led him to misconceive of the character of the Kingdom of Christ. Let us dispassionately examine this important passage When Pilate in the judgment hall had called Jesus (who was bound & upon trial of life under the arraignment & charges of the Jews) in private & asked him: "Art thou the King of the Jews?" Jesus answered him saying thou thing of thyself or did others tell it thee of me? Pilate answered Am I a Jew? as if to suggest to Jesus that he need not fear that his statement in the premises should be turned against him on his trial. Jesus answered my Kingdom is not of this world: if my Kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is not my Kingdom from hence". which was doubtless intended to indicate to Pilate that His Church on earth & not his Kingdom of glory in heaven which was imperceptible & intangible to men as "W." has interpreted the passage. The whole circumstances of the occasion go to show that Christ meant to suggest to Pilate that his Kingdom or Church which he had set up in the world was not based on principles of worldly policy nor was it so connected with the world as to form the union of Church and State making the Church dependent upon the powers of State for support & protection For then would his servants the Church members after the usages of the world & with the weapons of carnal warfare come forth for his rescue

Brother Fuller

VIII No. Theory of the Christian Church

We have in our preceding Nos attempted to meet Mr's most prominent errors; and we think that we have succeeded in pulling down the main pillars of his system. But since the work of the destruction is less arduous than that of building up "W" may charge us with inconsistency in not presenting a substitute for the theory which we have destroyed & may demand of us a platform of the Christian church which will bear the test of the Scriptures. The following is what we had intended to place in contrast to "Mr's" system & had prepared a portion of the comm. into to follow our first No of the reply to "Mr's" articles.

Proposition I

John the baptist was appointed in prophecy to prepare a people for Christ; at the proper season he was sent from God to inaugurate the gospel Church as the kingdom of Christ by preaching the doctrine of repentance & of faith in Christ and he gathered the only Christian Church by baptizing upon their confession into Christ all true believers.

II

Christ took charge of the Church so prepared for him by entering into it through the initiatory ordinance Baptism. He was introduced to the membership by John whom he succeeded as his personal ministry for the edification & enlargement of his Church.

III

Christ established the gospel ministry as a special order in the church for its extension & perpetuation by the appointment from its membership of twelve apostles & seventy evangelists whom he sent before him to proclaim the gospel message to the Jews; after his resurrection he enlarged their commission to embrace the gentile world but enjoined them to wait at Jerusalem for the guidance of the Holy Spirit.

IV

At the Pentecostal feast the Holy Spirit was imparted to them in his miraculous influence. He enabled the apostles & evangelists to preach the gospel with special success. He inspired them with memory to commit to Record the histories of the New Testament which completed the canon of the sacred Scriptures and in which lively oracles Christ's mind is communicated to his Church authorizing the Church under the ordinary operations of the Holy Spirit to appoint a succession of the ministry to the end of the dispensation & to preserve her purity by the exercise of a proper course of discipline.

In opening the discussion on our first proposition we remark the ground on which multitudes err egregiously concerning Christ's kingdom or church in regard to its original constitution its royal acts & its discipline because they do not act the part of prudent learners in commencing their researches successful

scholars commence their studies at first principles and learning acquaint the elementary branches of education they are thus prepared to encounter & to conquer with little difficulty the more abstruse parts of science. In the study of Ecclesiastical history most persons adopt the wrong text books in taking human authority in the place of the divine record and it is not to be wondered at that they get their eyes bedimmed so as to become bewildered in researches for the truth in reference to the institution & progress of Christ's Church. Pedobaptist writers especially Church historians & commentators upon the Bible have for the most part sought to ignore the validity of the ministry & baptism of John the Baptist because that most distinguished servant of God knew nothing of infant sprinkling & his institution of the Christian Church with its ordinances & economy could shew no sympathy for the human institution which was the result of the corruptions of after centuries. Hence these advocates of infant baptism speak of Johns ministry & ~~Bapt~~ as being a kind of interregnum between the Jewish & Christian dispensations and that his baptisms far from deserving the appellation of Christian baptism was a sort of preparatory washing similar to the ceremony of washing Jewish proselytes; and that his chief work was to apprize the Jewish nation of the near approach of their Messiah & to warn them to get themselves ready for his reception in a national capacity. Now to shew that we do not misrepresent the spirit of pedobaptism in its attempts to cover in obscurity the official character & work of John the baptist we invest be indulged the prevalence quoting from a few standard pedobaptist writers. The leading Church historian Mosheim gives Johns whole history in one short paragraph thus: "John the son of a Jewish priest a man greatly venerable in his whole manner of life was commissioned first to proclaim the advent of the Messiah who had been promised to the fathers. He called himself the precursor of the Messiah; and being full of holy zeal he exhorted the Jews to amend their lives & purify their hearts & thus prepare themselves for the coming ~~of the~~ or rather for the actual presence of the Son of God; and those who professed repentance & reform manifestation he initiated in the approaching kingdom of the Saviour by immersion in the Jordan" This is all he says about John & his being compelled to acknowledge that his baptism was immersion may account for the obscurity in which he places the ministry of John. From Scott's Comment on Mat III. 5. 6 we quote "But though his (Johns) use of baptism was introductory to the ordinance of that ordinance to the ~~the~~ initiatory sacrament & seal of the new dispensation as circumcision had been of the old; yet we should not consider it as the same with Christian baptism: but rather as an institution for the time being and an introduction to the change which was gradually to take place when the old dispensation should be abrogated & the new one substituted & openly established" Baptism as used by John was not intended to supersede circumcision" &c. He had before said: By degrees it became customary in the Jewish Church to baptize those who were proselyted to their religion from the gentiles both male & female as well as to circumcise the males." Again: "But though baptism had been in use John was singular in baptizing all his disciples not withstanding they before had faith & without disclaiming of previous character." He thus admits some difference between proselyte baptism & Johns preparatory ordinance this Johns baptism is only a sort of temporary introduction to the new dispensation. Mr Henry in his comment upon Mat. III. begins "We have here an account of the preaching & Baptism of John which were the dawning of the gospel day". On the 6 verse he says: 2 The kingdom of the kingdom of heaven now at hand were thereupon sealed to them by baptism. He washed them with water in token of this that hope all their impurities God would cleanse them. It was usual with the Jews to baptize those whom they admitted proselytes to their religion especially those who were only proselytes of the gate & were not circumcised as the proselytes of righteousness were." Mr A Clark on the Mat. III. 3 "The idea is taken from the practice of Eastern monarchs who whenever they intended upon an expedition or took a journey through a desert country sent harbingers before them to prepare all things for their passage & prepare to open the passes to level the ways & to remove all impediments." This leaves Johns ministry in indefinite obscurity. In verse 6 after throwing an impenetrable veil over Johns baptism as to its design or its action he says those who are dipped or immersed in water in the name of the Holy Trinity should be to be evangelically baptized. "Those who are washed or sprinkled with water in the name of the Father & of the Son & of the Holy Ghost I believe to be equally so; and the repetition of such a baptism I believe to be profane. The two actions given by Mr Clark evidently describe very different things & if one be baptism or sacred the other cannot be that sacred ordinance of which the Apostle says One Lord one faith One Baptism. The foregoing authors have all long since gone to their final account. And if in heaven those who have wielded an great influence on earth as was the case of the rich man in hell in reference to those who were following in his wake I suppose much regret would be felt on the ground of having left works of error to bewilder & lead astray thousands in every generation. But we might quote from one living Commentator whose works are in the hands of thousands of the youth who attend Sunday Schools. Mr Barnes on Mat. III. 1 says John the Baptist or John the baptizer — so called from his peculiar office that of baptizing. Baptism or the application of water was a rite well known to the Jews & practised when they admitted proselytes to their religion from heathenism. In the 6 verse Mr Barnes labors much to multiply the act of Baptism lest some common sense people would be obliged to understand the action of baptism to be immersion But in reference to proselyte baptism to which he assimilates John's baptism it is admitted that the proselyte immersed himself entirely — When Mr Barnes says of Johns baptism: "They applied an old ordinance to a new purpose" does not Mr B. know that most reliable authorities deny the existence of proselyte Baptism till long after Johns day? He knows that Josephus says nothing of its existence & that yet only two notices in the Talmudic the one about third & the other about the sixth century

Bro Justin No IX Preliminary remarks continued

In the preliminary remarks of our last No. we showed the manner of treatment which the ministry & ordinance of John the baptist received at the hands of the advocates of infant sprinkling. But having prefaced John's connection with the Christian Economy they have attempted to point to the commencement of the new dispensation. When where & by whom was the Christian Church founded are questions to which these commentators have furnished no satisfactory answers to the multitudes of enquirers who are still left undecided in their laborious & anxious researches. We supposed that they would surely give the information in their comments upon Matt XVI. 18 the first mention which Christ makes of his Church. But not a word about its constitution by Henry Scott or Clarke nor in the famous Essay on the passage by Grenville Sharpe which Mr Clarke adds to his own comment. Mr. Barnes makes Peter himself as do the Catholics the rock on which the Church is built & from his reference to the Pentecostal sermon of Peter in proof of his position I presume he thinks that the commencement of the Christian Church. Mr Barnes however did not notice that the original Greek of rock was a very different word from that denoting Peters name. Nor did he observe the nonsense this expression makes in constituting Peter both the foundation & founder of Christs Church & all in contravention of the Saviors own claims in the subject when he says on this rock (meaning doubtless himself) I will build my Church &c & which accords to the specific declaration: other foundation can no man lay than that is laid which is Christ Jesus. Nor does Mr Barnes lessen the confusion to which his exposition leads when he refers to Gal II. 9 which declares Peter to be one of the pillars in the Church. For Mr Barnes then makes more of Peter than the Catholics have dreamed of doing: he makes Peter at the same time the foundation, the founder, and a pillar. Also Rev XXIII. 17 where Christ refers to the Church for the adjudication of cases of discipline. They give us no information as what the Church is or by whom constituted. Mr Henry after having highly censured the difference of opinion through the corruption of mens hearts on the clause "Tell it to the Church" says "what Church is meant the text is the great question; the civil magistrate say Rome; the Jews Jerusalem the Greeks Constantinople; but by what follows (verse 18) it is plain he means a Christian Church which though not yet formed was now in embryo". His notion of the Church seems as vague as those upon whom he passes this scathing reproof. We have given these cases of absurd in which the advocates of infant sprinkling are involved in attempting to ignore the Ministry & baptism of John the order also Christian their favorite bantling of Catholic paternity. We now proceed to examine the true source of this divine Record for information concerning the institution of Christs Church. We consider an incident recorded by Luke in giving the acts of the apostles as an important clew to our researches that an event of so much value as the renewal of Peters mission for the appointment of a successor to Judas who had withdrawn from the apostleship and gone to his own place. says Peter: "Wherefore of these men who have companied with us all the time that the Lord Jesus went in & out among us beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection". Acts I 21-23 It is thus evidently intimated that one to fill the place of Judas as apostle to be with the other apostles a witness of this resurrection of Christ, must be selected from those who had their mission from John Baptist and to

course were of the unequal constituents of Christs Church. Let us then follow this perplexing clew & look into the ministry of John the baptist & we shall have this enigmatical mystification removed from the constitution of the Christian Church. In remarking upon Johns ministry & baptism which must now become the subjects of investigation we premise that to appreciate rightly the ministry of John ~~we must recognize his official character & recognize his true character~~ to comprehend the ~~force~~ nature & extent of his baptism we must acknowledge the purpose & authority of his mission ~~& recognize his true character~~. For the dust of human corruption thrown over the character & commission of John the baptist by the sprinkling of infant sprinkling has even blinded many baptists to the correct discovering of the mission & important work of John the founder of the Christian Church. Let us then look at the bible ~~authority~~ evidence of Johns mission & its divine & high authority is at once perceptible. John the evangelist says there was a man sent from God whose name was John. The evangelist writes under the authority of divine inspiration & his attestation to the divine mission of the baptist stamps the ~~truth~~ with the highest ~~& holiest~~ sanction of heaven. By reference to the predictions of Malachi III:1-7. IV:5-6 and of Isaiah XL. 3-6 concerning John & his ministry it will be seen that he stood appointed in the annals of prophecy to be the forerunner of Christ & to make ready a people for his reception from 397 to 712 years before the advent of Christ. We have the testimony of Jesus Christ to the fulfilment of those predictions in John the baptist. When the messengers of John had departed Jesus began to say unto the multitudes concerning John "What went ye out in the wilderness to see? — a prophet? yea I say unto you & more than a prophet. For this he of whom it is written: Behold I send my messenger before thy face which shall prepare thy way before thee" Mat. XI. 7-11 "and if ye will receive it this is Elias who was to come". Mat. XI. 14. The angel who announced to Zacharias his father that such a son be borne to him quoted from Malachi & Isaiah as applying to John.

2 The personal character of John fitted him for the divine mission. The name of John the baptist importing gracious designated him as the gift of God to not only his parents but to the Church of God. The angel who ~~announced~~ foretold his birth not only assigned his name but predicted his future greatness as the precursor of the Messiah. His language is: "For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb". The esteem & reverence in which the Jewish nation held John is alluded on various occasions by the sacred historians. When Herod enraged at the reproof of John for his wicked course of life would have wreaked his own vengeance & that of his adulterous accomplice on him "he feared the ~~people for~~ multitude because they counted him as a prophet" Mat. XIV. 5. When the ~~Jewish people & priests~~ Chief Priests & Elders of the people conducted concerning the puzzling question proponded to them by Christ: "The baptism of John whence was it from heaven or of men? ~~But of we shall say of men~~ they reasoned among themselves: we fear the people; for all hold John as a prophet. Mat. XXI. 26 ~~But if we shall say~~ But the testimony of Christ to greatness of John is exclusive authority. He says: Verily I say unto you among them that are born of women there hath not risen a greater than John the Baptist" Mat XI. 11 Shall not so distinguished a servant of God sent on so high authority accomplish without defalcation the work of his mission?

Let us then look at the purpose of Johns mission. The angels allumination of that purpose is "To make ready a people prepared for the Lord"

1 What people does the angel mean is to be made ready: not the Jewish nation collectively; for then Johns mission would have been a failure & the angel predicted a false prophecy. For the Evangelist John says of Christ & the Jews as a nation "He came to his own & his own received him not". Luke VII. 30 says: "But the Pharisees & lawyers rejected the counsel of God against themselves, ~~not~~ being not baptized of John". That very large class then whom John styled

a generation of rebels were not prepared for Christ. To them
Jesus said "ye will not come to me that ye might have life"
It was concerning that numerous portion of the nation" Jesus sent unto
them verily I say unto you that the publicans & harlots go into the king-
dom of God before you. For John came unto you in the way of right-
eousness & ye believed him not: but the publicans & harlots believed
him: and ye when ye had seen it ~~believed~~ repented not afterward
that ye might believe him" - And the great majority of the nation remained
thus, ultimately, want of preparedness to receive Christ by ~~imbruing~~ his blood upon
them & their posterity & ~~or rather~~ consigning them to the ignominious death of Crucifixion
But the language of the angel limits the "people" whom John should
be instrumental in preparing for the Lord to a portion only of the Jewish
nation. The angel ~~said~~ in verse 16 "And many of the children of
Israel shall he turn to the Lord their God"
2 This turning to God consisted doubtless not in a mere change of conduct or a mere outward reformation
but in a thorough conversion of soul securing their forgiveness & assimilation to Christ ~~were~~ exhibiting to all ~~[illegible]~~ the salvation of God Luke III. 1-7
or mere reconciliation of them at enmity whether parents & children or others
would constitute but a splendid morality & might suffice to occupy the
position of true religion with the catholics, unitarians & others who be-
lieve upon the husks of human morals. But such a preparation
could not bear the test of the Scripture requisition for turning to God
so as to be in a state of readiness to enter into the constituency of
Christ's kingdom or Church ~~which John was commissioned to institute~~
When the angel said in his prediction concerning the instrumental means of
John's ministry "and many of the children of Israel shall he turn to the Lord their
God" he meant that such should be rescued from the ruins of the fall by being recon-
ciled to God through faith in Christ. That their ~~[illegible]~~ alienated from God by original
sin & subjected to the bondage of Satan should be turned from darkness to light
~~to~~ & from power of Satan unto God" by the gospel message which John should
have the high honor first to preach & through their conversion & forgiveness of
sins ~~would~~ and sanctification "by faith that is in Christ" would be assimilated
to Christ & prepared for his reception. Hence none but such as gave evi-
dence of possessing renovated hearts & sanctified affections were received
by John as candidates for the ordinance admitting to the constituency of Christ's
kingdom or Church which he was commissioned to institute Luke III. 7-10.

Bro. Justin No X. Theory of the Christian Church

In our last we showed that the object of John's mission was to effect their conversion & assimilation to Christ. Let us now notice that John's ministry was precisely adapted to the accomplishment of the purpose of his mission. His preaching was emphatically a complete exhibit of the pure gospel message.

1 The leading doctrine was repentance for sin.

Repentance may be defined as after thought upon the wrong of past conduct confessing the guilt & turning away from the course with deep self abhorrence on account of being a sinner against God. The doctrine of repentance then must imply such an exhibit of God's revealed truth as corrects the consciences of the sinner. John's preaching abounded with the great principles of truth showing the fall of man & the provision for his recovery through the sacrifice of Christ. — John said to the multitudes who came forth to be baptized of him "O generation of vipers who hath warned you to flee from the wrath to come." This expression presents the doctrine of the fall & its tremendous consequences of exposure to the wrath of God. "O generation of vipers" in fact literally a progeny of serpents. It was a strong figure used by this faithful gospel preacher with the intention to remind his auditors of the fearful fact that as descendants of Adam they were in a fallen state. That the original progenitors of the race having yielded to the temptation of the old serpent Satan had forsaken God & had adopted Satan for their ruler and father & they and their posterity had become the children of the wicked one and therefore were a generation of vipers. But having joined Satan in his revolt from God's government they had subjected themselves to the penalty of the devil & his angels. The Saviour in describing the scene of the final judgment says in reference to the penalty emphatically "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." We have here the proof that God has prepared a place for the adequate punishment of guilty & that man having chosen the devil's pattern is subject to the same punishment. This is what John styles the wrath of God. It will be the reflection of his vengeance through such instruments as his wisdom may devise & his power produce & which will be adequate to meet the demands of his eternal justice. Against such fearful tidings the first gospel preacher warned affectionately his hearers. He said: "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not good fruit is hewn down & cast into the fire." The fire with which John said Christ should burn the wicked under the figure of chaff was with unquenchable. From such wrath John told them to flee. It must be the utmost haste to effect their escape. But John in giving the warning with equal faithfulness pointed them to the remedy & informed them how to secure its benefits.

2 John prescribed the sacrifice of Christ to be received with the whole heart as the great antidote to the poison of sin.

John said "Behold the Lamb of God which taketh away the sin of the sins of world." John 1.29. The institution of sacrifice was intended to present to Christ as the great sin offering. The Jews through their slain victims had been taught to look to the Messiah who would in due time assume human nature & offer himself without spot to God a sin offering by which to pay the ransom price for the redemption of his people. John now presents him out as the Lamb of God as far superior to their sacrifices which were incapable of taking away sin that this Lamb of God chosen could not only purge the sins of

Jews but of gentiles. His blood possess efficacy to cleanse sinners of all characters & of all classes throughout the world. As John so specially showed the extent of sin which Christ's blood could purge it may be he explained the modes opera-tion of its power to produce such mighty effects. As in the person of Jesus the human & divine natures were blended in all his acts, through the human nature derive infinite worth from the divine nature so that Christ could under power of his divinity not only be able to obey the law in all its requisitions upon his humanity whether in resisting Satans temptations or in the performance of every duty toward God or man so as to render any active obedience worthy of justification but could suffer the penalty due to the sins of his people by subjecting his human nature to death even the most bitter as well as ignominious death. But by his divinity being associated with the dying humanity it can resuscitate that dead body never to be safely secured in the confines of the tomb. and thus his resurrection not only effects the conquest over death & hell that had the power of death that devil; but the sacrifice is fraught with an infinite degree of merit & constitutes the atonement for sin to such an extent that God can justify whom he chooses of the whole sinful race of Adam. But John further taught that the benefits of the atonement were to be received alone by faith in Christ. He said "He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life; but the wrath of God abideth on him" John III. 36. These doctrines are those of the gospel in full and are adequate to accomplish the purposes of God in sending Messiah to make ready a people for the Lord". John taught by bearing to the essentials of the true faith in Christ. The fullness of Christ's ability to save must be recognized. He said "The Father loveth the son & hath given all things into his hands. He that believeth on the son hath everlasting life". To believe on the son then requires him to be trusted as a complete Saviour that will not admit a rival, nor accept any heart that trusts in any other source of merit but himself alone. Hence the rejection of John upon the haughty Pharisees who came to be baptized on the merits of their descent from Abraham. He said bring forth therefore fruits meet suitable evidence for repentance and think not to say within yourselves we have Abraham to our father for I say unto you that God can of these stones raise up children unto Abraham. The fruits of repentance demanded were confession of their lost condition & total helplessness & an entire trust in Christ by giving to him the whole heart in its polluted sinful state that he might have the honor of cleansing it & fitting for offering to God acceptable sacrifices. Now they could be admitted to the ordinance of baptism like they should give evidence of the belief on the [illegible] who alone is able to bestow everlasting life. Let us look at John's ministry

147
48
53
148
12
176

Bro. Justin No XI. The manner & effect of John's preaching

We in this no must notice somewhat minutely the manner in which John delivered his message & the effects it produced upon the people publicly & privately. Let us look first at John's manner

1 He traversed the country & preached by public proclamation
Luke (III. 1-3) after ~~describing~~ a ~~definite period~~ of time in history & John's ministry by a specific reference to the persons in the leading offices in both the civil & ecclesiastical departments says the word of God came to John the son of Zacharias in the wilderness, and he came into all the country about Jordan preaching the baptism of repentance for the remission of sins It is supposed that John was residing with his father at or near Hebron in the South western section of Judea when called out into the ministry. John proceeded to preach to the adjacent cities & villages & inhabitants of the hill country of that region & advanced towards the Jordan in the region of which for the convenience of water for baptizing he became myriadarily stationary. The term translated preaching denotes proclamation as of a public crier. Hence "John said I am the voice of one crying in the wilderness, make straight the way of the Lord as said the prophet Esaias" John 1. 23. John passed through the land of Judea then proclaiming the gospel message to the inhabitants: exhibiting the doctrines of human depravity & warning the people to repent & escape the fearful destiny of those who should be overtaken by the tempest of God's wrath by taking refuge in the cities of safety & precisely as the Saviour of the World the Son of God which signifies he avail ~~ing~~ in the sacrifice of the Son of God by believing on him with the whole heart.

2 John besides his public proclamation of the gospel message taught individuals privately

To all who inquired of him what they should do to fulfil the purpose of their appointment John in great faithfulness exhibited to them the way of duty and without respect to persons or character he publicly reproved evil doers & exhorted the people in many words to live for God & be saved from the coming wrath. Take illustrations when the people asked him what shall we do then? He taught them the principles of charity to the poor & benevolence in general. Let him that hath two coats give to him that hath none and he that hath meat let him do likewise. He taught the tax gatherers to demean themselves honestly & to exact from none wrongfully. He acknowledged the rectitude of defence by weapons of carnal warfare when he taught the soldiers to be content with their wages & to do violence to no man. He without respect to king, hierarch, person or station as the period of his own life which proved to be the fruitful period, reproved them without reserve for his criminal intercourse with his brothers wife & levelled against them & against the principalities for all his evil deeds. Luke III.

Again let us notice the effects of John's ministry upon the nation & on individuals

1 Its influence over the nation in general

It might be expected that a man of John's distinction ~~would~~ being the son of a Jewish priest of high order & having himself set apart under the divine designation from his infancy to appear before the Jewish nation in the spirit & power of Elijah the prophet, that he would produce a deep impression upon the public mind of the Jewish people. Demosthenes great orator of Greece aroused by his powerful eloquence the Athenians to take up arms to avenge themselves for the wrongs suffered from the usurpations of their neighboring king of Philip Macedon. Luther a moral reformer by his exposure of the papal authority aroused Germany & the neighboring commonwealths to relent with what he considered the many errors of the papacy. But the influence

of neither Demosthenes no XI. 2 page upon the political opinions of the all means nor that Martin Luther over the religious destiny of the catholics of his country & the neighboring regions was equal to the personal prowess wielded over the minds & morals of the Jewish people by John the Baptist from the highest to the lowest grades. The inhabitants of every section of Judea are said to have crowded to the scenes of John's ministry Matthew III. 5 "Then went out to him Jerusalem & all Judea & all the region round about Jordan &c" Here the populace from the capital & from every section of the country were thrown into embrace of excitement & leave their homes & domestic business & wend their way to the places of John heralding the news of the gospel message. Not only were the common people throughout the nation thus aroused in their moral sensibility to attend on John's ministry but the national Council were no less affected than were the private citizens of Town & country & upon sent a select committee of priests & levites of the Pharisees to enquire whether John was the Christ or not. John the Evangelist says (1:19-25) "and this is the record of John when the Jews sent priests & levites from Jerusalem to ask him who art thou? and he confessed & denied not; but confessed I am not the Christ &c". The nation was agitated from the remotest inhabitants of the wilderness region of the hill country of Judea to the head of the national Council

2 The effects of John's preaching on individuals

From the general influence of John's ministry upon the Jewish nation it may be a reasonable inference that no rational individual was left free from mental agitation on the subject of his moral condition. Perhaps each one was brought to think more or less upon his present condition & its future destiny. and doubtless most of them began in earnest the important work of self examination as to their ground of dependence for present happiness in time & eternity. Many were those who came to the discourse of the Pharisees & Sadducees who thought it important to be baptized; but claiming the privilege upon the merits of their descent from Abraham were rejected as unfit subjects for the solemn ordinance. Many no doubt felt scruples of conscience as to the sufficiency of their personal merits but trusted in their competency to produce such a course of good works as would secure their acceptance with God. Take an illustration in the various classes who enquired of John so earnestly "What must we do then?" They felt a strong conviction that all was not right in regard to their spiritual condition & that something must be speedily done; But they felt as strongly inclined to attempt to do that something for themselves. John had told them to repent & believe on Christ as the divine requisition upon them but they thought they must do that by which their salvation should be merited; There were no doubt a numerous class of sensualists who felt that they would prefer to rest the chances of the future rather than to relinquish their wicked practices and like all such would hate the message of mercy (would implicate a course of ruinous perseverance) the bearer of the message But as ever has been the result of religious awakenings so was the issue of John's ministry The vast majority of those instructed rejected God's proposition of salvation and it was only those who were ordained to eternal life who could be prevailed upon by the powerful influence of John's ministry to open their hearts to receive the truth in the love of it and in believing in Christ they received the benefit of his atoning sacrifice to were received as fit subjects for baptism the final step in the state of readiness to receive Christ as their King & Savior

Bro Judson Some theory of the Christian Church no XII.

The subjects of baptism considered

Having noticed in the preceding Nos that department of John's ministry which related to his preaching we must now speak of the department pertaining to the ordinance by which he was appointed to administer to those prepared for the Lord

The first point in connection with John's Baptism which seems to demand our attention is the subject of that ordinance. But on this point we have the express testimony of John himself by having suggested that John's prerequisite for admission to his ordinance was the fruits of true repentance & genuine faith which upon Scripture authority are equivalent to being placed in a saved state. For if we are taught to be being regenerated reconciled to God & truly justified from all those things from which we could not be justified by the law of Moses

1 Let us investigate the nature of evangelical repentance.

It will be seen that such repentance as John required can proceed only from a regenerate soul, for we presume none will deny that the repentance prescribed by John as the prerequisite to baptism was the repentance resulting from Godly sorrow for sin. But the apostle Paul explains such repentance as inseparable from the salvation of the soul. says. "For Godly sorrow worketh repentance to salvation not to be repented of" II Cor. VII. 10 Godly sorrow can be exercised only by convicted sinners those upon whose hearts the word of God has fallen with its quickening power as the apostle says: "For the word of God is quick & powerful & sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit and of the joints & marrow and is a discerner of the thoughts & intents of the heart" Heb. IV. 12. When the gospel message is wielded by the hand of the Holy Spirit it then becomes the power of God unto salvation whether John the Baptist the apostles or their successors may be the instruments employed to proclaim its joyful sound. When the truth of God is thus brought to bear upon the heart of an impenitent sinner his heart is changed the soul becomes regenerate & susceptible of judging of its relations to God & to eternity. The character of the divine law is then recognized and the justice of its penalty due to the transgressor acknowledged and the convicted sinner confesses himself a condemned rebel. He discovers the law to be holy just & good. But himself sold under sin. Such was the conviction & deep contrition of spirit produced by the gospel message delivered by Peter on the day of Pentecost when applying by the Holy Ghost sent down from heaven to the piercing of the hearts of the thousands who cried to Peter & to the rest of the apostles saying men & brethren what shall we do? acts II. 37. such application of the gospel message was exemplified in the conviction of Paul he says: For without the law sin was dead. For I was alive without the law once: but when the commandment came sin revived and I died" Rom. VII. 9 & under such influence the convicted & penitent rebel sees that sin has ruined his soul & that he cannot help himself but he is brought to cast himself upon Christ whom he has sinned against & to look upon the Lamb of God as the only atonement for sin. As also he says: "I have heard of thee by the hearing of the ear but now mine eye sees thee therefore I abhor myself & repent in dust & ashes" Job XLII. 6 It is thus true repentance insures the forgiveness of sins. He causes the penitent humbled & thirsty after righteousness to the Holy Spirit pleading to his appointed heaven the the sacrifice of Christ the Lamb to hold upon it with a firm & is at once filled with joy & peace in believing in God — such a conquered rebel as near the kingdom of God unknown sorrows

2. Let us examine the principle of saving faith in Christ.
John the Baptist besides requiring the people to repent also urged them to the exercise of faith in the coming Messiah. The apostle Paul in XIX. acts says: John truly baptized with the baptism of repentance saying to the people that they should believe on him who should come after him that is on Christ Jesus. But as repentance prepares the heart for the exercise of faith in Christ, so we find it in the scriptures invariably connected with genuine repentance. When John refused to baptize the Pharisees & lawyers because of their impenitence; and demanded of them fruits worthy of repentance he doubtless meant that the exercise of faith which actuates the heart & prompts to holy obedience as the necessary sequent to true contrition of spirit & brokenness of heart constituting repentance for sin and to which regency is inseparably annexed. Those taught by John the Baptist seem to understand repentance & faith associated to be the sine qua non the absolute prerequisite state to baptism. Hence when the Eunuch demanded baptism at the hand of Philip who had been baptized by John he said of thy believest with all thine heart thou mayest. That son of Ethiopia had outwardly presented the semblance of repentance in the mental agitation he exhibited but it may be that Philip recollected the case of Judas & cannot also have been baptized of John in a state of unbelief & proved to be a dead carcass to the last and also the case of Simon Magus who had believed & was baptized by himself at Samaria but whose faith proved to be spurious & he was found of the examining committee from Jerusalem to be held in the gall of bitterness & bond of iniquity. & therefore he was the more particular in his requisition upon the Treasurer of the office bearers to furnish assurance of a work of saving grace upon his soul before his admission to the ordinance of baptism. Hence Philip must have the characteristics of genuine conversion in the fruits of repentance manifesting the faith which actuates the whole heart & ~~restores~~ bestows upon the soul to the salvation wrought by the obedience of Christ. By the heart is meant the rational powers of the human soul. In the fall the souls of Adam & his apostate race had become the subjects of spiritual death — throwing directly the divine image established upon them in the creation and by a course of wicked works have become estranged from God. But by the regenerating action of the gospel message applied by the Holy Spirit the soul is renewed & its affections replaced upon God. When the sinner as a conquered rebel is brought in repentance to lie down in helpless grief at the cross of Christ & ~~under~~ deep conviction for heresy dishonored the divine law; and fulling cut off from every source of ~~[illegible]~~ hopelessly his tearful eyes in penitence to Jesus & gives his whole heart into his hands, he at once has peace with God by faith in Christ & thus has become the subject of saving grace. Hence John the Baptist said he that believeth on the Son hath everlasting life but he that believeth not the Son shall not see life but the wrath of God abideth on him even if baptized as in the case of Judas & Simon Magus. If then the fruits of repentance required by John was true faith & if he the same that they that express such faith have crucified the flesh they are required by divine law to be in a state of salvation before admission to partake of the ordinance of baptism

Bro Tuston

True Theory of the Christian Church No XIII

The character & object of baptism considered

We now proceed to enquire into the nature & object of the new ordinance administered by John the Baptist.

1 Let us notice its nature as contrasted with all preceding religious institutes

We have styled Johns baptism a new ordinance. We say that it was new because it was neither a continuance of nor a substitute for any religious rite in practice among the Jews of that day; nor was it an imitation of any ritual which had ever existed among either Jews or heathen at any preceding period of the worldly history. The Jews under the Mosaic Economy were accustomed to observe a variety of ceremonies in which the application of water was used for corporeal cleansing or for symbolizing the purification of the soul; and both divine appointment & traditionary authority. But none of them exemplified the action or purpose of Baptism as administered by John. And although the heathen in imitation of the Jews had been accustomed to offer sacrifices to their idol gods and to employ ceremonial rites denoting corporeal cleansing never had they at any country or age any institution bearing resemblance to the ordinance which John administered. Has disciples

Some pedobaptist writers as has been shown with the view of lessening the force of Johns baptism & thereby enhancing the predilection of the institution of infant baptism have asserted as Mr Barnes that John "applied an old ordinance to a new purpose" meaning that John Baptism was only the incidental imitation & adoption of Jewish proselyte baptism which, he contends, had been long in use. This we in a preceding No refuted & take occasion to remind Mr Barnes that his contemporary & fellow presbyterian Mr Moses Stuart a most distinguished Scholar in his work on Baptism has proved beyond contradiction that the practice of proselyte Baptism was unknown among the Jews till some time in the third century & gives authors of high character who have expressed the opinion that the Rabbins introduced proselyte baptism in imitation of the popular baptism of John. Some in this work of the advocates of pedobaptism have attempted to explain their human institution of infant sprinkling by assuming that Baptism is a substitute for the Jewish ordinance of circumcision and as children were the subjects of that bloody rite so may children be entitled to Baptism. But the assumption is not only utterly without divine authority but its special pleadings are in contravention to sound reason & common rules of criticism. The Law & the prophets were until John, since that time the kingdom of God is preached. The Jewish Economy with its ordinances was abrogated by Johns introduction of the gospel dispensation. As this new Economy instituted a spiritual Church so its ordinances must be new & adapted to its spiritual character. The Jewish Church was a national institution & its covenant of circumcision imposed a national mark upon the male of the nation to distinguish them from the gentile nations & to guard the Jews against the idolatry prevalent in the heathen world. The ordinance of circumcision included believers & unbelievers as being applied in infancy. But surely the Scriptures most positively teach that Baptism can be scripturally administered to Believers only; & that if any others are made its subjects it is against the requirement of God & nullifies the ordinance in its application to any unbeliever whether adult as acting in ignorance or hypocrisy, or infant as forced by its friends into the perversion of God's ordinance for which the obtruding agents of the act & not the unconscious infant must account to God. Finally we remark that if baptism be a substitute for circumcision it would be a perversion of the original in making it applicable to the sexes indiscriminately whereas the Jewish rite could apply only to the male sex. The truth is perverted in the substitution because there is no analogy between the ordinances

2 We notice the object of Baptism

John the Baptist in assigning the authority for his personal acquaintance with Christ & upon which he pointed him out as the Messiah assigns the same authority for the administration of the ordinance of baptism. He said "He that sent me to baptize &c" John 1. 33 So we perceive that a prominent item in the commission of John was to baptize and instruction as to the subjects & action of the solemn ordinance were doubtless prescribed to him in the terms of his commission & rested as did his whole appointment & procedure upon special divine authority. "The baptism of John" therefore "was from heaven & not of men". It seems to have been intended to form the line of demarkation between the true followers of Christ & the unbelieving multitudes who reject God's provision of salvation or repudiate the authority of God to prescribe tests of obedience to his rational creature man. In other words it was designed to recognize publicly those who by the gospel message had become assimilated to Christ & were in the act of baptism declared to be of the household of faith & of the family of God. Hence the apostle Peter speaking of Christ as the foundation of his Church says: "To whom coming as unto a living stone disallowed indeed of men but chosen of God & precious ye also as lively stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter II. 4. 5. John then having received his commission to institute the kingdom of Christ or his Church on earth to be composed of spiritual materials — instructed converted & pardoned persons — true believers in Christ, proceeded in the faithful discharge of the duties of the several departments of his ministry. Having presented the gospel message in its fullness which had been made effective by the Holy Spirits influence for the conviction & conversion of souls John proceeded to administer the ordinance of baptism for the institution of the Church which was accomplished as to its initial existence upon the first administration of the ordinance. For the first individual whom John baptized he came through that official action the subject of Christs kingdom, so set upon divine authority. And all such persons as afterwards baptized were additions to the Church of Christ which John had instituted. All baptized by the apostles were additions to the original Church instituted by the first administration of the ordinance of initiation into the family of God; & all baptized believers who receive the ordinance at the hands of God's constituted ministry to the end of the Christian dispensation have been & will be the continued additions to the Church of Christ. As to any personal change in the subject the ordinance of baptism is not designed to effect any sanctifying or saving influence upon him: as stated by the apostle Peter: "not for the putting away of the filth of the flesh but the answer of a good conscience toward God." They baptized on unbelief have remained unchanged & unbelieved as already illustrated in the cases of Judas & Simon. As to the symbolical design of baptism, it is reasonable that it should be significative of some spiritual idea connected with Christs glorious work & with his peoples interest in his mighty victory over the powers of darkness. Accordingly the inspired apostle makes the ordinance represent a burial & resurrection thereby showing forth the conquest of Christ & of his people over death & him that had power of death that is the devil; by submitting to the death of crucifixion & rising from the dead on the morning of the third day after his burial. To the subject of baptism the ordinance symbolizes his death to sin & the love of the world & his resurrection to new life & conversation. Hence the apostle says to the Romans (VI. 3-4) Know ye not that so many of us were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up by the glory of the Father even so we should walk in newness of life

Bro. Paston

True Theory of the Christian Church No. XIV

The action of baptism considered

The proofs that the submersion of the candidate in water constituted the action of scriptural baptism are so numerous & well sustained that few would risk their reputation for good sense as well as for greek scholarship in affirming the contrary. Hence Pedobaptist writers with few exceptions admit that immersion to have formed the action of baptism as administered by John & Christ; and those composing the exception are guilty such reckless disregard to the facts in the case as to render their testimony invalid & show their cause to be desperate. We give several grounds of argument in proof that baptism is immersion.

1. It is represented in the N.T. as a symbolization of a burial & resurrection.

In our last No. we took the position in reference to one point in the design of baptism that it was intended to be figurative of the conquest of Christ over death. That conquest was effected by his submission to death in his human nature & by his resurrecting his lifeless corpse by the power of his divine nature. Hence the apostle Paul to the Colossian Church (II. 12) says: "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead". No figure could represent more beautifully the burial and resurrection of Christ showing his victory over death than his being buried gently under the water and raised quickly out again which forms the action of baptism. Every substitute for this significant action would therefore fail to symbolize the burial & resurrection of Christ and that of his people through him securing to them the final victory over the grave as well as their conquest over sin in their death to it & their resurrection to newness of life by virtue of their interest in Christ.

2. Some of the circumstances associated with the scriptural administration of the ordinance of baptism show it to be immersion. St. Matthew III. speaking of John says as has been quoted: "Then went out to him Jerusalem and all Judea & all the region round about Jordan: and were baptized of him in Jordan confessing their sins". Mark I. uses similar language. John III. the Evangelist says of John the Baptist: "And John also was baptizing in Enon near to Salem because there was much water there & they came & were baptized". Why did John station himself in the vicinity of the River in which he baptized but for the convenience of immersing believers? and why baptize in the Jordan and in Enon as is specified, because there was much water there" if the action of baptism did not require the immersion of the candidates? and why was Christ baptized in the River of Jordan and why did Philip take the Eunuch down into the water but for the action of immersion as essential to the ordinance of baptism? No XV

The original of the term by which the ordinance of baptism is expressed imports immersion as its exclusive meaning. To misrepresent of the Greek language would risk his reputation for scholarship by daring to give the primary meaning of βαπτιζω to be any thing but to dip to immerse & submerge the object said to be subjected to its action. Nor can any instance be produced of the use of this verb Baptizo by any standard Greek author where immersion or being co

No. XV. Page 2 See beginning on back of this sheet

ered in a legend is not probable. In corroboration of this assertion we might adduce as witnesses most of the best scholars from the ranks of Pedobaptists but we rest the proof upon testimony of two American divines yet living. Doctor Authon whose classical scholarship is attested by the use of his Greek & Latin text books in most of the colleges & high schools of our country addresses the following candid reply to an enquiry made by a brother Pedobaptist divine of high rank Dr Parkhurst

Columbia College March 27 1843

My dear Sir There is no authority whatever for the assertion made by the Rev Dr Spring relative to the force of baptizo. The primary meaning of the word is to dip or immerse; and its secondary meaning if it ever had any all refer in some way or other to the same leading idea. Sprinkling &c are entirely out of the question. I have delayed answering your letter in the hope that you would call & favor me with a visit when we might talk the matter over at our leisure & presume however that what I have here written will answer your purpose. Yours truly Charles Anthon

Our other witness is Edward Robinson D.D. LL.D. Professor of Biblical Literature in the Union Theological Seminary N.Y. author of "Researches in Palestine &c" and what is more to our purpose author of "A Greek and English Lexicon of the New Testament". At the close of his definition of Baptizo Mr Robinson makes the appearently extremely reluctant concession. "Note. While in Greek writers as above exhibited from Plato onwards, Baptizo is every where to sink to immerse to overwhelm either wholly or partially; yet in Hellenistic usage and especially in reference to the rite of baptism it would seem to have expressed not always simply immersion but the more general idea of ablution or affusion." "yet in Hellenistic usage!" Now why this unwilling catering to the spirit of Pedobaptism? Does not Mr Robinson suppose that the Evangelists who wrote under the guidance of the Holy Ghost knew as well as himself that "all Greek writers from Plato" yes from Homer "onwards" baptizo "every where to sink to immerse to overwhelm" & would the inspired apostles of Christ use the term to express a meaning unknown to the Greeks? Surely the Holy Spirit would not tolerate such a perversion of that beautiful language long ere his prophets were adopting its use, and who under the direction of the Holy Spirit were committing to record God's eternal truth upon the knowledge of which must depend the obedience & consequent happiness of all true Christians. Let us look for a moment at Mr R's references exemplifying his "Hellenistic usage" viz. The Greek of the N.T. written by the Apostles, who were controlled & inspired by the Holy Spirit to record the sacred history. He refers to Luke XI. 38 compared with Mark VII. 2-4 to show that "it would seem not to have expressed not always simply immersion" Mr R professes to derive this "it would seem &c" from the supposition that Baptizo Nipto & Louo are used interchangably to wash to have to cleanse by washing according to the first definition he gives baptizo. Mr R's mistake consists in his not noticing the difference in the modes of washing. When the hands are to be washed by dipping them into a vessel of water, Baptizo meaning to dip or immerse must be used. But if the hands are to be washed by having water poured on them then Nipto must be employed to express the action. If in washing the body the person get into the bathing vessel so as to be covered in the water Baptizo must be used but if the body is to have the water poured upon it as in the shower bath then Louo would be the applicable Greek & not baptizo. If the Greek baptizo Mr Robinson has in his second definition of the Greek baptizo where he makes it express the ceremonial ordinance of Baptism is squeamishly careful to let the angle eyed Greek speak for itself

why did he not there inform his readers candidly that the an-
glicized word baptize imports precisely what the Greek writers every
where from Plato onward meant in the use of the original baptizo
to sink to immerse to overwhelm - did he think at that time
before he were ready to forestall the effect that such admission
would have on the true definition of baptize upon the minds
of his pedobaptist readers that his after array of supposition
& quibbles would have been powerless? And then he reluctantly
effes out the admission because he knew it be fatal to his book not
to let Greek authors vary their own language the reader will be not
a little surprised at the absurdity of the suppositions with which
he arms to show that "baptize would seem to have expressed
not always simply immersion; but the more general idea of ablu-
tion or affusion." This general idea of ablution or affusion attached
to the ordinance of baptism with Mr Robinson is based upon the
mere supposition that the 3000 at the Pentecost Acts II. and the
5000 mentioned Acts IV. 4. where he presumes the same rite is necessa-
rily implied could not have been performed by immersion
for want of water. Mr R says: against the idea of full immersion
in these cases there lies a sufficiently apparently insuperable in the
scarcity of water." The objection which most of Pedobaptist
writers have raised to the number baptized at the Pentecost has
been made to lie on the groundless supposition of want of
time to immerse such a multitude as were said to have
been added on that day. But but perhaps Mr R had never
some baptist minister in administering the sacred ordinance
had found that the baptism of a believer could be perform-
ed about as quick as he himself could sprinkle an infant
especially as his ceremony would be the more tedious having
to approve god fathers & god mothers & ask the name
& other unnecessary & cumbrous constants & then use the same
baptismal formula. So he has shifted from the old ob-
jection of want of time to want of water. I presume
Mr R might have happened in Palestine in a drought
when there was a greater "scarcity of water" about Jeru-
salem than existed in the days of the apostles. I ap-
sume also that the lapse of near two thousand years in which
the ancient city has been trodden down of the gentiles
had doubtless produced numerous and great changes
for which Mr R did not make any allowance
The two Pools at Bethesda & Siloam which have gone
to decay afforded them water in sufficient quantity
for the baptism of the whole Jewish nation yea of
the whole world & fifty times repeated - for the
use of water in the baptism of one or many
would neither diminish the quantity or pollute
it quality so as to forbid its use independently
Mr Jacobs in our first attempt to sketch the noble character of being an
honest & candid man & a candid scholar & would be glad
to be
fellowship of the gospel. But Mr Robinson has shewed
an utter want of Christian candor in attempting to suppress the
truth & foster error by a resort to quibbling with the Jewish
which expresses an institution of God in order to bolster up the
human institution of infant sprinkling. His book as author
deserves of infant baptism stands at St. J. a Knight and should meet
the award of public reprobation

3 The testimony of the most distinguished Pedobaptist leaders recognizes the action of baptism to be immersion

Martin Luther says: "I could wish that such as are to be baptized should be completely immersed into water according to the meaning of the word & to the signification of the ordinance not be cause I think it necessary but it would be beautiful to have a full & perfect sign of so perfect & full a thing as also without doubt it was instituted by Christ"

John Calvin says: "the word baptize signifies to immerse and the rite of immersion was observed by the ancient Church; and from these words it may be inferred that baptism was administered by plunging the whole body under water"

John Wesley says: "Mary welch aged eleven days was baptized according to the first Church & the rule of the Church of England by immersion". Quoted by Belcher in his ecclesiastical history of the baptists. The same author in quoting Dr Walls testimony says "But perhaps nothing of this kind is testimony can be more that of the very eminent Dr Wall on whom the University conferred the degree of D.D for his history of infant baptism He thus writes "they (immersion) is so plain & clear by an infinite number of passages that as one can not but pity the weak endeavors of such pedo baptists as would maintain the negative of it so also we ought to disown & show a dislike of that profane scoff which some people give to the English baptists merely for their use of dipping" Ter one thing —

4 The practice of immersion has always existed in the Greek Church Dr Wall says (as quoted by Belcher) "the Greek Church in all the branches of it does still use immersion & so do all the other Christians in the world except the Latins. all other Christians in the world who never owned the Popes usurped power do and ever did dip — in the ordinance use; and if we take the division of the world from the 3 main parts of it all the Christians in Asia, all in Africa, and about one third part of Europe in which are comprehended the Christians of Greece Thracia Servia Bulgaria Russia Wallachia Moldavia Russia Hungary & so on and even the Muscovites who if coldness of country will excuse might plead for a dispensation with the most reason of any" If is true the Greek Church with all its branches have perverted the ordinance of baptism by applying it to unconscious infants but they have retained in all cases immersion as exclusively expressing the action

5 The Romish Church & their descendants alone have so corrupted the ordinance of baptism as to utterly destroy its significant action The practice of all Christians perhaps till about the middle of the third century retained the sacred ordinance in its purity according to the example of the the precursor of christ & the apostles. But Cyprian who lived about 248 But when we consider that among the little band of Christs chosen apostles there was the arch traitor Judas and among the early converts of the apostles Simon Magus obtruded himself yet is no wonder that Christ should foresee the gross corruption of the church through the introduction into it of hypocrites & unbelievers and should even say to the Thessalonians "The mystery of iniquity doth already work" and if such tendency to corruption existed in the days of inspiration we need not be surprised that the great fundamentals of Christianity and especially the institutions or ordinances should begin to be perverted before the lapse of many centuries after the decease of the apostles & the cessation of miracles

True Theory of the Christian Church No. XV

The action of baptism continued

Before dismissing our examination of the action of baptism we must advert briefly to the Greek term employed to express the ordinance. The original of which our word baptize is an anglicism imports immersion or dipping as its exclusive meaning. We without fear of successful contradiction venture the suggestion that no lexicographer of the Greek language who has regard to his reputation for scholarship would dare to give the primary meaning of baptizo to be anything but to dip to immerse to submerge the object said to be subjected to its action. Nor can any instance be produced of the use of the verb Baptizo by any standard Greek author where immersion or being overwhelmed literally or metaphorically is not implied. In corroboration of this position we might adduce as witnesses a host of the best scholars from the ranks of the pedobaptists, but we shall rest the proof upon the testimony of two American Doctors yet living – Doctors Anthon & Robinson.

1st Doctor Anthon whose classical scholarship is attested by the use of his Greek and Latin text books in most of the colleges & high schools of our country addressed the following candid reply to an inquiry made by a brother pedobaptist divine in reference to an opinion of a third distinguished pedobaptist minister relating to the meaning of sprinkling & pouring to express by the Greek baptizo. We give the answer as quoted by Benedict page 228

Columbia College N.Y. March 27 1843

Doctor Purmly

My dear Sir: There is no authority whatever for the singular remark made by the Rev. Dr Spring relative to the force of baptizo. The primary meaning of the word is to dip or immerse; and its secondary meanings if it ever had any all refer in some way or other to the same leading idea. Sprinkling &c are entirely out of the question. I have delayed answering your letter in the hope that you would call & favor me with a visit when we might talk the matter over at our leisure. I presume however that what I have here written will answer your purpose. Yours truly. Charles Anthon"

2. Our other witness is Edward Robinson D.D. LL.D. Prof. of Biblical Literature in the Union Theological Seminary N.Y. Author of "researches in Palestine" author of the "American Edition of Calmet's Dictionary revised with large additions" and what is more to our purpose "author of a Greek & English Lexicon of the N. Testament" At the close of his definition of baptizo Mr. Robinson makes with apparent reluctance the important concession which we turn to our account on this occasion: "Note. While in Greek writers as above exhibited from Plato onwards Baptizo is everywhere to sink, to immerse, to overwhelm either wholly or partially; yet in Hellenistic usage and especially in reference to the rite of baptism it would seem to have expressed not always simply immersion but the more general idea of ablution or affusion" It is the sentiment of the first clause of the foregoing quotation which contains Mr Robinsons testimony which sustains our position that all standard Greek authors never employ the verb baptizo but to express the action of immersing or overwhelming. The latter clause shows the reluctance with which the concession is yielded & that nothing but regard to the safety of his reputation as a Greek scholar would have extorted it. We are provoked if I understand the principle of examining an opposing witness to use such parts of his testimony as favor our cause & to reject or invalidate the balance. We shall now take the liberty to make a few strictures upon Mr Robinsons lexicon. He thought to darken his concession to the baptists by the antithetical clause "yet in Hellenistic usage &c". We ask why this uncandid coloring to the spirit of Pedobaptism? Does not Mr R. suppose that the Evangelists who spoke the Greek language & who were guided by the Holy Spirit in writing the N.T. in that tongue knew about as well as himself "in all Greek writers from Plato" (yes from Homer) "towards" baptizo is everywhere to sink to immerse to overwhelm either

and did he aim to throw dust before the minds of millions of any
seeking generation as a salve to quiet their troubled consciences the
suggestion that he was circumcised & as a Jew did keep
on all points required of the Jews the Mosaic rituals & that as we are
not to observe these abrogated rituals through his example of baptism
being among the rest of Jewish rites does not bind us as his fol
lowers. This is certainly the gist of his argument. But the fallacy
of it consists in the fact that the Baptism of Christ was not a
Jewish rite nor was performed by the Savior as a fulfilment of
any part of the Jews religion but as giving his sanction to an
ordinance of heaven newly appointed as instituting the gospel
& spiritual economy & was evidently intended to present as a
part of its design his high example for the imitation of his
humble followers. Mr. A. Clarke admits Christ baptism to
imitate the new dispensation but attempts to follow in
the wake of Mr Henry with as little forethought of the inculpa
tion of the Savior's moral character. As Mr. showed him
self pretty easily pleased in recognizing baptism to import
either immersion or sprinkling so he assigns two good
for the Savior's baptism which are both doubtless
side of the truth. The first is as circumcision was the
initiatory ordinance of the Mosaic dispensation so Christ
baptism because baptism is the initiatory ordinance
of the Christian Economy must Christ be baptized
whereas there exists no analogy between the law or ordinance
& the reason of Christ's being subjected to the first
without his consent could be no reason to induce
him voluntarily to submit to baptism again he
he alledges that Christ as the representative of the
High Priest must be washed and anointed in enter
ing into his office as High Priest over the house of God
whereas he would make Christ a transgressor in
stead of a fulfiller of the law of Moses by circum
cision. Mr Barnes is rather more respectful towards
predecessors who have gone to their final account in his men
tion of the Savior's baptism but he will not agree that
the original implies that John & Christ had descended into the
Water & that conception he fears would be fatal to his cherish
ed hobby institution of infant sprinkling. But he certainly
dignifies the ordinance of baptism & renders himself ridi
culous when he quotes a number of passages from Old
Testament to prove that in sprinkling the fingers had been
baptized & that as fingers were only part of the person
therefore in the baptism of a person it was not necessary for
the whole body to be covered in water and when his infer
ences drawn from his investigation of such passages are
in number & intended to form a crowning climax of bulldog
to those of troubled conscience. 5th It is not positively enjoined
anywhere in the New Testament that the only mode of baptism
shall be by an entire immersion of the body under water without
such a precept it cannot be made obligatory upon people of all
ages, nations & climates even if it were practicable that in the
mild climate of India it was the usual mode we only ask that
if it were possible the subject be made any plainer than it is in
the New Testament why then Mr Barnes would have made another
slip in his claims of bulldoging to give the quietus to such con
siences as might be corrected of the fact. Yours &c. Brooks

wholly or partially"? or does he think for a moment that the inspired apostles would have employed Greek terms contrary to the usus loquendi of the language in committing to Record God's eternal Truth upon the knowledge of which must depend the obedience and consequent happiness of all true Christians to the end of the gospel Economy? Let us look at Mr Robinson's references exemplifying his "Hellenistic usage" by which he means the Greek of the N. T. and we can perhaps discover whether the apostles departed from the usus loquendi of classic Greek or whether he has misrepresented them in his blind zeal to uphold a human rite which aims to undermine & set aside God's holy ordinance by which alone Christians can be introduced into the Church of Christ in accordance with divine appointment. Mr Robinson refers to "Luke XI. 38 compared with Mark VII. 2-4." we infer that it is his purpose to induce the belief that the action of washing the hands is expressed by the Greek verbs Nipto & baptizo employed interchangeably. How else does he conclude that "(Baptizo) would seem to have expressed not always simply immersion"? Mr R. must rest the failure of his scholarship or the extinction of those who understand Greek correctly or if he is safe the scholar let him ponder he must fall into the suspicion of deceiving the ignorant by insinuating that the Hellenistic usage of Christ & the apostles departed from the true import of baptizo by making it interchange with nipto. We presume every one knows that the action of washing the hands by having water poured upon them which would be expressed in Greek by the verb nipto differs from the action of washing the hands by dipping them into a basin of water which would be expressed in Greek by the verb baptizo. If then baptizo denoted the washing of the hands or the whole body, only when dipping the hands in the basin or immersing the whole person into the bathing tub, how would these instances be a departure from the usus loquendi of Greek writers from Plato onward in whose writings everywhere baptizo is to sink to immerse to overwhelm"? If then the Greek verb baptizo or its derivative noun was employed to express the washing of pots & brazen vessels & of tables "which washing was performed by dipping or entirely those articles into the water". Again Mr Robinson in his second definition of the Greek baptizo where he makes it express the Scriptural ordinance of baptism is squeamishly careful to let the angelized Greek speak for itself. Why did he not there inform his readers candidly that the angelized verb baptizo imports precisely what the Greek writers everywhere from Plato onwards" meant in the use of the original baptizo — to sink to immerse to overwhelm &c". Did he fear that if he made it appear before he prepared to forestal the effect, that such candid admission would have so revolted the true defenders of baptism upon the minds of his pedobaptist readers or Theological students that all his after array of suppositions & quibbles would be powerless? And when he so reluctantly ekes out the "quoted concession because he was conscious of keeping back his book might fare the worse the reader will be not a little surprised at the absurdity of the suppositions with which he seems to make the impression that "baptizo would seem to have expressed not always simply immersion, but the more general idea of ablution or affusion". This general idea of ablution or affusion" attached to "the rite of baptism" is based upon the strange supposition that the 3000 baptized Acts II. 20, & the 5000 mentioned Acts IV. 4, which he presumes must have received the same rite, could not have been immersed, for want of water! Mr R's language is "against the idea of full immersion in these cases there lies a difficulty apparently insuperable in the scarcity of water". The Greek objection therefore raised by pedobaptist writers, against the immersion of the 3000 on the day of Pentecost has been based on supposed want of time. But it may be that Mr Robinson had heard some baptist Minister while administering the sacred ordinance & had found that the baptism of a believer could be performed about as quickly as he himself could sprinkle an infant especially as his ceremony would be the more tedious, inasmuch

quite on the impropr the Greek proposition apo: allowing to mean from instead the translation given of out of and to which I make no objection the sense would be that determined that Christ had only come to the river of Jordan and not into it. That come to John to be baptized of him they whom John baptized were immersed for the word especially shews that & the administration took place in Jordan & in Enon & not at near those adjacent sets pools of water to which John was resorted for the very object of immersing believers. But it is Mr Henrys purpose in this & all his comments the human substitution for Gods ordinances to make it appear that Christ baptism was a Jewish ceremony of washing or sprinkling in consecration to the priestly office which is a complete perversion of the ordinance from heaven. For his purpose of simply entering into the church prepared for him & entering by the initiatory ordinance intended to signify his burial & resurrection is by Mr Henry & his adherents utterly frustrated: & they too just at the priestly time when the sacred ordinance is received the altar of the Holy Trinity for a propitiation & giving the highest possible sanction of Deity approved But did not Mr Henry know that Jesus Christ had no need of personal purification that no cleansing operation whatever could be required to prepare for his baptism. Its baptism therefore could have no other purpose connected with its administration — as to the consecrating himself the priestly office it is strange that pious people can be so blinded as not to see that if that were the object of Christ baptism yet would be any infraction instead of a fulfilment of the Law concerning the initiatory into the Priests office. An infraction in a double sense first because Christ was not of the tribe of Levi & would therefore have been an intruder, & a usurper of a sacred office to which he was not entitled: and secondly because the consecration of Priests was required to be done before the altar of the publick sanctuary Jesus then to have been consecrated to the office of high Priest should have applied to the acting Priest of the Temple at Jerusalem & not to John who had never himself been set apart to the priestly office & at the brink of the River Jordan. But in speaking of the option of the baptism Mr Henry seems to have lost sight of his own self respect. In the sentence: Jesus when he was baptized went up straight way out of the water Mr H says so we read but not right for it is apo the Adeling from the water from the brink of the river to which he had gone down to be washed that is to have his head or face washed. Mr Scott is rather more respectful but finds it necessary either to give up infant sprinkling or set aside Christs baptism as an example for our imitation. He determines to cleave to the popish institution and attempts to do away Christs baptism as an example to his people by making John baptism cease as not being Christian baptism. He says: "But as John baptism not being exactly the same as Christian baptism is no longer in force the example only proves that Christian baptism should be thronged & attended on." again he says "Christs example did not bind us to do as he did" What does Mr Scott mean when he alledges that John baptism was not exactly the same as Christian baptism. Is there any other baptism authorized in the Scriptures? If so when & where was it instituted? Jesus surely gave his sanction to John's baptism in personally submitting to it; and the power it to be from heaven when he confounded the Chief priests & elders of the people in demanding of them to say whether it was from heaven or of men. The other divine persons of the Godhead gave their undeniable approval to the sacred ordinance as being of divine appointment when the Spirit descended upon Christ as he ascended out of the water and the voice of the Eternal Father proclaimed from heaven "This is my beloved Son in whom I am well pleased." It was the same baptism which John administered to believers which Jesus during his personal ministry directed to be administered & which he rendered perpetual in the apostolic commission "Go teach all nations baptizing them &c" It is the same the apostles & evangelists practised & the sacred Record recognizes none other. And Mr Scott said that infant sprinkling was Christian baptism. What does Mr Scott mean when he says "Christs example does not bind us to do as he did". Did he greatly apprehend that the proof of Christs immersion was so palpable that without multiplying examples as being an example for his followers that multitudes of his proselytes would be compelled to conform to the communion of the day and baptism

much as the pedobaptist must appoint god-fathers & god-mothers - ask the name of the child - connected with various ceremonies & conversations - and then use the same baptismal formula. So Mr R. has shifted from the old objection - want of time for twelve apostles and seventy Evangelists to baptize 3000 believers in the same day - & presents the before unthought of objection "the scarcity of water". Before Mr R's associates manifest any special joy in being relieved from the odium of the stale objection which they had so long stoutly pled to their cause they had better pause & test the validity of Mr R's new objection & not adopt it without some assurance of being bettered in the exchange. Mr Robinson has decorated his Edition of Calmet's Dictionary of the Bible with a Map of Jerusalem as the frontispiece. In this map is represented the brook (or torrent) Cedron meandering in close approach to the walls of the city round the south end & all the way of the East side. The Pool of Hezekiah is located on the West near Jaffa Gate. The Pool of Siloam is placed near the S. East corner of the city. South of that is the Kings Pool: & still south at no great distance is the well of Nehemiah. Now there appears upon this showing of Mr Robinson a very fair supply of water for all the uses of the capital of the Jewish nation. So Mr R. after having made the representation of abundance of water at Jerusalem should not for another purpose complain of its scarcity. It is true Mr R may have happened in Palestine in the time of a drought & those resources of water may not have been so flush as when the map was drawn. Still Mr R's friends will not forget to make allowance as he did not for the great changes which must have taken place in the lapse of near two thousand years from the days of Christs crucifixion down till Mr R's visit; during which long period the ancient city had been trodden down of the gentiles. The resources of water were doubtless ample about Jerusalem on the Pentecostal feast when the 3000 were baptized to have furnished facilities for the baptism of even Mr R's additional five thousand. Mr Robinson's Calmet quotes from "the Journey of Maundrel" the following description of the Pool of Bethesda which was of such renowned celebrity in the days of Christ & the apostles: "On the 9th April 1697 we went to take a view of what is now called the Pool of Bethesda which is 120 paces long 40 broad & 8 deep: at the west end are some old arches now dammed up, which, though there are but three in number, some will have to be the five porches, in which, sat the lame, halt, & blind". The Pool of Bethesda alone being 300 feet in length 100 in width & 20 feet in depth would afford water for the immersion of the whole Jewish nation: ayes, of the inhabitants of the whole world fifty times told! For the use of the water in such a reservoir in the baptism of one or many would neither diminish the quantity or pollute its quality so as to forbid its use indefinitely. We accord to our first writer Dr Anthon the noble character of being an honest & candid man & did he but practice according to the convictions of his reflective scholarship, we should delight in a great increase of his zeal in the gospel. But we think Mr Robinson has shown great want of Christian candor in attempting to suppress the truth & foster error by a resort to quibbling with the terms which express and institution of God & in order to bolster up the human invention of infant sprinkling. His book is rather a monument of Pedobaptism than of the N.T. in Greek & English.

Irvin L. Brooks

The Contents of Letters Patents

[illegible]

[illegible]

[illegible]

We now come to the ~~we~~ notice our second general proposition the baptism & ministry of Christ. Before proceeding with the direct discussion of this proposition we must be allowed as in the former the privilege of establishing a few preliminary suggestions.

We remark in illustration of ~~this proposition~~ that Christ's baptism ~~also~~ exhibits the true baptisms from heaven in colors too brilliant to encourage the advocates of infant sprinkling in their practice of a positive reject. Hence the pedo baptist writers on the subject have misrepresented the Saviour's baptism by making it a mere ceremonial washing by which he was consecrated to the priestly office after the manner of Jewish priests. Whereas the apostle says that he did not belong to the tribe ~~of~~ the Jewish priesthood & could not therefore be subjected to any of their consecrating ceremonials. ~~Nor~~ that we have not mistaken the object and allegory of the Spirit & infant sprinkling cannot be found in the Saviour's baptism & ministry we must be allowed to consult as under our first proposition the publishing testimony of those communicating whose disparagement of John's baptism was exposed. We begin as before with the historian Matthew & after speaking in reference to John saying "Repent ye for the kingdom of heaven is at hand" proceeds to inform us in the approaching kingdom of the Saviour by manifest sign on the Jordan he speaks thus of Christ & his baptism: "Then cometh Jesus from Galilee unto Jordan unto John to be baptized of him. But John forbade him saying I have need to be baptized of thee and comest thou to me. And Jesus answering said unto him suffer it to be so now for thus it becometh us to fulfil all righteousness. Then he suffered him." Mr Henry says "The baptism of John was a solemn administration of God's sacred ordinance & consequently deserved much more respect than it received at the hands of the Pharisees. In his exposition of the words of the celebrated Historian. Mr H. says. "Christ fulfilled all righteousness in desiring to be baptized of John. The purpose of the law which consisted in divine appointment that Christ's baptism was evidently to make the imposition of Jewish ceremonials. But when Mr Henry came to speak of the action of the Saviour's baptism he certainly has not been from all suspicion. On the contrary "Jesus when he was baptized went up straight way out of the water" says he as we read but not right forth as so low as to be from the brink of the river to which he went down to be washed — that is to have his head or face washed. Now to this

preliminary suggestions continued

4 Dr A. Clarke who showed himself pretty saucily satisfied when he said he recognized persons to be equally baptized whether immersed or sprinkled in the name of the Holy Trinity most evidently left the object of Christ's baptism course, up in mystery which would conceal the design of the sacrificial submission to the sacrificial ordinance from any one who had no other means of instruction but Mr C's exposition — He says: But was it an ordinance? undoubtedly: It was the initiatory ordinance of the Baptists dispensation. Now as Christ had submitted to Circumcision which was the initiatory ordinance of the Mosaic dispensation it was necessary that he should submit to this which was initiatory by his type an authority and was the introduction to his own dispensation of eternal mercy & truth". Here Mr Clarke puts to upon the question of Christ's baptism as much as possibly lessening it to the old abrogated ritual circumcision. But he not observing that it Christ's baptism was not in any manner accounted for another account: Our Lord representing the higher Priest and was to be the high Priest over the house of God. Now as the high Priest was initiated in his official work by anointing so must Christ. Here we have at least the original & accounted by the Holy Ghost. Thus he fulfilled the ordinance of his initiation into his official high Priest & that was prepared to receive an atonement for the sins of mankind. If the law of the prophets ceased their operation at the commencement of John's ministry & the law of the ceremonial consecration as well as that of circumcision was at an end in reference to all concerned as the new covenant is that the baptism of Christ has no analogy to our association with the abrogated Mosaic dispensation. Mr Clarke admitted that Christ's baptism introduced the gospel dispensation why then did he attempt to justify the work of Mr Fairy with its little foresight of the consequences of the Jewish moral character. Why begin making Jesus a transgressor in entering the penalty of an order the Jewish regulations to which he was not subject. Why argument so based upon supposing it only a absurdity Mr Clarke assigns two grounds for the Jewish baptism the other order of the truth. The first is a circumcision the initiatory ordinance of the Mosaic dispensation and that was circumcision therefore became baptism was the initiatory ordinance of the Christian dispensation Christ must be baptized whereas there existed no resemblance or relationship between the two ordinances. Each of them had been thereon of Christ having been subjected to the first without any consent could be no ground of obligation upon him to the voluntary participation of baptism. And he alledges that Christ as the high priest the mediator, waiting to execute an interest as high priest over the house of God. But Mr C. do his associates make Christ a transgressor and not a fulfiller of the law concerning circumcision? Such is the absurd predicament to which Mr Clarke reduces his disciples. Thus in attempting to lessen Mr Fairy's work he plunges into God's holy ordinance & numerous transgressions.

5 Dr Barnes in his mystery of Christ's baptism is rather more reserved than his predecessors who have gone further

fatal accident yet he says not a word that the original implies that John & Jesus had descended into the water, such concession he feared might be fatal to his cherished human institution of infant sprinkling. Perhaps he omitted any comment on 13 verse of III Mat. because he could not assign any good reason why Jesus should have passed from Galilee at many miles by the midst of Jerusalem where he did not call upon the high priest to consecrate him but went still 25 miles further to be baptized of John in the Jordan, why so long a journey if washing the face or sprinkling the forehead & not total immersion constituted baptism? On the contrary it becomes us to fulfill all righteousness Mr Barnes truly says "There was no particular precept in the O. T. requiring priests, that he should give the sanction of his example to the baptism of John as a divine ordinance: the phrase all righteousness means the same as a righteous institution or appointment 16" Though Mr B has come short of showing the fully design of the Saviour's baptism he has certainly approached the truth much nearer than most of his pedobaptist associates. All this however does not atone for the violence & indignity Mr B. shows this same sacred institution in his comment upon Mat. III. 6 To prove as we take be the drift of his argument that baptism does not require total immersion Mr B. refers to many passages with old Testament where the Hebrew Tabal is used & which he says is rendered by the word baptize. He has made the wonderful discovery that this original does not mean either to sprinkle or to immerse "It is to dip commonly for the purpose of sprinkling or for some other purpose. Thus to dip the finger i.e. a part of the finger in blood enough to sprinkle with" Mr Barnes' friends can by most illiterate among them will surely be forced to say that he was hard run for argument to prove that baptism does not imply total immersion when he resorts to such an illustration. Did he forget that the word Tabal only [illegible] the part which was put into or under the liquid in dipping & that none was baptized but the part though it were but the tip of the finger which was dipped? If therefore the term applied to the person dipped to be entire to the ordinance does it not require the ridiculous explosion to which it is in water? This is certainly the most ridiculous explosion to which any man claiming sound sense of intellect ever could venture to give his sanction. But as the result of his investigation of the Greek baptize Mr Barnes has formulated his climax of bolting a divine ordinance for quieting the consciences of his brethren who to hide an ignorance of the original languages of the sacred scriptures. This is the cap of his climax "It is not positively enjoined anywhere in the sacred scriptures that the only mode of baptism shall be by an entire submersion of the body under water. Without such a precept it can not be made obligatory on people of all ages nations & climes even if it were probable that in the milder climate of Judea it was the usual mode. We infer that Mr B. admits the total submersion of the body to be a mode of baptism but his special pleading is that some thing besides immersion is also baptism. But John's baptism was certainly total submersion & Jesus was so baptized & there is no scriptural authority for any other than the one mode. Neither apostle preached one Lord one faith one baptism. But surely the thing could have been made as plain as the word of God does not Mr Barnes exhibit a spirit which would raise another step in his climax to shut even the positive precept. And may we not suppose that those consciences which his present climax fails would admit of enough elasticity to slide under his sixth prudent. Mr Barnes & his friends must allow the same privilege of exposing his errors as he asks towards the Catholics in exposing their perversion of Lords supper. In his comment on Mat. XXVI. 26 – "This is my body" he says: And there is no greater absurdity than to imagine his living body there changed at once to death and then the bread to be changed into that dead body and all they whether the living body of Jesus was before them. And yet this is the absurd & impossible doctrine of the Roman Catholics holding that the bread & wine were literally changed into the body & blood of our Lord. You perceive that Mr B. thus shows up the absurd limit of the Catholics which utterly perverts the institution of Lords supper. But we ask how if he & his pedobaptist associates do not equally pervert the Lords institution of baptism? Mr Barnes has not as we have found denied that John's baptism was the immersion of believers and that it in a very remarkable manner received the public approval of the sacred Trinity on the baptism of Jesus yet when Mr Barnes administers what he calls the sacred ordinance of baptism he dips the tips of his fingers into a small bowl of water & applies his wetted fingers to the forehead of an unconscious infant held by force for the purpose for the purpose. Upon Mr B's own showing the dipping of the fingers is the only action in the precise to which the term dip can legitimately apply. What then has Mr Barnes done with Gods ordinance? Has he not literally expunged it? Yes worse than the obliteration of all the constituents of Gods sacred ordinance of initiation into his Church which is to be composed of lively stones constituting an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Mr Barnes & his pedobaptist associates seem to obliterate from the earth the spiritual Church of which Christ is the head by destroying believers baptism which is the line of demarkation between the Church of Christ & the unbelieving world which his system associates

True theory of the Christian Church No XIX

The covenant of redemption developed

In the extended preliminary remarks of the two preceding Nos we have shown that the spirit of infant sprinkling in aiming to ignore the example of Christ's baptism as binding upon his followers has altogether frustrated so far as pedobaptists are concerned God's holy ordinance of initiation into the church of Christ as constituted upon the authority of the sacred Scriptures. By such exposure of this practice we hope we have in part succeeded in removing the veil which some of the ablest apologists for infant sprinkling have drawn over the true character and design of Christ's baptism and are now prepared to examine impartially the scriptural account of the mission of Christ and its concomitants. We shall proceed in this & several succeeding Nos to take a birds eye view of the most prominent points connected with the Mediatorship of Christ

1 The authority & object of the mission of Christ will be the first point of investigation

In giving the historic sketch of the mission of John the Baptist we adverted to the fact of his priest appointment to be precursor of the Messiah in the annals of prophecy for near a thousand years preceding his extraordinary birth. But in tracing the precedentship of Christ to the Messiahship we shall have to revert back far beyond his miraculous birth even to the prophecy concerning the promise to Eve long before the flesh. We are compelled to refer the authority of his mission to the annals of eternity. When John said: "He that sent me to baptize in water, the same said unto me upon whom thou shalt see the spirit descending & remaining on him the same is he who baptizeth in the Holy Ghost" "And I saw & bare record that this is the son of God". The reference was to a period but shortly prior to his entrance upon his ministry as the commencement of the authority of Christ's divine mission. But when "Jesus saith unto them (his disciples who marvelled that he conversed with the Samaritan woman) My meat is to do the will of him that sent me & to finish his work" he gives us in one short sentence the high authority & divine purpose of his Mission & the free consent with which he executed the duties assigned him. In other words we are evidently referred to the stipulations of the covenant of redemption which were discussed & settled in the counsels of heaven for the divine arrangement upon which the saviour's mission was based. Also the mission of the divine spirit rested upon the same authority. Jesus said for the encouragement of his disciples when about to leave them, "I will pray the Father & he shall give you another comforter that he may abide with you forever; even the spirit of truth." John XIV 16 Thus God accomplishes the work of human salvation by sending his son to make the atonement & the Holy spirit to apply it & effectually the conversion of souls. This voluntary action of the divine persons of the Godhead in the salvation of sinners furnishes evidence of a mutual agreement between them which in the Scriptures is styled the Covenant. We quote in illustration of this point XIII. Hebrews 20–21 "Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep through the blood of the everlasting covenant make you perfect in every good work to do his will working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory forever & ever amen" Here we have ascribed to the covenant of redemption the triumphant conquest over death wrought by Christ and every degree of grace necessary to the holiness & happiness of the church for time & eternity

2 The object of Christ's mission was the date of the covenant and with it that of the Saviour's mission in eternity

When Jesus said "For God sent not his Son into the world to condemn the world but that the world through him might be saved" he gave us in the same sentence not only the divine authority of his mission but specified the provision of human salvation to have constituted its grand object. The stipulations of the covenant for the redemption of man must have been arranged previous to the fall because as soon as man transgressed without a provision for the suspension of the penalty it must have been fully inflicted and the race cut off instantaneously. But since then the arrangement must have been in a state of readiness to meet the contingency of human disobedience it must have been entered into before the creation of man. For being thrown upon his own capability man from his earliest responsibility was susceptible to temptation & liable to transgress the test prescribed for his obedience. All of which was within the purview of the divine foreknowledge and God doubtless purposed man's redemption in connection with his creation. Therefore we have no objection to the date of the covenant & of the authority of the Saviour's mission being fixed in the counsels of the Spirit world where all the eternal purposes of God originated. Hence the apostle entertaining a correspondent sentiment said in reference to God's designs in redemption "Who hath saved (preserved) and called us with a holy calling not according to our works but according to his own purpose & grace which was given us in Christ Jesus before the world began" II Tim. 1.9

3 The mission of Christ indicates that the stipulations of the covenant not only fixed the work of each person of the divine Trinity but the people to be saved were designated in divine arrangement

In the counsel of the apostles at Jerusalem James' speech contained this declaration "Known unto God are all his works from the beginning of the world" We have already shown that the action of the eternal persons of the Holy Trinity was mutually concentrated in the matter pertaining to human redemption. But it would be derogatory to the Eternal wisdom of God to suppose that such a divine action were taken at random & that the Father gave his Son & the Son consented to come into our world as also did the Holy Spirit without any specific arrangement of their work to be accomplished. Surely the Eternal Father had agreed in the stipulations of the everlasting covenant to prepare a body for his Son into which the Eternal Son had engaged to enter & to offer up that body in sacrifice for human sin and the Holy Spirit equally stipulated as to the agency he has had in this glorious work. Again it is said "The foundation of God standeth sure having this seal the Lord knoweth them that are his". We hold that the great sacrifice effected by Christ's obedience unto death even the death of the cross was sufficient to save any & all of Adam's apostate race & we further hold that in the gospel commission that sacrifice is presented for the free acceptance of all. But was the application of the atonement appropriated to turn on the contingency of the human will to accept or reject the offered salvation? If so why the mission of the Holy Ghost to effect the work of conversion by applying the benefits of the sacrifice of Christ? Was it not known to God at the period of the Eternal council at which the everlasting covenant was arranged as well it was to Christ that

he in person preached the gospel to the Jews & said ye will not come to me that ye might have life & illustrated the parable of the great supper exhibiting the fullness of the gospel provision and all with one consent began to make excuse that when left to their free choice none would accept the divine offer of salvation. Would Christ then under the foreknowledge of that fact have engaged to submit to the degradation & suffering of crucifixion? Was it not necessary for him to be assured that his sacrifice should not be in vain and that he should see of the travail of his soul & be satisfied Isa. Liii.

Hence under the divine foreknowledge of man's blindness & determined rebellion against the gospel & for the purpose of securing to Christ the certain reward for his sufferings the divine Father gave to the eternal Son a people whom the divine Spirit engaged to make willing to accept the terms of the gospel that is to repent & believe and trust in the sacrifice of Christ. The scriptures abound with evidence that such is the arrangement of the scheme of salvation We quote a few passages in illustration in addition to those already referred to. David says (Psa. CX) "thy people shall be willing in the day of thy power &c" Isaiah says (Xli. 10) "Behold the Lord God will come with a strong hand & his arm shall rule for him: behold his reward is with him & his work before him". Zechariah (IX. 11) says "as for thee also by the blood of thy covenant I have sent forth the prisoners out of the pit wherein is no water" Jesus in his prayer in chap. XVII throughout pleads the stipulations of the covenant of redemption in 2 verse he says: "thou hast given him (Christ) power over all flesh that he should give eternal life to as many as thou hast given him" verse 6 "I have manifested thy name unto the men which thou gavest me out of the world: thine they were & thou gavest them me and they have kept thy word". 9 verse "I pray for them: I pray not for the world but for them which thou hast given me for they are thine. 10 and all mine are thine & thine are mine and I am glorified in them". 12 "While I was with them in the world I kept them in thy name: those that thou gavest me I have kept and none of them is lost but the son of perdition that the scripture might be fulfilled. In the original this is an elliptical sentence with son of perdition in the nominative case and should be thus rendered "those that thou gavest me I have kept and none of them is lost; but the son of perdition is lost" which shows that Judas was not in number given Christ in the covenant. Hence further we find the scriptures abounding with the doctrine of the covenant of redemption. In Matthew Chap. XXIV Christ in speaking of the great sufferings connected with siege under the Romans says "But for the Elect's sake those days shall be shortened" — of the deception by false prophets — "If it were possible they shall deceive even the very Elect" — of the end of the world he says "the angels shall gather together his Elect from the four winds". Nearly every Christ is addressed in the Epistles as the subjects of the covenant of redemption: The Romans & Corinthians "are called to be saints" The Ephesians were chosen in Christ before the foundation of the world. We thank God for the Thessalonians as knowing their election of God & as chosen of God from the beginning — 1 Thes. 1. 4. II Thes. II. 13. Peter in his epistle addresses the churches general as the Elect according to the foreknowledge of God through sanctification of the Spirit & sprinkling of the blood of Jesus Christ

Sou Theory of the Christian Church No XX

The incarnation of Christ considered

The apostle Paul says (1 Tim III. 16) and without controversy great is the mystery of godliness: God was manifest in the flesh; justified in the Spirit; seen of angels; preached unto the gentiles; believed on in the world; received up into glory. It is the leading constituent of the great mystery which we are now to look into briefly, God was manifest in the flesh in the person of Jesus of Nazareth. The incarnation and its several accompaniments were doubtless all arranged under the stipulations of the eternal covenant of redemption.

1 Our first point of inquiry is concerning the period of the advent of the Messiah

Why should it be delayed for a fraction more than four thousand years? It was certainly seen to be proper in the counsels of heaven to fix the period of the most important event connected with the history of the manifestation of deity in humanity at the special time it occurred. As we are informed distinctly that time is drawing to a close why not suppose that the period fixed for the incarnation of the son of God was designed to be the half way point between the beginning & termination of time. We believe however if this were a fact rather than a powerful conjecture there would still be a more important reason for the delay of the coming of Christ for the term of more than four thousand years. Perhaps it was necessary to allow the world just that length of time in which to make full trial of human capability for the attainment of happiness. But the heathen world had plunged into spiritual darkness deeper in proportion to their advancement in the arts of civilized life furnished proof of the incapacity of fallen man to recover himself from the degradation of his fallen nature and the fast depreciation of the knowledge of revealed truth among among Gods chosen nation indicated the self evident necessity of the divine interposition in the establishment of the kingdom of God upon earth as the only forlorn hope of fallen man being brought from darkness to light & from the power of Satan unto God. Hence the apostle to the Romans said. For after that in the wisdom of God man by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1 But it must not be forgotten that God did not cast the human family to expire must without upon their own resources alone

2 God revealed the plan of redemption & pointed the race to Christ in the institution of sacrifice from the fall of man till the incarnation of the son of God.

God having foreseen the failure of human obedience in the representative of the human race had arranged as we have seen the glorious system of redemption in the stipulations of the everlasting covenant and was prepared to suspend the demands of justice & stay the full infliction of the penalty of transgression so far as to allow to the guilty pair and their apostate posterity the opportunity & repent & return to God. But in tracing the history of man & that of God dealing with him man will be found to be strongly rebellious & God has strangely kind

God having called our first parents to account & denounced
their tempter associated with the denunciation against Satan the
compensatory promise of the Saviour to man as the seed of the
woman intended to bruise the serpents head. In connection with
this revelation of the Messiah the institution of sacrifice
was given to render the plan of salvation more conspicuous
the beast slain would typify Christ as the sacrifice for human
sin & the blood of the victim show the surrender of the life
of the Saviour as a ransom for his chosen people. But
under the dispensation of such mercy human depravity was
such that of the first two sons of Adam the Elder actually
murdered his brother & the degeneracy of their morals re-
vived the whole race with the exception of one family & even
left at the expiration of a few centuries when Noah here
the promises of the Messiah renewed to him & his family
who in a short time abandoned themselves to idolatry
when God called Abraham & put the national mark of
circumcision upon him & his posterity & committed to them
the lively oracles & the covenants of promise concerning
the Messiah - they were punished by various captivities the
Jews being led in the wilderness forty years for their rebell-
ion against God & at the time of the advent of Christ the
Jews had perverted most of Gods institutions & relaxed but
a partial knowledge of the true God & their promised Messiah
hence it is said He came to his own & his own received him not
3 Examine some of the circumstances connected with the fact of
the incarnation of the Son of God
The direct incarnation of Christ & all the attendant append-
ages were doubtless in fulfilment of the covenant stipulations
arranged in the counsels of eternity. The divine son was
prefigured by David as quoted by the apostle Heb. X:5 saying
wherefore when he cometh into the world he saith Sacrifice &
offering thou wouldest not but a body hast thou prepared me
The apostle (to the Gal. IV. 4) says For when the fulness of the time
was come God sent forth his son made of a woman made under
the law to redeem them that were under the law. The
body divinely prepared in accordance to covenant stipulations
proceeded under the direction of the prophecy in Isaiah VII. 14
Behold a virgin shall conceive & bear a son & shall call his name Im-
manuel. The accomplishment of this prophecy concerning Christ was
given as a sign to King Ahaz to quell his alarm at the invasion
of Judea & its threatened destruction by the combined pow-
ers of Assyria & Syria. Not previous to the birth of
a child in Israel could the land of Judea be depopulated
The fulness of the time implied the period appointed
in the stipulations of the covenant for Christ's advent
God sended forth his son thus in carrying out the cove-
nant arrangement necessary to the work of salvation
The conception of Christ was effected solely naturally
by the special interposition of divine power. The
angel who announced to the Virgin Mary that she
should become the honored mother of the promised
Messiah thus explained to her the whole process of
the incarnation The Holy Ghost shall come upon thee
and the power of the Highest shall overshadow thee
therefore that holy thing which shall be born of thee

shall be called the Son of God. Great as is the mystery of the incarnation there is perhaps no point connected with it less worthy of belief than the original creation of Adam & Eve. Who disbelieve the divine record asserting that God created the body of Adam out of the dust of the ground & breathed into him the breath of life & he became a living soul & that of a rib taken from the man God made woman & gave her to Adam to be his wife and is there anything more incredulous in the angels account of the conception of the human nature of Jesus Christ. God instead of forming Eve out of the earth as he had Adam chose to make the rib of the man the basis of the creation of the woman that she might be recognized of the man as nearly allied to him So in the formation of the body or human nature of Jesus Christ God chose the person of the virgin Mary to be the basis of his creation that he might claim a near relationship to man & yet not derive his descent from Adam but from the woman & thus become the seed of the woman & the body thus prepared for the Son of God adapted him precisely to work of human redemption As Jesus did not derive his human nature from Adam the representative of the fallen race as their federal head so he would not partake of the depravities of our fallen human nature nor yet would he derive our fallen state from the woman of whom he was born She not being his federal representative but God who had supernaturally effected his creation so as to impart to him a holy nature of peculiar character so that the Catholic idea of the immaculate nature of the virgin Mary was not necessary to the holiness of Jesus Christ. We have suggested that Jesus Christ stood in the same relation to the divine law as was occupied by Adam previous to the fall But it will be seen that the capacity of Jesus Christ for obedience active & passive was infinitely superior to that of Adam for his human nature apart from the divinity was equal to that of Adam but its connection with divine nature at once placed his obedience beyond the possibility of failure: moreover the union of the divinity & humanity enabled Christ to lay down his life & take it up again. Besides all the acts & suffering of the human nature of Jesus Christ derived their value & dignity from the worthy constituent of his nature & therefore his whole obedience active & passive constituted an infinite atonement for sin & has opened the Church of Salvation so that God to save whom he pleases of the fallen race of Adam etc as thus as the seed of the woman he has baffled the crafty subtlety & designs of the devil in causing whom he had destroyed if thus by the seed of the woman bruised the serpents head

The Infancy of Christ considered

When in his infantile state has ever been so high a degree of interest excited only to parents & kindred that is stronger than the innate sympathy felt for helpless infancy & the fond attachments generally exerted towards little children? The expected condition of the Hebrew infant Moses & the pleasure conspiring to the babe touched the heart of daughter of Pharaoh & caused his adoption into the family of King of Egypt & led to the education of man who stood ready prepared in the counsels of heaven to bring deliverance to the people of God from that land of bondage. Moses was a type of Christ.

Let us look at some incidents in the childhood of Christ.

1 His nativity was heralded by a messenger from heaven. Never was more intense interest felt at the birth of an infant than was manifest at the nativity of Christ nor was ever a new born babe more highly honored than was the babe of Bethlehem. Though the obscurity of his mother at the time of his birth & her & his personal poverty would attract not the attention of his contemporaries who knew not the glorious he came to achieve yet the signal notice of the heavenly inhabitants was paid upon him. It was doubtless the same angel who had predicted the birth of John the Baptist & announced to the Virgin that she should be the mother of the long promised Messiah who was also dispatched to the shepherds of Israel in the vicinity of Bethlehem to proclaim to them the glad tidings of the Saviour's birth. Not only was the infant Jesus honored in being proclaimed a Saviour to these shepherds in the fields around Bethlehem but in the fact of his being announced a Saviour to the world. For the language of the angels proclamation of the gospel message is "For behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord". The ground of joy to the shepherds & to the inhabitants of the earth to whom the news should come consisted in the important fact that each one of Adam's family addressed by the gospel message has salvation offered to him. Nor was the heralds angel the only inhabitant of the spirit world who felt a deep interest in the Saviour of man that did many of the human race. There was a vast multitude of the heavenly hosts which manifested their pleasure by giving forth a thrilling hymn of doxology: Glory to God in the highest & on earth peace good will toward men.

2 There were few of the children of Israel who understood aright the character of Christ and correctly appreciated his

The shepherds manifested a heartfelt interest in the glad tidings announced by the angel. They hasted to the scene & saw the infant Saviour as described by the heavenly messenger & then said: "And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes & lying in a manger." They saw the infant Jesus an unconscious babe after the manner of infant children. Slate of the human race appeared in the fashion but perhaps in coarser style than common infants indicating his association with human nature

ing its most helpless age & infant, the place of its lodging
lying in a manger furnished the evidence of his
extreme poverty. Yet they hesitated not under the
instructions of the Angel to recognize that humble
& helpless babe of Bethlehem as the true Messiah
They took delight in "making known abroad the saying
which was told them concerning the Child" & the intelli-
gence of the glad tidings published by the Shepherds
aroused the attention of many and they returned to the
care of their flocks rejoicing in the hope of personal
salvation. Luke says and the Shepherds returned
glorifying & praising God for all the things that they
had heard & seen as it was told unto them".

Again: There were at last two from attendants upon the Temple
service who recognized in the infant Jesus the long promised
Messiah & hoarded him accordingly. These were
Simeon & Anna both far advanced in age & devoted
to the unremitting observance of Legal
requirements. To the former it had been revealed by the
Holy Ghost that he should be privileged during his life
to see with his natural vision the incarnate Son of God
Accordingly when they were making the ceremonial
offering required of Jewish parents for the redemption
of male children Simeon entered the Temple caught
up in his arms the infant Jesus & poured forth his soul
in the words of Luke 2:29 "Now Lord lettest thou thy servant
depart in peace according to thy word, for mine eyes have seen thy
salvation which thou hast prepared before the face
all people; a light to lighten the gentiles & the glory
of thy people Israel. Also the devoted mother in
Israel Anna a widow of more than eighty years
entering in that instant gave thanks likewise
unto the Lord and spake of him to all them
that looked for redemption in Israel.

3 There were also some gentiles of distinction who
came from a distant country to honor the new born
King of the Jews in the person of the babe of Beth-
lehem.

Matthew (II. 1-3) "Now when Jesus was born in Bethlehem
in Judea in the days of Herod the King behold there came
wise men from the East to Jerusalem saying Where is
he that is born King of the Jews? For we have seen his star in
the East & are come to worship him". There is something
almost inexplicable in this visit of foreigners to do
homage may we not hope to render religious worship
to Jesus who was to light the gentiles? We are assured
that it is the general opinion that they were prompted
after the custom of the Eastern nations to visit new born
kings & acknowledge their authority by bowing themselves

in an attitude of reverence before them & further
showing personal respect by offering presents to them
accordingly when they had secured the information from
the King Herod who had called a consultation of the priests
that Christ should be born in Bethlehem under the de-
rection from that bloodthirsty Tyrant to return & tell
the whereabouts of the infant King. They were dispatched
to Bethlehem & the star which conducted them to
Judea reappeared & hovered over the house where
the infant Saviour abode. It is said "when they saw the
star they rejoiced with exceeding great joy. And when they were
come into the house they saw the young child with Mary
his mother & fell down & worshipped him: and when they
had opened their Treasures they presented unto him gifts gold
frankincense & myrrh". From the fulfilment of the
prophecies especially those of Daniel fixing the period
for Christ's advent to be about that time the Jews were
under a general expectancy of the Messiah's birth.
and through the dispersion of the Jews among the gentiles
the like impression had become general through the
Roman Empire as testified by several of their historians
& poets — the Jacitus, Suetonius & Virgil 4th Eclogue.
Beside the false prophet Balaam had uttered a
true prophecy Numbers XXIV 17 which connected with the
general impression induced the Eastern Magi who
were perhaps Persian astronomers or Priests in seeing
the unusual star hovering over the land of Judea to
make the costly pilgrimage into the Territory of the Jews
And may we not hope that the joy they felt & the deep
interest they took in the honor & safety of the babe
of Bethlehem resembled too much the care of the
Shepherds of Bethlehem. The poor couple of the Temple to
rank their devotions alone with the homage prompt-
ed by the customs of heathenism. May we not
trust that the Spirit of all truth rested upon them
revealing to them so much of the scheme of human
redemption as to inspire them with the faith that re-
cognizes the sacrifice of Christ & saves the soul.

As another item of thrilling interest connected with
the childhood of Jesus we ought dwell on the
deep laid plan for the destruction of the infant
Saviour and the development of that divine Pro-
idence which baffled the purpose Herode. But
as this is so minutely exhibited in the divine record
we refer the reader to the N. T. to see the fulfilment
of that prediction of Christ's sufferings having com-
menced with his infancy

Theory of the Christian Church No XII

The life of Christ ~~considered~~ embracing the period from his ~~childhood~~ infancy to his baptism.

There seems to have existed a remarkable degree of silence in the history both of Christ & his forerunner from their birth till their entrance upon their public ministry. The assertion of the angel concerning John "For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb" would insure a life of exemplary morals & a course of unexceptionable obedience in all the departments of human obligation. So in like manner the fact of the hypostatic union of humanity & divinity in the incarnate son of God would ensure a life of sinless obedience and a character through life free from fault in the holy child Jesus. We propose to notice a few facts in the life of Christ previous to his entrance upon his ministry characteristic of his miscellaneous life. In his childhood & boyhood were exhibited traits of his unfolding nature. When Joseph & Mary according to Luke's account had returned from after their presentation of Jesus in the Temple & making the prescribed offering required it is said "The child grew & waxed strong in spirit filled with wisdom: and the grace of God was upon him" What we suppose is meant by natural development & progressive infant. Under the mild care & care of the tender mother the child was healthy & thrifty and passed through the several stages of child hood as marks the body & boy emerge from its helpless infantile state and by imperceptible from its unconscious condition to the period of opening intellectually & exhibiting the true traits of human nature upon the Gospel gives a striking incident of the boy hood of Jesus furnishing proof of his humanity. It is said "Now his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days as they returned the child Jesus tarried behind in Jerusalem and Joseph and his mother knew not of it." The Jews were required to carry their male children twice a year to the annual feasts Ex XXIV. 23. It may be that the twelfth year was the age at which this religious ceremony was first performed. After seven days anxious search they found him in the Temple sitting in the midst of the doctors both hearing them and asking them questions and all that heard him were astonished at his understanding & answers. On his mother's addressing him in the language of rebuke for thus subjecting them to a most unpleasant anxiety why kept thus they sought with us? behold thy father & I have sought thee sorrowing. And he said unto them how is it that ye sought me? wist ye not that I must be about my Father's business? All of which exhibits a consciousness of the divinity concealed in the humble person of Jesus & that in early childhood he recognized the great object of his divine mission. Yet in his part of the obedience by which he may be the filial [illegible] was a part of the obedience by which he may refuse the least indecent honorable. It is said and he went down with them & came to Nazareth and was subject unto them" Luke II. 51. God has in the wisdom of his divine providence concerning the condescendence of the human race committed children to the care and protection of their parents during their infancy & minority and then requires the children when capable of labor to render service to their parents in compensation for their sup

port & safe keeping: And as explicit as they deem regulations concerning parents that it was incorporated in the Decalogue under the Mosaic Dispensation forming the fifth commandment and so strictly inculcated in the regulations & duties enjoined by the N. T. Nor Jesus charged the Jews with setting aside the commandment Matt XV. 3-7 & 22-26 This obligation was doubtless observed punctually by Christ as required in fulfilling the moral law, as did the Jews by way of reproach back of Jesus: Is not this the son of the carpenter and is not his mother called Mary &c Matt XIII. 55 and Mark says Is not this the carpenter the son of Mary &c VI. 3 Among the Jews it was held to be the duty of every parent to bring up his children to some trade as an occupation for a livelihood. The term carpenter in the original implies an artificer in wood work which seems to have been the trade followed by Joseph the husband of Mary; and as the Jews called Jesus the carpenter it is inferred not unreasonably that he was trained by Joseph to the carpentry trade & wrought with his reputed father till his majority which among the Jews was years of age

3 It is inferable from the authority of the sacred oracles that Jesus continued in a career of manual labor till the commencement of his ministry.

Under the fearful sentence against Adam & his posterity after the fall: In the sweat of thy face shalt thou eat bread till thou return unto the ground, the whole of the human family are doomed to toil through life in some pursuit or other of industry. The earth having been cursed on account of man's sin has to be tilled by careful culture to be rendered productive of that which is useful for the support of man & beast. Whole scores must cultivate the earth by subduing its noxious weeds & rendering the soil pulverable & susceptible in yielding to plants nourishment after securing the drainage; others must manufact plows & other utensils of husbandry while others must build houses for dwelling & ships for commerce and so must all the arts & trades be pursued for the public good. The duty devolving six sevenths of the week to personal labor is incorporated in the Decalogue in the fourth commandment Six days shalt thou labor & do all thy work &c. So specifically do the scriptures require the observance of this duty that idleness is rebuked and idlers recognized as nuisances to society & not entitled to eat. See Gen. III. 17-20 Ex. XX. 9. Rom. XII. 11-17 II Thes. III. 6-12. Jesus then in fulfilling the law of good citizenship and for example sake would continue in a course of steady industry. Nor would his acknowledgment of an impoverished condition not having a shelter to cover his head from the weather (Mat. VIII. 20) contravene the fact of his industry & personal labor after being freed by the Jewish law from serving his parents. For his mother as is indicated might have had a numerous family of children through her marriage with Joseph & they being very poor he might have gratuitously contributed his services for the support of the family. Or he might have set the example of benevolence in contributing for the support of the poor the surplusage of the products of his labor after supplying his personal wants

4. Even the poverty of Christ was necessary to the fulfilment of the covenant obligations of his mediatorial mission

In assuming human nature in its true position Jesus had to enter the world as do all the race of Adam in a destitute as well helpless condition. Job's testimony is: Naked came I out of my mother's womb & naked shall I return thither. The same sentiment is expressed perhaps more acceptably by the Apostle Paul (1 Tim VI. 8) "For we brought nothing into this world and it is certain we can carry nothing out" and he draws the important inference "and having food & raiment let us therewith be content" It might be alleged that though all come into the world in a state of nudity & dependence that yet many are born heirs to princely fortunes & sceptred crowns & why might not the Messiah have been born in a palace the heir to human grandeur & sceptred authority upon earth? We may venture to answer that had Christ been so born he would not have been a fair representative of the dependent race of Adam. Were God to require from the proudest prince to surrender up to him as his Creator & benefactor all which is his what would that humbled chastened prince have left? Life itself would be surrendered and friends must supply the appendages of his burial such is the true condition of proud concupiscent selfish man. It was the high purpose of Christ's mission to save poor miserable lost man and for the accomplishment of that glorious mission it was necessary for Christ to show man his true condition & to do this practically the condescending Saviour comes into the true position of those whom he came to save. Hence Jesus was descended of an impoverished mother was born in a stable & in the meridian of life had the foxes have holes & the birds of the air have nests but the Son of man hath not where to lay his head and when crucified (the most ignominious death) was laid in the tomb of a friend. This example of the Prince of glory who was the Creator & possessor of all things was intended to mortify human pride and save the souls of lost sinners of our race by bringing down their affections from the things which perish in the using & placing them on things eternal & on high

Free Theory of the Christian church No XXIII

The baptism of Jesus considered

John himself seems not to have fully comprehended the relationship of the righteousness involved in Christ's baptism & therefore demurred to the administration But when Jesus said suffer it to be so now For thus it becometh us to fulfil all righteousness Johns scruples were dispelled & he immersed Jesus in the River Jordon. Mr Barnes on this point as we have before quoted makes this frank concession: "There was no particular precept in the old Testament requiring this; but he chose to give the sanction of his example to the Baptism of John as to a divine ordinance The phrase all righteousness here is the same as a righteous Institution or appointment" You perceive Mr Barnes admits the ordinance to be righteous but assigns no reason for its claim to righteousness He also grants that the Saviors submission to it was not a regulation of the former dispensation Surely then this ordinance must be a new Institution & not as Mr Barnes has elsewhere asserted an old ordinance applied to a new purpose Baptism must pertain to the Christian Economy & was doubtless so recognized by Christ in his participation in it But Mr Barnes so far from having exhibited the true object of Christs baptism he has left the entire matter enclosed in darkness. The questions come up for discussion then Why did Jesus require baptism at the hands of John & why was his baptism a fulfilment of righteousness on the part of John. We propose to show the rectitude of Christs baptism in several important bearings As fulfilment of righteousness must imply obidience to some law of right & as no human or divine law then published required Jesus to be immersed in Jordon it follows that the requisition must have been made under a law from heaven & must be referred to the decisions of the covenant of redemption our positions therefore are 1 The baptism of Jesus was in fulfilment of the stipulations of the everlasting covenant between the Persons of the God head 1 The divine Father in the covenant of redemption had given the Eternal son a people whom he engaged to save by becoming incarnate

& making the atonement for sin it was determined to appoint & in due time raise up a man of like passions with those to be saved to act as forerunner to Christ & become the instrument in the hands of the Holy spirit for the conversion of a portion of the Jews as a people prepared for the reception of the Christ. Upon such errand had John the Baptism come commissioned to preach the doctrine of repentance & baptism among the Jews. The Messiah under the same glorious arrangement had stipulated to accept the people so prepared for him. But as baptism immersion in water had upon the same authority been appointed as the ordinance of initiation into the kingdom which John was authorized to found for Christ it was necessary for Jesus to be baptized in compliance with his covenant obligations & in fulfilment of the righteousness resulting
2 from such obedience. 2 The circumstances attending the baptism of Jesus indicate it to have been the fulfilment of covenant stipulations. When Jesus had been immersed & was ascending from the water a most sublime spectacle was exhibited. Matthew (iii. 16. 17) records it thus: "and Jesus when he was baptized went up straight way out of the water & lo the heavens were opened unto him & he saw the spirit of God descending like a dove & lighting upon him & lo a voice from heaven saying this is my beloved son in whom I am well pleased." Here we have indisputable proof of the combined sanction of the persons of the Holy Trinity to the act of Jesus in submitting to John's baptism & to the act of John in that special administration of sacred ordinance. Did not not that public attestation the rectitude of Christ baptism by the Eternal Father & the Holy spirit furnish the best of evidence that Jesus fulfilled obligations taken upon him in the counsels of Eternity & which were known to God but not committed to any record legible to man. Hence the righteousness of this act of obedience was intuitive to Christ while to John it was enveloped

3 page No XXIII commencing

in deep mystery till explained by Jesus when John at once recognized the obligation & with renewed alacrity performed the duty. 3 The occasion of Christ's baptism furnish to the human race proof of the Messiah-ship of Jesus. The very remarkable descent of the Holy spirit on that memorable occasion became to John the Baptist the palpable evidence by which he was enlightened that Jesus was the here Messiah whose manifestation to Israel was the purpose of his (Johns) mission Hence he based upon the single fact of the Holy spirits descent upon Jesus at his baptism the identity of the Messiah in the persons of Jesus of Nazaret & the infallible certainty under which he could introduce his disciples to him as "The Lamb of God which taketh away the sin of the world" John said "I knew him not but he that sent me to baptize in water the same said unto me upon whom thou shalt see the spirit descending & remaining on him the same is he which baptizeth in the Holy Ghost. And I saw & bare record that this is the Son of God" (John 1.33 & 34) Jesus in refutation of the charge of being an imposter brought against him by the Jews appealed to the testimony of his divine Father conformed with the witness of John the Baptist & his own miracles in establishing his Messiahship before men

He said "And the Father himself which sent me hath borne witness of me" alluding to the voice proclaimed from heaven at his baptism once more. The apostle Peter (II Pet 1.17) refers to the voice which issued from the presence of the Eternal Father at the Baptism of Jesus connected with that of similar import heard at the transfiguration of Jesus as being indisputable attestations to his Messiahship: "For he received from God the Father honor & glory when there came such a voice to him from the excellent glory: This is my beloved son in whom I am well pleased and this voice which came from heaven we heard when we were with him in the holy mount."

4 The baptism of Jesus introduced him into the only visible family of God on earth

We have reiterated once and again the appointment of John the to make ready a people prepared for the Lord that people when converted & pardoned John was directed to separate from the world by immersing them in water into the name of the approaching Son of God thus representing them to be dead to the world & alive to God. It was shown in the comment upon John's baptism that it was not designed to effect any change in its only subjects. The gospel claiming the exclusive prerogative of making the believer a new creature in Christ rendering him holy in heart and practically so in life which John required to be evinced in the production of fruits meet for repentance. These John under his commission from God had constituted into the visible Church or Kingdom of God set upon earth through the ordinance of baptism. Hence the rectitude of Christ's act in submitting to John's baptism that he might be initiated into the visible kingdom which John had set up for him composed of baptized believers. As they had been purged from the leaven of sin by the action of the gospel upon their hearts & assimilated to the Messiah by the faith which works by love & purifies the affections of the soul before entitled to the ordinance of initiation into the visible family of God on earth so Christ being possessed of inherent holiness was by original right entitled to the privileges of the holy ordinance which introduces the neophytes into the visible kingdom of believers prepared for Christ. Hence it was imperatively right that Christ should have been baptized by John into the visible family of saints on earth that he might be associated with them on terms of equality as to his human nature & call them brethren while in his divine nature he stands forth before them & among them in the majesty of his God head clothed with the attributes of eternal power & wisdom qualifying him to take the position as head & guide of his church

Theol Theory of the Christian Church No XXIV

The baptism of Jesus ~~considered~~ continued

We have had occasion to touch upon this subject in several preceding nos in the refutation of opinions which disparage the true import & real object of Christ's baptism. We have shown that the son of God was to pure to require ~~baptism~~ as a cleansing operation applied to his person either by way of effect as alledged by ~~Mr~~ Messrs Moshiem, Henry, Clarke & others and that his baptism did not consecrate him to the priestly office as he was not entitled to that ~~office~~ station among the Jews not being of the tribe of Levi; nor was his baptism intended to consecrate him high priest over the house of God in as much as he stood as responsible under the necessity of the covenant of redemption. It is said the Lord hath sworn & will not repent Thou art a Priest forever after the order of Melchisedek But why did Jesus submit to John's baptism? John himself seems not to have fully understood the ~~why & the wherefore~~ ~~of the righteousness~~ ~~was called~~ in Christ baptisms ~~the~~ ~~priest~~ & demurred to the administration "But Jesus said suffer it to be so now for thus it becomes us to fulfil all righteousness." Mr Barnes at this point makes this frank admission: "There was no particular precept in the old Testament requiring this but it chose to give the sanction of his example to the baptism of John as to a divine ordinance. The phrase all righteousness here is the same as a righteous institution or appointment" It is true Mr Barnes admits this ordinance to be righteous & the same ~~seem~~ seem to be not a requisition of the old dispensation surely then the ordinance must be new & peculiar only to the Christian Economy & Christ so acknowledged it in his participation in it. But the gospel records that Jesus received baptism at the hands of John We propose to notice several ~~grounds~~ ~~the~~ the Scripture Baptism ~~only~~ was ~~the~~ only instrument of the Saints & the introduced him into the ~~fold of grace~~ or household of God God had appointed John to make ready a people for the Messiah; & when converted & pardoned he was to separate them from the world by immersing them in water representing them to be dead to the world & alive to God such was the ~~the~~ ordinance which God had appointed; We have shown in commenting upon John's baptism that it produced no change upon its subject. The gospel had effected the necessary change rendering the believer in Christ holy in heart; & being reconciled to God & assimilated to Christ by faith in them ~~were~~ by this ordinance completed ~~in the~~ ~~the~~ family of the God & Father of our Lord Jesus Christ. John having so great faithfulness delivered the message & having gathered those whom God had made new creatures through the preaching ~~John~~ into a body separated from the world by Baptism it was now necessary for Christ to acknowledge & receive this people made ready for him by his forerunner It was proper therefore that he should enter into the same fold & become associated with them. As they were purged

from the dominion of sin by the preaching of the gospel impressing upon their hearts & appropriating to Christ by the faith which works by love & purifies the affections of the soul & entitled them to the ordinance of initiation into the kingdom or fold of God as Christ being possessed of original holiness is entitled to the privilege of the holy ordinance which introduces the repentant into God's family & Christ then was initiated into the family of the saints would be associated with them upon terms of equality as to his human nature & calls them brethren while in his divine nature he is prepared in all the attributes of wisdom & power to take the position as their guide in the relation of head to his church

No XXIV Christ baptism continued

5 By Christ's submission to John's baptism he recognized John to be his forerunner & established the authority of his mission

We have heretofore referred to the fact of the ancient prophecies announcing the precisement of one to precede the manifestation of the Messiah. John boldly put in his claim for that personage He said I am the voice of one crying in the wilderness make straight the way of the Lord as said the Prophet Esaias" John 1. 23. agreeable the prediction of the angel to John's father concerning him contained this significant language before quoted: And many of the children of Israel shall he turn to the Lord their God and he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just To make ready a people prepared for the Lord". Although John's apparent success in awakening a general excitement throughout the land by his powerful preaching would indicate very clearly that he was truly the character he claimed to be the personage predicted as the precursor of the Messiah. Yet had not the Messiah been manifested in accordance to the prediction of John what would have been the result of his claims & the fate of the predictions on which he rested his authority. Would not all have proved a splendid failure had not the baptism of Jesus interposed a warranty to the truth of prophecy by confirming the mission & establishing the claims of John to be the true precursor of the Messiah.

6 The baptism of Jesus secured the recognition of John's disciples as the people prepared for the Messiah & confirmed their faith & hope

John had been commissioned to make ready a people prepared for the Lord by exhibiting the gospel message for their conversion & the administration of the ordinance of baptism for their severance from the world. John had most faithfully discharged his official duty in the proclamation of the message to sinners to repent & believe on the promised Messiah about to be manifested. His labors had met with an unusual success in gathering a goodly number of disciples around him under John's warning to flee from the wrath to come they had repented of their sins & forsaken them & under John's instruction to believe on him that should come after him that is on Christ Jesus they had trusted in Christ & felt a sense of pardon & peace in believing in Christ. They had been separated from sinners by the ordinance of initiation into the kingdom of the coming Messiah & were anxiously waiting for his manifestation according to John's instructions. What their condition & destiny had not Jesus by his baptism presented himself as the object of their faith & hope & in receiving them as fatally overwhelming them as the Corinthians in case the Lord had failed to rise from the dead? The apostle's argument is: for if the dead rise not then is not Christ raised: And if Christ be not raised your faith is vain; ye are yet in your sins 1. Cor. XV. 16. 17 Would not such have been the frustrated of the little band prepared for the Lord had not Jesus acknowledge them in his baptism & confirmed them in the exercise of their faith & hope & the baptism of Jesus ratified the authority of John's baptism as God's unchangeable ordinance.

John claimed to be sent from God authorized to preach the gospel to sinners & administer the ordinance of water baptism to converts such as gave satisfactory evidence of repentance for sin & faith in the promised Messiah But John furnished no extraordinary testimonials of his mission & authority for his administration of the new ordinance of baptism. John wrought no miracle in illustration of his authority from the courts of heaven as did Moses & Elias and the only credentials he bore as his earthly testimonials to his official character were the prophecies of Isaiah and Malachi announcing the advent of the Messiah as preceded by the ministry of his precursor together with the testimony of the angel who predicted to his father the birth & character of him he authorized to be named John. Had the Messiah not appeared in accordance to the instructions of his precursor where the reliable resources of evidence upon which the ordinance of baptism could rest its claims for authenticity & permanency. It would have been at the mercy of every human fancy & subject to discussion & by whatever considerations or substitutes idle fancy might suggest and in forms might have been rendered popular as we see has occurred among those who have attempted to ignore or reject that John baptism. But the baptism of Jesus by John baptism fixed upon the ordinance the broad seal of divine approval & forever consecrated the organization & delivery as the ordinance of God in the counsels of heaven to exclusive light of Children on earth entitled to the kingdom

example of Christs baptism comes to us under the such sacred sanctions that it cannot be ignored without guilt by any child of God

By his baptism Jesus entered into the only true Christian Church. For God had appointed none other. The act of Jesus was sanctioned as we have seen by the personal approval of the Holy Spirit and by the publicly declared attestation of the Eternal Father. Jesus on the occasion declared it to be a fulfilment of righteousness which imperiously demanded his obedience & in his public instructions he authorized its administration both before the imprisonment of John and in his apostolic commission issued after his resurrection. None were to be baptized but disciples. Could any Christian ignore this ordinance as presented in the New Testament or a combination of converted persons ignore it substitute in its stead any human institution without the forfeiture of a peaceful conscience? And must it not be at the peril of the peace of any Christian or set of Christians to alter & amend God's institution of baptism securing admittance in his visible Church? But it is asked does not God sanction the sprinkling of infants when he blesses such baptisms as demonstrating in prospering them by making them instrumental in converting sinners? If God's mercies may be pleaded in justification of the character & conduct of those who are the heirs of the divine favor then might the veriest wretches upon the earth plead his sustaining them in their guilty career. For the pirate & robber & murderer go blessed of God with life & its prosperity while he does his deeds of atrocity & makes converts to his party. But we give an illustration more in point by referring to the rebellious Israelites. God caused them to traverse the wilderness for forty years under direct chastisement for their sins & rebellion against him till all the rebellious spirits died out before they should enter the land of promise yet what was the profusion of God's blessings showered daily upon the Israelites during that season of divine chastisement God all the while exhibited his presence in the cloudy pillar which guided them by day & defended them by night. God not only preserved their garments from wasting old but miraculous opened bread from heaven for their support & caused the water gushing from the rock to follow them for the slaking their thirst as of their other wants as well as for slaking their. Has God done more for sinners than for the children of Israel still his blessings may have been bestowed in the midst of chastisement for disobedience. If God will save his elect in spite of the wickedness of men & devils & of their disobedient. Christians are to be saved though as by fire (their works to be burned) well that pushing any in ignoring the example of Jesus & refusing to take up the cross & follow him because they may possibly be saved with the skin of their teeth. Can such claim to exemplify Christian obedience

True Theory of the Christian Church No XXV.

The harm of ignoring the baptism of Jesus

We shall somewhat vary the form of our second general proposition & conclude with the note the above head. It is thought by a large and important portion of the Christian world that baptism is one of the principal rites of religion & many who may feel conviction that believers baptism is the N. T. ordinance upon the point be ignorant of its being a non essential in religion consult personal convenience & conviction with the family as their standard of obedience. It will be purpose in this discourse to prove the fallacy of such opinions.

The apostle in the epistle to the Ephesians lays down the great platform of Christianity as sanctioned by the baptism of Jesus. One body and one spirit even as ye are called in one hope of your calling; one Lord one faith one baptism; one God & Father of all who is above all & through all & in you all (Ephs. IV. 4-6) The baptism of Jesus has been shown to have established the disciples of Christ as the only authorized visible Church on earth. The baptism of believers as the only appointed way of access into the visible Church and Christs example of obedience the prescribed guide to all his followers throughout the gospel dispensation. If ratified John Wesley established the episcopacy of Christ and the triality of persons in the Godhead, to reform the baptism of Jesus then would strike at the very vitals of the Christian system & would be fraught with infinite harm to the cause of God & truth. We propose to illustrate by referring to some of the effects resulting to those who have adopted the baptism

1. Signs & divisions in the church of the ordinance

The infant sprinkling was originally substituted by the benevolency of Catholic fathers of Christ because it was thought to be saving ordinance yet the modern advocates of the Roman institution profess to look upon it as non essential & are of various opinions as to the character of the rite & many are in fact utterly neglecting to sprinkle their children again much variety of opinion has arisen as to the action of baptism. The Greek Church for centuries immersion as alone constituting a sufficient & required that it be repeated for each person in the divine trinity. The catholics upon whose authority the infant sprinkling was ultimately substituted for immersion [illegible] that a clergyman made it [illegible] that the various sects of protestants contend for quite a variety of modes. Your holy ordinance [illegible] in the name of the

washing the face others sprinkling the face & others touching the forehead with the tips ends of the fingers wetted by dipping them in a small bowl or cup of water while many contend that any of these modes will answer. and there is equal division of opinion as to the position of the candidate (except in childhood) some must stand, others must kneel & some in the house & others at the water side I heard an unconverted man say when he should be baptized he would prefer to kneel down in the water & have some dipper up & poured on his head When asked for his reason said it was his own fancy: & was it not just as authoritative as any of the other modes Now all this endless diversity of opinion on the subject of baptism arises form the fact that God's standard has been forsaken & poor frail man is like the ship at sea without a compass — all who look into the the N. T. & take John's baptism & the example of Jesus are in no trouble as to the one baptism of the gospel

2 They that ignore the example of Christ's baptism produce an infinite variety of sects & consequently Christ's prayer for the oneness of his people the Scriptures every where inculcate union among God's children & deprecate every cause of disunion. The Saviour in (XVII. 20) John prays that they (God's people) may be one as thou Father art in me & I in thee that they also may be one in us" Here the Saviour prays that union of feeling sentiment & purpose may prevail among God's people. The apostle deprecates division among the Corinthians (1 Cor. 1. 10 and even wishes they were cut off who troubled the Galatians in like manner (Gal. V. 12) But when the Blessed God has ordained one baptism there arises the same endless diversity on doctrine & Church government as exists in baptism. Each Baptist feels that he has the right to consult his conscience & his friends or his fancy on the choice of the church in which he will attach himself. But the humble believer who looks to the Example of the baptism of Jesus sees the one body into which Jesus was baptized by the Lord entering by submitting to the one baptism & all under the same trust in Christ called by the same Spirit & made willing to be directed by the authority of the same great Father of all & they feel that they can not perpetuate the answer of the great Consciences of which Peter speaks without denying self taking up the cross forsaking friends & following Jesus in baptism & into the one body the only visible Church of God that God having prescribed the terms & the rewards for obedience there is no Choice but to act out the prescribed course of holy obedience

IIII. III [m.d.]

God gave his son to set for us
the example of disinterested
benevolence

John III. 16 For God so loved the world that he gave his only begotten Son &c
We propose to illustrate in this day course God's love to the world by the spirit of beneficence awakened thro' the example of Christ. We give as a text "For ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich" II. Cor. VIII. 9 II Tim. I. 10 "Who hath abolished death & brought life & immortality to light through the gospel" in a sense unknown to the heathen world so by the example of Christ human sympathy & human beneficence have been awakened in the world in a manner to which the heathen manger that boasted philanthropy have ever been the perverse strangers. Hence the Scriptures of the Old & New Testaments abound with commendation of the spirit of liberality in supplying the needs of the poor & are equally fraught with the reprobation of the opposite spirit. It is said (Prov. XIX. 17) He that hath pity upon the poor lendeth unto the Lord & that which he hath given will he pay him again. Says Isaiah (XXXII. 7 & 8) The instruments also of the churl are evil. He devises wicked devices to destroy the poor with lying words even when the needy speaketh right

But the liberal doveth liberal things & by liberal things shall he stand. Isa 11 Cor. IX. 6-8 But this I say he who sowed sparingly shall reap also sparingly: and he who sowed bountifully shall reap also bountifully. Every man according as he purposes in his heart not grudgingly or of necessity. For God loveth a cheerful giver. Exod XXXV. 5 Acts XX. 35 Paul said I have shewed you all things how that so laboring ye ought to support the weak & to remember the words of the Lord Jesus how he said: It is more blessed to give than to receive (Luke VI. 38) Jesus says: "Give, & it shall be given unto you; good measure pressed down & shaken together & running over shall men give into your bosom".

In the context the apostle excites the Corinthians to liberality in helping the poor of the Church at Jerusalem by referring to the benefaction of the Churches of Macedonia on the same subject. Though they were in deep affliction & poverty yet the Churches of Philippi Thessalonica & Berea had of a willing mind contributed even beyond their ability. But he especially refers them to the great example of the Son of God in his incarnation & sacrifice to save sinful men. "For ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye thro his poverty might be rich".

Not only the humble condition of servitude assumed by Jesus in taking upon him human nature might be urged to excite Christians to exercise the spirit of self-denial & munificence but the whole career of Jesus while tabernacling in the flesh was exemplary for the most disinterested benevolence toward men in liberal fulfilment of the angelic sentiment sung at his birth. In Acts X. 38 it is said of Jesus literally: "Who went about doing good". His most distinguished miracles were acts of beneficence performed for the relief of the distressed. He healed the Centurions servant for the double purpose of showing kindness to the kind hearted master & for the exercise of pity in the relief of the victim of suffering. Rom. VIII. 15-17.

He raised from the dead the widows son at Nain (Luke VII. 11-17) & delivered him to her because he sympathized with a poor woman who mourned over the corpse of her son who was her only stay of support & protection. He wept in sympathy with the sisters of Lazarus & raised him from the dead & restored him to them because they were poor & friendless John XI.

He pitied the deranged man who abode among the tombs possessed of a legion of devils which had cast out & caused this man to sit at his feet clothed & in his right mind that he might send him home to his friends to tell them how great things the Lord had done for him Mark V. 1-20

When he fed the thousands in the wilderness by exerting creative power

er it was not only to give proof of his divinity by enlarging a small quantity of food so as to supply the hungry multitude: but he assigned as the reason which actuated them I have compassion on the multitude because they have now been with me three days & have nothing to eat. And if I send them away fasting to their own houses they will faint by the way: for many of them came from far" Mark viii. 1—10

But perhaps the text was presented to the Corinthians & placed on the Canonical Record for us to prefix the example of Christ in his divine & eternal sonship for our encouragement to acts of benevolence the voluntary deprivations in leaving heaven & his Fathers bosom; in relinquishing the glory he had with his eternal Father in order to veil his God head in humanity; & to become a man of sorrows & acquainted with grief simply to save a race of rebels If he could make such sacrifices for our salvation we should willingly submit to self denial & be labor in doing good to our ruined fellow creatures

I Enquire what were the rights relinquished by Christ in becoming the Saviour of men

The right of creation is to be recognized as the highest & most indubitable claim among men the authors of books charts & maps are entitled to the exclusive copy right to their productions & discoveries & inventors of arts & machinery are entitled to have secured to them by patent the revenues which may arise from their discoveries & inventions

Not of much importance the law & public opinion concerning the works of human genius now will fail to recognize the author of the works of creation to the exclusive right of property in the things created.

It is said in Gen 1. 1 "In the beginning God created the heaven & the earth" But in the gospel by John 1. 1 "In the beginning was the Word & the Word was with God & the Word was God. The same was in the beginning with God. All things were made by him & without him was not anything made that was made" Here the word which is said to have been in the beginning with God is the eternal Logos or Son of God by whom he spoke all things into existence So Jesus Christ is the great Creator of all things & by right of creation is the sole owner of all things constituting the entire universe of God's works & dominions

The Apostle in the Epistle to the Colossians is of possible more definite in setting forth the claims of the Lord Jesus Christ. See Col. 1. 15. He says of Christ: "Who is the image of the invisible God the first born of every Creature" In the 16 verse he says of him: "For by him were all things created that are in heaven & that are in earth visible & invisible whether they be Thrones or Dominions or principalities or powers: All things were created by him & for him: And he is before all things & by him all things consist". We think then it is clearly made out that Jesus Christ is the owner of all things in heaven & earth by right of creation & preservation. Now let us enumerate the articles with a glance at their value which constitute the riches of Christ. Let us begin the review with our world the only one of which we profess knowledge by actual contact & intercommunication. David says Psa. XXIV. 1 "The earth is the Lords & the fullness thereof; the world & they that dwell therein". But the Lord by the Psalmist specifies his claims to the inferior animals. Psa. L. 9 – 13 "I will take no bullock out of thy house nor he goats out of thy folds. For every beast of the forest is mine & the cattle upon a thousand hills. I know all the fowls upon the mountains: & the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine & the fullness thereof. The eternal son of God possesses all that is valuable contained this earth on which we dwell

& then our whole Planetary system of which the sun is the center & our earth one of the revolving planets. And then the starry heavens. Every star supposed to be the center of solar system similar to our sun & its surrounding Planets all these innumerable worlds with their inhabitants are Christ's property. David says in Psalm XIX. 1 "The heavens declare the glory of God & the firmament sheweth his handy work. Day unto day uttereth speech & night sheweth knowledge. There is no speech nor language where their voice is not heard". Then there are the third heavens with all its brilliant glories concerning which the apostle Paul when he returned from the vision was not allowed to give particulars. But John in the apocalypse tells us much about the New Jerusalem & its inhabitants. He saw ten thousand times ten thousand & thousands of thousands of angels around the throne. He describes the appearance of one which we may take as an example of the rest Rev. X. 1 "And I saw another mighty angel come down from heaven clothed with a cloud: & a rainbow was upon his head & his face was as it were the sun and his feet as pillars of fire". They are all described as possessing great power knowledge & swiftness these with all their splendor & qualifications were the servants of the Son of God & rendered to him constant adoration

But above all there was the magnificent city of the New Jerusalem where God especially displays his personal glory & beatific presence. The building of the wall of it was of Jasper: and the city was pure gold like unto clear glass. And the twelve gates were twelve pearls; and every several gate was one pearl: & the street of the city was pure gold, as it were transparent glass. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it & the Lamb is the light thereof Rev. XXI. 18, 21, 23

Some people who claim only a few rough buildings in some earthly city are called very rich. But Jesus Christ the Son & heir of God owned all that splendid city in heaven with all the respective buildings & their several apartments — But perhaps the crowning glory of the wealth of our Lord Jesus Christ consisted not in his right of property in his works throughout the wide spread domains of God constituting the entire universe but it may be that the chief excellency of the riches of Christ rested on the fact that he held all the works of creation in subservience to the authority & majesty of the eternal Father in whom he dwelt & thought it not robbery to be equal with God

2 We notice the absolute poverty of man

We suggested under the last head that man claim to be entitled to the right of property in the products of their own labor & industry. We repeat that it is the way of this world for men to toil & economize in order to acquire earthly possessions which they they call their own because such property seems to be the fruits of their honest industry. But it is not true that man is entitled to absolute right of property in the fruits of his own labor. This would not have been true even if man had retained his primeval holiness & had forfeited none of his original rights. Much less is it true when man by sinning has fallen from his rectitude of character & forfeited all claims upon the divine justice. Did we not prove under the preceding head that Christ as the Creator of all things owned the absolute right to his works of creation? Then man being a creature of God is himself the property of Christ by right of creation. But among men the laws of nations have held in reference to the institution of slavery that the slave being himself the property of his master cannot acquire & hold property in his own right that himself & what he has is all covered by the ownership of the master. If then man as the creature of God is the only solitary property of God how can he hold property except in the right of God

at young man having lately relea
ed from a wealthy sugar & cotton
growing region said to a friend consid
ered wealthy Sir you have never seen
a rich man (meaning of course in the
common acceptation of the term) If
you will go with me to Louisiana
I will show you a rich man adding
that there to be rankled as such a man
must own several thousand slaves &
a sugar or cotton plantation or plan
tations sufficient to keep them employ
ed. Now to show the absolute poverty
of man we would prefer one of these
Louisiana Planters as an example of
illustration this wealthy man so cal
led claiming a large number of op
eratives in the character of slaves
who if we may be allowed a passing
remark are better circumstanced
than so called free laborers at the
North & in Europe where God's Insti
tution of slavery is repudiated.
How came these Southern operatives
to be slaves? Why by some mis con
duct & mis management, their fe
male ancestors found refuge in
God's Institution for the protection
of the poor. The mothers having forfei
ted their title to freedom & their off
spring following the condition of the
slave mothers who not having the
means to pay the amount of capital

invested in them their service & labor
are required instead of the interest of
the capital so invested. But to return to
our subject these slaves are the creatures & the
property of God, as they are sinners in com
mon with other men so involved in the
fall God suffers them to live for the purpose
of repenting & turning to him. There he daily
for they own the breath leaves their pastures
their body return to dust & their spirits to
God. The numerous cattle - herds of war-
den & live stock of every kind held by
these planters in connection with slaves
are also God's property & their life & breath
are in his hand & at his demand
are surrendered. Again the spacious
fields these planters have cultivated
are a part of the surface of the earth
which is the Lord's & if he withhold the
rain these fields become parched and
barren & man & beast perish for want
of food or if God chooses he can destroy
both the fields & their occupants by a
sudden earthquake. Thus all the estates
& the whole property of these men of so
called wealth are God's possessions & of
course the annual increase is his also.
& these planters themselves are God's stew
ards & if he require the stewards hope to
be surrendered they will be in poor
plight & if God take from them all
that is his they will not have left them
food nor raiment nor a shelter from
the storm. Furthermore they as the
crucified between two thieves & the remon

transgressors of God's law have forfeited life & further still have sold themselves to Satan & have united with the fallen angels in their rebellion against God & only deserve to share their fate which they must do without repentance & faith in Christ. They having forfeited life & its privileges their bodies are doomed to death without the right of burial & thus souls are claimed by Satan as his property mortgaged to him in the covenant they violantarily made with death & the agreement with which they entered with hell Isa XXVIII. 15 So that if God's justice in due retribution were dispensed to these repulsively rich men they would not only be found destitute of every comfort but unless they have exercised repentance & faith in Christ would necessarily meet the final sentence depart ye cursed into everlasting fire prepared for the devil & his angels. Such is a specimen of the absolute poverty of the whole human family. Man has nothing then which he can rightfully claim as his own & if his desert were meted out to him the lowest hell would be his portion forever [illegible] amount of capital

We are now prepared to contemplate the depth of poverty to which Christ has reduced in order to save man

The son of God saw the ruined condition of man as sold under sin & doomed as a subject of Satan's kingdom to eternal separation from God. The son of God in the covenant of redemption had become bondsman for the human race to satisfy the demands of law & justice in their behalf. And to effect the mighty work of human redemption the divine son had to take the position of man in relation to the moral law which man had forfeited by sin. In thus taking man's place Christ had to leave his Father's bosom - forsake the choirs of angels who worshipped & adored him in heaven - in short had to surrender the glory of the New Jerusalem & relinquish all the perfect enjoyments of the third heaven where is located the throne of the most high. Thus the son of God voluntarily alienated himself from the glorious presence of God because man had become alienated from God by sin. But in assuming human nature because man had forfeited not only all right to palaces & property but to hold any elevated position in front of slaves or character Christ had to become incarnate in the form of a servant. Hence in stead of the son of God born in a palace & enthrilled to wealth crucified between two thieves & the Roman

the sceptre of Princely power authority
the savior of our ruined race made his
advent into our lost world in circum-
stances of absolute poverty & deep hu-
miliation. His mother was of royal paren-
tage as a descendant of King David but
the sceptre of royalty had long departed
from the family & with it wealth & its
concomitants so that his mother through
poverty had to lodge in a stable where
he came. the birth place of the son of
God & redeemer of mankind. Not
~~[illegible]~~ only in order from a state of deep
poverty. In his days of highest prosperity
he ~~[illegible]~~ taught by way of preventing one from
self deception in becoming his followers
for in ~~[illegible]~~ the world. The fox
have holes & the birds have nests but
the son of man hath not where to lay
his head. Because man was entitled
to no property but was doomed to eat bread
in the sweat of his face therefore Jesus
must not only live in poverty but
work at a trade for his daily bread
Because man had failed to obey the
law & by its transgression had stumbled
through the temptation of Satan, therefore
the obedience of the son of God
must be tested through subjection to
similar temptations. It occurred immed-
iately after the baptism of Jesus he
[illegible] a great amount of [illegible]

he was led by the Spirit into the wil-
derness to be tempted of the devil
Adam & Eve were in company when
often tempted & conquered & there but the
son of God had to meet in solitude the
assaults of the adverse foe. But why
did Christ subject himself to a long fast
on that occasion? Because man having
forfeited the privilege to eat Jesus kept
from the preservation of food for forty days
& forty nights a period amounting to about
when with man. Satan thinking that
enfeebled state of Christ favorable to
success chose that as the occasion of his
attack; but was foiled at every
point of his temptations. Why did
Jesus suffer great agony in Gethsemane
because man had incurred a penalty
because man had incurred a penalty
be of guilt & condemnation under which
he would ultimately sink & which Jesus
had to bear. But the sin of the race rolled
upon him forced the blood from his
pores which in form of great drops of
sweat fell to the ground. As man had
incurred the penalty of death by commit
ting sin against the God of heaven & deserved
the death of a criminal. therefore Jesus had
in perversion of law to be condemned to the
death of crucifixion the death reserved
upon vilest malefactors. As man had
forfeited all title to character & deserved
not neither raiment whole living nor
a burial when dead so Christ was
crucified between two thieves & the Roman

soldiers divided his garments among themselves & his naked corpse would have been exposed to be eaten by dogs and vultures had not a rich friend begged it & buried it in his own tomb. As man was condemned to eternal death so Jesus under the sufferings of his divinity could endure in a finite space of time the eternal sufferings due to the human family. Hence when Jesus agonized in the garden & said "O my Father if it be possible let this cup pass from me" and cried upon the cross "my God my God why hast thou forsaken me" these indications were those of expiatory sufferings. Hence the great drops of blood instead of sweat proceeded from his pores. What human hand unaided by miraculous power [illegible] such a degree of torture. Behold the [illegible] in nature the sun is darkened & the world is shrouded [illegible] Earth quakes & the veil of the temple is rent the mighty rocks burst in sunder & the dead arise & are seen in streets of Jerusalem. Well might the heathen officer who conducted the execution of Jesus exclaim surely this was the Son of God. Thus did the Son of God take upon him the poverty of man and die the death due to the guilty race of Adam

& what riches did the poverty of Christ procure for mankind

As the divine & human natures were associated in the person of Jesus Christ all his acts would derive their value from the more worthy nature. Hence those would attach to the transactions of Christ performed on behalf of man an infinitude of merit. It was upon this principle that he by a temporary subjection to a condition of poverty to which man by sin was reduced purchased for man an inheritance of unspeakable worth. Christ assumed the position of man in all his forfeited rights or privileges. Let us examine some of these forfeitures. Man in his original holiness was privileged to enjoy the peaceful presence of God & angels. By transgression man forfeited that privilege & was driven from the favorable presence of God & the holy angels. Now Christ's forsaking his Father's bosom & the worship of angels & the glories of heaven for a limited period in obedience to his covenant obligation was equivalent in product here to the banishment of the whole human family from the presence of God.

of God & the company [illegible] away the
of angels forever For they [illegible] ld have
the preservation on the son of [illegible] and
in accordance with the stipulations
of the covenant of redemption was
of infinite worth & could be so ac
cepted of God in behalf of the race
for whom Christ was acting
A man having failed in his ob
dience to the divine law Christ by
his obedience (perfect through the union
of the human & divine natures & of
infinite value) magnified the law and
rendered it infinitely honorable in the
sight of God on behalf of fallen man
But man having transgressed the law
& become subject to its penalty the im
ple curse Christ by subjecting him
self to the curse of the law redeemed
man from that curse It is said in
the epistle to Gal. iii. 13 "Christ hath
redeemed us from the curse of the
law being made a curse for us For
it is written cursed is every one that
hangeth on a tree" See Deut xxi. 23
The exposure of Christ upon the cross
for a few hours as the substitute for
a man was equivalent to the eternal
sufferings of a indefinite number
of human beings through eternity
also Christ by lying in the grave
three days & three nights sanctified
[illegible]

[illegible] rendered a service through the divine
nature making that equivalent to an eternal
sleep in the dust But further more Christ
triumph over not only death but over him
who had the power of death by his resur
rection brought life & immortality to light
furnished assurance of the rescue of the
body from grave as well as the souls of
all who accept that conquest by faith
in Jesus from the second death —
The ascension of Christ & the mission of
the holy Spirit were consequent upon
the completion of the atonement which
the Holy Spirit came into the world to
apply. Christ thus in assuming every de
gree of human poverty has given chosen
every possible blessing & opened the way
by which any & all among the fallen race
of mankind may through an humble
trust of the heart in the merits of Christ
work of atonement be restored to the
enjoyment of every lost privilege & to
an increased degree of perfection
For man was originally entitled to enjoy
the peaceful presence of God & angels
but that enjoyment was confined so
far as we are informed to this earth
But Christ's work entitles all who truly
accept it to the enjoyment of God in
heaven with the full fruition of all
its glory. Man was originally made
a little lower than the angels Heb ii.
but through the work of Christ man
becomes the heir of God & joint heir
of Christ & is thus elevated to a po
sition higher than angels occupy.

mans original condition of holiness
rested upon his personal obedience
for continuance was liable to failure
which was verified in his fall into
sin but the believers acceptance
with God stands upon ~~the merits upon~~
Christs righteousness & his fulfill to eter-
nal life is conformed to him & place
beyond the possibility of failure
says Jesus John XIV. 19 "Because I live
ye shall live also". The apostle
to the Colossian Church Ch. III. 3-5 "For
ye are dead & your life is hid with
Christ in God. ~~For the labors of~~ who is
our life shall appear then shall ye
also appear with him in glory" Walker's Proofs
by Christs poverty the believer in Jesus
is enriched with the peace of God
shed abroad in the heart; with the
high prerelege of intercourse with
God while dwelling in this life; with
the many great & precious promis-
es to which he may resort for comfort
under trials - in life & after death he
is to be with Jesus & behold his glory
& as if that were not enough the
beloved apostle says For we shall
see him as he is & be like him.
For the wicked Christs poverty
has purchased the prevelege of
the present life with all its attend
ant blessings & proffers to them on
repentance & faith life eternal

W M DeTutignac
Political against
Polk & Texas

Jonas S Brooks
Postmaster
Green County
Georgia

cient in the qualification
Deacons — Because a Church mem-
ber might be under the most un-
impeachable rectitude of Chara-
& might in addition to that qualit
be possessed of undisputed soundn
of Head & Heart & yet as a Christ
man — and yet lack that acquai
information or sound experi-
ence & good description which would
fit him to fill the office of De-
con — For in the management
of the secular business of the Chur
calculations must be made & acco
be kept which would seem to
quire such a degree of Scholar
ship as pertains at least to the
more practical branches of edu
cation — Nor is the acquisition
of such a degree of lea
in literary & scientific p
all that the term wisdom
text embraces. It seems
ly in connexion with such
acquired knowledge
mental soundness

of book education are
deficient in describe cou
nsel & good economy — The
terms wisdom there here im
plies that they should be men
possessed of sufficient knowledge
to transact all necessary business
connected with the affairs of the
Church & should in addition
be men of known good man
agement & correct economy.
Hence Paul in directing Tim
othy in regard to the character
of such as might be preferred
to the office of deacon says
"Let the deacons be the husbands
of one wife ruling their children
& their own houses well." As if
he had said if a man has
managed his own temporal
affairs with discrete economy
it is not to be expected that
he will conduct the secular
affairs of the Church to any
purpose; or if he have
regulated the govern
ment of his own family
strictly it can not be expected
that he will act the part of
a suitable disciplinarian to
the rules of Church government
& manage the regulations of
the Lords house — But if
his calculations in the manage
ment of his own affairs have
proved so successful as to evince
him to possess such wisdom
as combining acquired knowledge
& prudent forecast with sufficient de
gree for the prosperous trans-
action of business; there may
be temporal concerns of the Church
be expected to prosper under
the control of such an officer.
And if he have drawn the
rules of discipline in
his children as to re. fra
from the society of vicious
pany & consequently have
ed them in the habits of
rect morality & obedience
there may it also be

is characteristic influ
exerted by precept
example would so con
trol the conduct of Church
members as to urge all to
the regular discharge of per
sonal duty & to cause them
to keep the unity of the Spir
it in the bond of peace —

Brethren I have explained —
clearly & as faithfully as my
feeble ability will permit for
the present the terms used
used by the Apostles in the
text specifying the qualifica
tions of those who should be
set apart by them to the so
& responsible office of
deacons — and I appeal to
you to say whether or not I
have made the Scriptures the
factory of my expositions
this point. If the subject
seem [illegible]

The duties of deacons

It seems that the great object
designed in constituting the
office of deacons here & ap
pointing incumbents of that
office was to release the gos
pel ministry from every other
work but exclusive attendance
upon ministerial preparation
& ministrations of the word &
ordinances of the gospel —
Wherefore brethren look ye out among
you seven men of honest
report, full of the Holy Ghost
& wisdom whom we may
appoint over this business
but we will give ourselves
continually to prayer & to
ministry of the word"
"this business" "over business"
to be considered in
deacons office &
[illegible]

[illegible] as expressed in the verse preceding the text "Then the Twelve called the multitude of the disciples unto them & said It is not reason that we should leave the word of God & serve tables" The duties then connected with the office of the deaconship seem to be briefly summed up in serving Tables —

1. The deacons are to serve the Lords Table

Here it may in the outset of the examination on this point be observed that the service of the deacons in waiting at the table of the Lord does not simply consist in receiving the elements of the [illegible] from the minister & distributing them to the Church members.

[illegible] ship of [illegible] & communion with whom he professes to believe in matters of faith & practice — For the express direction of the inspired apostle is "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly & not after the tradition which he received of us." II Thess. iii. 6 Then since the communion of the Lords supper is the expression of Church fellowship which must consist in union of faith on the ground points of ~~faith~~ Christian faith & the prescribed practice in religious duty it must be evident that no Church is properly prepared to approach the Lord's Table while there is a want of essential agreement among themselves on matters of faith & practice. Does any deviation from doctrine of the gospel exist in the Church? Do any [illegible] appear short in the discharge of consistent religious duty? Stand aloof one from the other for the sake of [illegible] day Christian [illegible]

would be as experienced
ought not to be considered in a
state of correct preparation to
make an expression of cordial
union & christian fellowship
partaking together at the Lord's
table which is certainly the de
sign of such participation
Now it must be admitted that
the regulation of these points
a Church pertain to the admin
istration of its temporal gover
nment & as they moreover stand
connected with the communion
of the Church or the Table of
the Lord they are thrown not
only the management so much
[illegible] as of the Church
[illegible] It must therefore be
the [illegible] of the deacons to search
out such disorders, go to
not delinquent members in a
brotherly affection & if
[illegible] of their best
[illegible] & fail to set them
[illegible] Church [illegible] to the
member & it is the business of
the Churches officers to see
to that such duties are
performed - or to arraign delinquents
before the body of the Church
to which they are amenable
Thus you may perceive that the
deacon must be a man of
special piety & holy zeal -
For how could he with any
[illegible] of prosperity step up to
[illegible] to the discharge of the
deacons duties he himself a
[illegible] - Nor do the examples
of the materials - the [illegible] arts
[illegible] & arranging them
on the Table on the days of
communion the most [illegible]
portant part of the ser
required from the deacon
in connexion with washing
the Lords table - Nor [illegible]
the great business
[illegible] on
[illegible] have the

how could we complain against
our brethren who were delinquent
in attending prayer meetings or
any other institutions for
the promotion of religion & he
neglects it himself. It
appears to these pious exercises
is the last to set the example
of zeal & punctuality in attend
ance upon them — Hence
the force of the expression used by the
Apostle and decisively concise
the qualification of deacons admin
ister like these should good
men — the overseer & stand
ard bearers in the Communion
Church or the Table of
the Lord they are thrown not
the management so much
of Ministers as of the Church
— It must therefore be
the duty of the deacons to search
out such disorders & go to
the delinquent members in a
brotherly affection & of
this kind to fail to set them
Church work to the

If they were the only deac
required of them on this
they would but in a small
degree diminish the labor
of the Minister as it would
be but little more trouble
for him to walk round &
deliver the elements with his
own hand to each communi
cant the using the same
mode of address he is en
gaged in doing while the
deacons make the distribu
tion — Nor is the procuring
of the materials — the elements
wafers &c & arranging them
on the Table on the days of
Communion the most im
portant part of the ser
required from the deacons
in connexion with washing
the Lords table — No but
the great business
importance on
is to have the

in a proper state of preparation to participate in the solemn ordinance

The communion of saints does not consist so much in holding direct spiritual intercourse with God which every Christian should do daily & hourly, as it does in making an expression of fellowship among themselves. But Christian fellowship is founded upon the two fold base of faith & practice in regard to religious duties. We would not by any means make partial differences of opinion among professors of Christianity a barrier to Christian fellowship. But where great want of unanimity of belief in the essential doctrines & ordinances of the gospel is prevalent among professed followers of Christ it is evident that Christian fellowship is impossible. Again tho the profession of faith of an individual corresponds with the belief of any denomination of Christians yet if he is in point of moral character, his brethren & friends have a right to expect with his profession [illegible] entitled to [illegible]

The preaching of it is a joyful sound — Good news — a Saviour — salvation from sin & misery — it proclaims pardon, peace & heaven hereafter &c

2 By knowing this sound is believing it — receiving it — to know it from other things

The effects — they shall walk O Lord in ye light of thy countenance — not only enter on a religious life, but walk on in it — in light — pleasing to God — so more especially here after

to be understood by know
s found — I shall then
e ye blessedness of those who
do know it — viz. that they shall
walk in ye light of God's counte
nance — & conclude ye subject
by a few reflections.

First, then I am to observe in
what respects ye Gospel & the
preaching of it may be said to
be a joyful sound.

You know ye word Gospel signifies
good news — glad tidings — a good
spel in ye old saxon language —
It is good news, as it reveals a
way of recovery for lost sinners &
a Saviour — happy state here &
here after.

the Lord – Not by ye force of arms
ye din of war, ye sight of garments
roll'd in blood – but by ye most
simple means, ye preaching of
ye everlasting gospel, by which
all ye ends of ye world shall
remember & turn unto ye Lord, &
then all ye kindreds of ye nations
will worship before ye Lord.

Therefore in speaking from these
words I shall in ye first place
consider what is implied &
included in all ye ends of ye world
remembering & turning to ye Lord.

I shall then notice what they
will turn from, & how they turn to
ye Lord – And finally make a few
observations on their worshiping ye Lord

& conclude ye subject by a few reflections.

First I am to notice what our text implies.

& 1st it implies that ye persons spoken of had forgotten God.

altho God made man upright &c their conduct manifests they have forgotten him —

2 It implies some means to be used to bring this about — for we have no instance of any People's reforming without —

The means are a receiving ye revealed word & ye preaching of ye Gospel — ye preaching of ye Gospel is particularly calculated for this purpose — to bring things to remembrance —

to remember themselves — God & ye way of life through Xt — & all ye duties he requires —

It includes such a knowledge of God as to cause them to forsake that which before prevented them

2dly What they turn from

1 Idolatry of every kind

2 from ye love & practice of sin

3 from wrong notions of religion

To ye Lord, not from one sect to another — but ye heart — inclination is turned to ye Lord

to be his friend — to his interest & cause — engage in his service & continue in it —
then will they worship before him — worship aright —

Before this, way must be made such things as in their own nature prevent must be removed — Establishments of Religion taken a way, & every thing contrary to what is written in ye Scriptures.

Reflections

1 At first view a gloomy prospect — but

2 Some things encouraging as 1 Liberality of sentiment — Greater knowledge more generally diffused —

a spirit of Missionary —
— The wars in Europe — & which will continue — till universal peace takes place, with but short & partial intervals —

---

3 See what an excellent thing ye Gospel is —
much blame has been cast on it but undeservedly — it is a Gospel of peace & love &c

Amen.

George Town

Rev & dear Sir

Q Town Mass — 1804 R386.
W47-26

Matt 22. 41:42. While ye pharisees were gathered to gether, Jesus asked them, saying, "What think ye of Xt? whose son is he? They say unto him the son of David.

There have been many great and illustrious ~~characters~~ personages in ye world, whose ~~names & actions~~ characters have been handed down to posterity, some perhaps very deservedly, & others most probably very undeservedly — It is certain however ye opinions we entertain of some are very different, & our having diverse opinions respecting them may be attended with no advantage or disadvantage either to ourselves or others — But not so with respect to ye person spoken of in our text — He is ye most extraordinary person we ever heard of made his appearance in our world on ye most extraordinary occasion — performed ye most extraordinary actions, & for ye noblest purpose in ye universe — & as we are all concern'd & shall be ye better or worse for his coming not only in time but through all eternity, it is a matter of no small importance what our thoughts are about him; especially as our thoughts respecting him will influence our present & determine our future state. There is no person who has made his appearance in our world of whom ye same may be said. I may then in his name solemnly ask you what you think of Xt.

In making some observations on ye words of our text — I shall mention to you ye thoughts of several kinds or sects of people

then humbly propose to you what thoughts I suppose you ought to have respecting him — & ye happy effects such thoughts will produce & conclude ye subject by a few reflections.

1st Then I shall mention to you ye thoughts of several kinds of sects of people respecting Xt.

The Jews thought him to be a mere man, & a carpenter's son —

The pharisees thought him to be an Antinomian, a libertine, a loose & licentious person that had no regard to ye law & good works, hence those words of his "think not I am come to destroy ye law — yea they thought him to be a Samaritan, & to have a devil, & to cast out devils by Beelzebub, ye prince of devils —

2. The Mahometans tho they allow him to be a prophet, yet think he is inferior to Mahomet their Prophet.

3 The Atheist has no thoughts of Xt at all — God is not in all his thoughts so neither is Xt ye Son of God.

4 The Deist thinks nothing of him, for he does not believe ye revelation concerning him —

5 The epicure, or voluptuous man, he thinks only of his carnal lusts & pleasures — & ye worldling, or covetous man, thinks of nothing but his worldly substance — & of ye much good things he has laid up for many years.

6 Some that bear ye Xtian name, have only wrong thoughts of Xt, mean, & undervaluing. for instance ye Arian

thinks he is a created God, of a like, but not of ye same nature with ye father —

7 The socinian thinks he is a God by office, & did not exist till he was born of ye virgin mary — & has no notion of his sacrifice, & satisfaction for ye sins of men.

8 The Arminian thinks meanly of his righteousness, & denies ye imputation of it to them that believe — & lay the stress of their salvation ~~on~~ not on ye attonement of Xt, but on their own good works, graces & frames

2dly I shall now humbly propose to you what thoughts I suppose you ought to have respecting him.

1 I shall confine my self to Scripture

1 God — God & man in one person — this ye dignity of his person —

Think of his offices as prophet, priest & King —

His righteousness — ye sufficiency of his grace —

think of what he did in eternity in time, suffer & dre — in heaven intercede — rest your whole salvation on him alone

3dly The effects such thoughts will have

1 Cause humble thoughts of your selves

2 Love to him — Obedience — immitate him — peace, joy — confidence even in death — happy for ever hereafter

that such who neglect the things that that make for their peace, now in this the day of their visitation, will eternally suffer ye displeasure of an injured God.

Was this world to continue for ever, & we could remain in existence to enjoy it. The conduct of mankind in general would not be so censurable, But when we reflect, that our time of existence in the world is so very uncertain & that finally ye world itself will be ~~destroyed~~ & burnt up - & all the things it contains & as shakespeare says leave not so much as a wreak behind how is excusable ~~will~~ is ye folly of such who neglect ye means of salvation

Seeing then

Matt 22: 42. What think ye of Christ.

This question was put by our Lord to the pharisees

Let us then observe what some persons think of it - And then point out what thoughts we ought to have of him - & conclude the subject by a few reflections

1 The Atheist - Deist -
The Arian - Socinian -
The natural man -

What thoughts ought we to have of X.

1 We ought to have honourable thots of him — God — Man — Saviour — advocate

As a Prophet — Priest & King —

We ought to think rightly of his attonement — sufficient —

of his death & sufferings — resurrection —

of his spirit — & grace —

of him as our support —

of him as our judge —

of him as by whom we are to behold the glory of God for ever.

Inferences

1 If X is so excellent, how highly to blame are the Ath, A, Sc, & Rational

2 Examine what your thoughts have been of X.

3 O sinner think of X.

London

Edin

The Love of God
Exhibited in the
Institution of
Slavery [n.d.]
?

For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life John III. 16

We propose in this discourse to show the love of God exhibited in the institution of slavery as illustrated in IX Gen. 23-28. And Noah awoke from his wine and knew what his younger son had done to him and he said cursed be Canaan a servant of servants shall he be to his brethren &c.

The historic accounts of the world from the creation till the deluge consists of brief sketches. Yet some of the most important institutions & appointments of the Creator are through those divine Records transmitted to us. We have there an account of the creation of all things no where else known in authentic history - We there have the institution of the Sabbath - the institution of marriage - the institution of human labor - the fall of man & the promise of a Savior with the institution of animal sacrifice to exhibit the manner in which the son of God saves sinners by shedding his blood for them. But preceding to the Noachian Era we have no evidence

2

of the institution of slavery or the existence of its practice. Although Cain for the fearful crime of fratricide had inflicted upon him a punishment which he alledged to be too grievous to be borne & which doomed him to become a fugitive & a vagabond on the earth yet though a mark had to be stamped upon him to secure to him the sympathy of his fellows yet slavery was not appointed to him as the remedy for his doom to vagrancy. Nor does it appear in what the mark placed upon Cain or whether the importance of it was communicable to his posterity or not. It seems however that Cains posterity were soon bereaved by impiety & an increasing disregard for the ordinances of religion appointed of God. They built cities invented instruments for agriculture & for other purposes but no account is given of their exercise of faith in the promised Saviour. Lamech had the 5 generation from Cain first perverted the institution of marriage by introducing the practice of bigamy. When the descendants of Seth intermarried with the ungodly descendants of Cain God saw that the wickedness of man was great in the earth & that every imagination of the thoughts

NTON
COUNTY
GA

Read 1st

Brooks

Hamburg

Ga.

is attempt the overthrow of our government and independent state. While the abolitionists held up the restoration of the Union as the ostensible object of the war they had their eyes intently upon their absorbing purpose of freeing the negro. Horace Greeley advised to make a proclamation stating that a few thousand abolition troops stationed in each state would accomplish the suppression of the rebellion in a few weeks. His argument was that we should reckon of the slaves would be lost under the cover of the guarantee. Believing the whole be in that time exhausted not finding it so easy to work to plant their armies in central states in the interior where they could not reach them. Gen. Butler & not forgotten so ready to be executed to carry out the policy unexpected the fearful increase. Your forces set to gather their numbers from every & from whatever quarter they could be secured to number of more than a million. Gen. Hindman in his address of troops before the Battle of Prairie Grove Arkansas said: "Remember that the enemy has no feeling of mercy or sentiment toward you." His words are strange coming from an Indian free negroes southern secession Kansas Jayhawkers & hired Dutch cut throats. These bloody ruffians have invaded your country stolen, destroyed property murdered your neighbors outraged women drawn your children from their homes and

to attempt the overthrow of our government and independent state. While the abolitionists held up the restoration of the Union as the ostensible object of the war they had their eyes intently upon their absorbing purpose of freeing the negro. Horace Greeley advised to make a proclamation stating that a few thousand abolition troops stationed in each state would accomplish the suppression of the rebellion in a few weeks. His argument was that we should reckon of the slaves would be lost under the cover of the guarantee. Believing the whole be in that time exhausted not finding it so easy to work to plant their armies in central states in the interior where they could not reach them. Gen. Butler & not forgotten so ready to be executed to carry out the policy unexpected the fearful increase. Your forces set to gather their numbers from every & from whatever quarter they could be secured to number of more than a million. Gen. Hindman in his address of troops before the Battle of Prairie Grove Arkansas said: "Remember that the enemy has no feeling of mercy or sentiment toward you." His words are strange coming from an Indian free negroes southern secession Kansas Jayhawkers & hired Dutch cut throats. These bloody ruffians have invaded your country stolen, destroyed property murdered your neighbors outraged women drawn your children from their homes and

defiled the graves of your kindred" now
who can say that this description does not
answer to the character & conduct of their
armies wherever they have effected any
foothold in our country. Under their con-
fident hope to overrun & subjugate the whole
perhaps by the end of the year they abolit-
ionists proceeded to pass acts in their Congress
confiscating all the property of southerners
refusing to take the oath of allegiance to the
government & to free all their slaves and
to facilitate their work of destruction &
desolation their Apish President at
the instigation of their radicals issued in
September a proclamation declaring the
negroes of the southern states free on the first of
January 1863 They supposed this measure
would surely put off the negroes to fulfil
gracless fiendish prophecy. But further
the work of insurrection to commence as
expected & their armies defeated at
Fredericksburg at Vicksburg & at
Murfreesborough in their attempts to
advance into the interior they begin
to feel somewhat discouraged and Mr
Boardman puts up that sanctimonious prayer
at their abolition jubilee "that slavery
may pass away through a baptism of
blood & fire" and Mr Beecher's confi-
dent assertion "the destiny of the country is
to arm every negro: the act of their Congress
to enlist asm 100 Regiments of negroes
shows the fiendish hearts of the foes of

Circular

CHARLESTON S.C. DEC 7 6 PAID

Chg: Box 203
A. T. M.

Rev. Iverson L. Brooks
Hamburg
S. C.

our Lord Jesus Christ. This is a peach work — producing the broken heart & contrite spirit & trusting in Christ with the whole heart —

II. The difficulty of their salvation

They are to be saved certainly but scarcely —

1 They have given the measure of grace adapted to the wants of each & none to spare

2. Their way through the flesh the world & Satan

III Where shall the ungodly & the sinner appear

I In this life

1 In the business avocations & pleasures of the world, the unconverted will be engaged contrary to God's directions & incurring his wrath —

2 In their religious privileges they will be found unsanctified

their day of grace by treating the gospel message with contemptuous neglect — or by a lying profession founded in hypocrisy & deception

II They must enter upon their eternal destiny —

1 They must pass from the death bed under the frowns of God to the judgment seat of Christ.

2 They must depart from the decisions of the judgment into that everlasting fire prepared for the devil & his angels

And if the Righteous be
scarcely saved, where
shall the ungodly & the sinner
appear? 1 Pet N. 18

Define the righteous - It may
literally those who act in ac
cordance to rules of rectitude
They are righteous in a civil sense
who obey law & act in good
faith in civil transactions
But the term as in the Sacred
Scriptures designates God's
Children. They are righteous
not through the merits of
their good works but by
becoming interested in the
atonement of Christ.
I The obedience of Christ
which magnifies the divine
law & makes it honorable
alone brought in that everlast
ing righteousness through which
God can accept a sinner
2 The sinner becomes personal
ally interested by repentance
toward God & Faith toward

John VI. 67 68 Then said Jesus to the 12 will ye also go away. Then Simon answered him Lord to whom shall we go? Thou hast the words of eternal life —

II

The reason why many had turned away from following Christ

1 The true cause was unbelief they had entered the Church in Capernaum

2 They became offended at the doctrine of eating the flesh & drink the blood of Jesus

3 The sovereignty of grace in giving the ability to come to Christ was specially offensive

4 Some followed for the loaves & fishes & worldly interests were bound up with them

III

The reason why true believers do not forsake Christ

1 They see no other source of true help

2 Christ has the means of sal

vation.

3 He is the Christ the son of the living God

4 The true Christian has the assuring evidence of that fact

Rev. J. S. Pennell
Sandersville
Georgia

AUGUSTA SEP 18 GA.

7 35
7 32 1/2
8 37 1/2
2 30 1/2

[Oct., 1818]

From time immemorial civil Government seems to have claimed the prerogative of exercising authority over the lives of its subjects. Hence it has ever been the province of the Legislator to assign the punishment of death as a penalty justly due to the infraction of certain laws while it has been the office of the Magistrate to enforce the respect of those laws and the incumbent duty of the executive to dispense the prescribed punishment the character convicted of capital crimes. Capital punishment seems to have received its sanction in the original institution of Society and its existence has been coeval & parallel with civil law. With the exception of a few individuals who have listened to the remonstrances of humanity and plead the cause of human frailty capital punishment has been universally adopted and its infliction repeatedly exemplified by all nations and in all ages of the world with the only variation that by some it has been extended to the most trivial offences while by others it has been limited only to atrocious crimes. Were the inflexible justice of a practice (estimated according from the number of its advocates and its intrinsic excellence evinced by the universality of its prevalence then would the justice & expedience of capital punishment be incontestibly established; for it has been sanctioned by the great majority of mankind and has prevailed in all ages & nations.

But this is not an unexceptionable maxim; for crime must have been more than coexistent with capital punishment and vice has had more than equal prevalence with it yet neither is the justice of crime admitted nor the excellence & utility of vice proved. But "Err is human" is a maxim of self-evident and universal truth. And since the deepest research of human Philosophy dare not transcend the bounds of imperfection nor the highest stretch of human wisdom ensure an infallible exemption from error, may we not indulge the suspicion that the infliction of capital punishment by human authority is unjust in its nature and unauthorized by reason in its practice, tho' it has past the scrutiny of Philosophy received the sanction of Politicians and stood the test of ages? Permit us to ask from what source has any individual or any associated body derived authority to sport with the temporal existence of an immortal Being? Or what source is the great fact founded by authority of which the Judge seated on a human tribunal pronounces sentence of Death on a fellow-mortal?

We are well aware however that the advocates for capital punishment are neither at any hesitation to answer such questions nor at any loss for arguments to defend the side they espouse. With confidence in the justice of their cause they boldly reply that their authority is founded on Reason and Revelation and with an effusion of vehement eloquence refer us to the necessity of its use to lay restraint on the conduct of abandoned men and with apparent ~~for~~ force point out its great utility in preserving inviolate the rights of Society and securing free from molestation the civil and religious privileges of man. As is predicated by the ~~profession of this~~ advocates of capital punishment we admit that all intelligent dependent creatures should be subject to laws by which their actions should be regulated Nor will it be denied that man should live in a social state for the mutual advantage of his species and be subject to government for the restraint of his corruptions It must also be admitted that for the institution & common benefit of Society individuals of necessity made a sacrifice of certain inferior natural rights and relinquished a certain portion of natural Liberty for the establishment of civil government and to say foundation of their subjection to its dominion.— But among the natural rights yielded in the social compact by individuals for the benefit of the community was life included? And is it on this premise the civil law is founded by authority of which Society claims the power of life & death over the citizen? But does it accord to the dictates of Reason & common sense that man actually possesses a perfect right to his own life and is at full liberty to alienate it at will or dispose of it the exercise of his pleasure. If so why do we feel indignant at the presumptuous duelist who actuated by the depraved ambition & under the impulse of blind zeal wantonly exposes his life in defence of false honor? And why do we shudder with horror at the commission of suicide and unhesitatingly reproach with the epithet of madman the character who dares present the pistol at his breast or plunge the dagger into his heart to despatch his own life? In short does not the concurring evidence of Reason Revelation and experience plainly demonstrate that man is a dependent creature and possesses life only as a temporary loan from the Creator to whom he is under awful responsibility for its preservation and improvement. If then the individual does not possess an independent right to his own life how can it be forfeited to Society for the infringement of any law we ask man if Reason does not suggest that the authority by which a human tribunal inflicts capital penalty is usurped and is an unjustifiable intrusion on the rights of man and an impious encroachment on the prerogatives of God. But perhaps the advocates for capital punishment will be disposed to call this metaphysical sophistry or at best farfetched reasoning. And referring to Revelation as the infallible rule of moral action will tell us that the principles & specified examples of the Scriptures constitute the grand source from which they derive the fullest & most indubitable authority to punish certain malefactors with death. Let us exercise caution in our reference to the Sacred Volume and advert to its precepts with reverence. It is true in the Old Testament dispensation God deigned to speak with man face to face and made certain characters the organs thro ~~which~~ whom he transmitted communications to the sons of men and by whom he issued his orders & executed his commands certain Prophets were then authorized to issue and execute laws which punished with death. In the Mosaick dispensation it was an actual law that "whosoever shedeth man's blood by man shall his blood be shed" This was the extremity of the Levitical laws which demanded an eye for an eye and a tooth for a tooth. But although such laws were issued by the direction of God and sanctioned by the authority of heaven in their existence & execution were they of universal extent in their application or unlimited in their duration or were they not rather local in their nature and adapted to a particular age and nation? And were they not entirely abrogated at the introduction of Gospel dispensation and superseded by the gentle precepts of the Redeemer which direct us to do unto others as we would have them do unto us in similar circumstances and not to render evil for evil but good for evil. Perhaps we shall here be told that in the precepts of the New

Testament we are commanded "be subject to the higher powers" and also taught that "the powers that be are ordained of GOD". But this does not show that all National Governments are free from error or that every civil law is founded on justice. The great Redeemer meekly submitted to crucifixion Yet it does not prove the equity of the human law by which he was condemned the clemency of the earthly judge by whom the sentence was pronounced nor the justice of the barbarous execution which he was doomed to undergo. Judas was ordained to betray his Lord but it did not render his premeditated treachery just nor palliate the atrocity of his voluntary & malicious crime. Nor does it appear in general that because GOD in the abundance of his compassion for sinners and in the exercise of his wisdom for the accomplishment of his purposes permits proud Tyrants to wield the sword of despotism for a season and drench the earth with the blood of its inhabitants, that such oppression in itself is just or that he will hold its authors guiltless; for he saith said "Woe unto them that decree unrighteous decrees". It is true the Gospel by precept and example indicates implicit obedience to civil authority but it is equally true the Gospel in its nature and tendency requires that civil authority should be founded in justice & executed with mercy. The system of Government exhibited by the Gospel excludes the agency of tyranny and condemns oppression of every species and while it lays restraint on the corruptions of man and secures the peace and order of Society it gives no place to vengence and admits not a vestage to of cruelty. By Revelation we are taught that the heart of man is corrupt the contaminated source whence evil deeds proceed; and from Reason infer that since the traits of human nature are the same in the whole species it is not the voluntary exercise of moral virtue but the restraining grace of GOD that makes one man better than another. Hence the Gospel teaches us to feel another's woe and bids us compassionate human frailty & sympathize with a fellow-mortal in distress! But is there a single trait in the nature tenor of the Gospel that gives human law unlimited power of human life or that invests an earthly judge with a right to embrue his hands in the blood of a fellow-man! Is not the inference justly drawn from the dictates of Reason and the light of Revelation that no man or set of men is vested with a rightful authority to take from a fellow-creature life which no human law nor created power can impart.

But since the authority of human law is not to extend to the privation of life should it be asked what means are to be employed to secure the rights of man and preserve the union of Society or what measures must be used with such characters as bid defiance to the authority of GOD trample on the privileges of man and subvert the order & peace of Society? We answer that the privation of Liberty limits the extent of civil authority and that that incarceration supersedes the necessity of capital penalty by effecting all the purposes of temporal punishment. The infliction of punishment by civil authority in no case can be designed to effect any other than one or more of three purposes: The Reparation for the injury done to Society for a breach of its laws or to an individual for an intrusion on his privileges; The Reformation of the culprit and the prevention of his recommission of the crime; lastly the deterring of others from perpetrating the same offence. Now in what instance in either of the cases can capital penalty be more effectual in accomplishing the design, than imprisonment & compulsion to labor. In the first case suppose a wretched moral under the impulse of human depravity has yielded to temptation and in a fatal hour has perpetrated a crime for which he has been apprehended and in chains wails his doom. Suppose that his crime is of the most aggravated nature. That he in the silent watches of the night secretly approached the house of his neighbor on whom he fell with brutal violence & while slumbering in the arms of sleep imbrued his hands in his blood robbed his desk and escaped by the light of the flames which ever consuming his house! Well the death of such criminal

be more effectual than his confinement and the profits of his labor in making reparation for the injury? But will it be said that the injury is irreparable and the enormity of the crime cries aloud for the blood of its perpetrator? Yet let it be recollected that in the book by whose precepts we profess to be guided it is written vengeance is mine (and I will repay) saith the Lord. In the second case it is true that the infliction of capital punishment will forever silence all suspicions of danger from the criminal by rendering his commission of a second offence utterly impossible. But perpetual imprisonment well guarded with compleat security the rights of society by laying effectual restraint on the future conduct of the culprit. Shall do not the dictates of humanity point to its preference and the principles of Christian charity demand its adoption. If humanity were permitted to raise her voice to an audible note she would be heard saying O! thou Mortal Judge permit not vengeance to wrankle in thy bosom when thou beholdest the lapses of thy fellow mortals, nor suffer cruelty to prevail in thy decisions when thou judgest an unfortunate criminal; for thou art also frail subject to temptation & like him liable to fall. If the principles of Christian charity could obtain the universal sanction of civil society, and exert their benign influence on the human character they would soften the hearts of Law-givers & teach Rulers that the neglect of timely and mild just persons should give place for the search of one that may have gone astray not that he may be made to realize the effects of cruelty and experience the horrors of Death; But that he may taste the comforts of mercy mingled in the measure of punishment designed to reform but not to destroy his life. Capital punishment makes no distinction between crimes after a certain grade and affords the criminal no respite from eternal burnings! for if he be unfit to continue among men and enjoy the privileges of Society on earth much more unfit is he to dwell with God & participate in the joys of Heaven. But incarceration assigns punishment equitably proportioned to crimes and allows the culprit a space and opportunity for repentance. Imprisonment presents a flattering prospect of the culprit's reformation since the gloomy appearance of his habitation (the ~~solitude of the~~ solitary person) the nature of his punishment and attendant disgrace all combine to collect his thoughts and give that exercise to the mind which renders the heart humble & the soul penitent. Thus may the abandoned wretch be converted into the useful citizen and the unfeeling sinner into the virtuous Christian. — Once more; another design of punishment is to give uniform sanction to the Law and render its terrors [illegible] to prevent the commission of crimes. For this end capital punishment at first view might seem far more effectual than imprisonment, as the punishment inflicted by the privation of Liberty may appear to abound with too much lenity to make it a source of terror to evil doers. But experience and the principles of human nature teach otherwise. It is true the infliction of capital penalty exhibits an [illegible] but the scene is of short duration and the effect [illegible] momentary shock which it excites in the spectator is rather [illegible] of pity for the hapless candidate for Eternity than terror [illegible] of acknowledged mercy as some would [illegible] to mitigate the justice & authoritative sanction of the law. Death [illegible] ture is indeed dreadful and its near approach when realized presents [illegible] worst scene to mortals. But it is a melancholy truth that [illegible] the inevitable destiny of all men is placed at a distant remove from the present & is viewed through the dark vista of obscurity as an unimportant future event. Life is truly sweet and the most valuable of blessings when accompanied with liberty. But when liberty is destroyed life is embittered and when perpetual disgrace is annexed to the privation of liberty the punishment becomes more intolerable to human nature than death itself were the idea of Eternity removed. The spectacle of a miserable wretch confined in the gloomy walls of a penitentiary doomed to mechanical labor and bowed down under a sense of guilt & shame presents an aspect peculiarly abhorrent and its effect of restraint upon the spectator is lasting because the duration of the scene is continual. Hence we infer that

The Penitentiary is no less effectual than the Gallows in preventing the commission of crimes. — If then the final conclusion is justly drawn that incarceration effects all the purposes of temporal punishment why is it not consistent with civil policy to adopt it? And more especially since Revelation teaches that the gift of life emanates alone from God and Reason + scripture intimate that the prerogative of God to be exercised at the discretion of his Mercy without the interference of any human authority? We again ask the question From what source has any individual or individual secretly derived authority to take the life of a fellow-creature?

[illegible] correct and our inferences just what a scene of unbridled cruelty does the city of [illegible] exhibit? Not only the Cruel Monarch proudly exercising his usurped authority at the pleasure of his caprice without reference to God or respect to his Laws consigns his subjects to the rack! Not only the arrogant Pope the most active agent in the works of darkness blended by the veil of any [illegible] assumes the title of vice Gerent for the Compassionate Redeemer cruelly decides as heirless to the tortures of the Inquisition the true disciples of the Saviour! But the little petty power urging the exigency of war as a pretext of justification, without the decision of a jury or even the regular trial consigns to the Gallows or Scaffold the life of Kings nobly and [illegible]! [illegible] the civil authority as if destitute of every trait of humanity & deaf to the [illegible] with determined deliberation drags to the Gallows & intrudes into the presence such as have fallen victims to human depravity! Does not the vice [illegible] inspire an sense of pity and call for the mitigation of the civil code [illegible] gives rise to sanguinary vengeance and threatens relentless cruelty? Does not the [illegible] of reason impart a sense of justice and call for the establishment of a penal [illegible] in which the attributes of Mercy and humanity can exercise their influence [illegible] savage Indians of the West will continue to delight in blood & take pleasure in agonizing tortures of their dying captives till the sun of civilization shall reach their [illegible] and meliorate their manners, till the sun of the Gospel shall illumine their minds [illegible] influence their actions. The wretched heathen of Asia will continue [illegible] with and feel conscious joy in sacrificing their own Sons or immolating their innocent babes on the bloody altars of Gaginnaut till the Glad Tidings of Salvation shall reach their ears & the Spirit of the Prince of Peace Teaching Redeemer spread his residence in their hearts But how long O! how long will men of the Christian world with the volumes of the Gospel in their hands and the precepts of the Saviour in their mouths continue to frame Edicts which teeming with despotism and exact Laws which thirst for blood !! How long O how long will nations who rejoice in the light of religion and exult in the blessings of liberty continue to exert the powers of ingenuity in inventing machines to spill the blood of their brethren and shotten the pangs of Death!!! —

Preceding the sentence which begins with "The Military power" &c This sentence must be inserted. But in those Lands where Liberty and equality of rights are acknowledged and civil and religious privileges professed to be enjoyed; whose inhabitants boast of a residence under the banner of freedom and rejoice in the light of revelation, The military &c

Ivison L. Brooks's
Composition
on
Capital punishment
Octr 1818

Although the dispensation has been completed to a little beyond our usual limits; we yet hope to our departed friends we shall not close without a brief obituary of the

Alexander Hogshart
Thomas Branham
Thomas Branham
Thomas H. Baxter
Thomas Holderness Esqr
Thomas H. Baxter

deceased. Mr Bulber was born March 14th 1819. His parents were highly respectable members of this church. They moved thence to Edmonston & perhaps in these parts he was converted at an early period of his maturer age & was baptized into the fellowship of this church in June 1832. His deportment & activity as a Christian secured to him the confidence & warm attachment of a long succession of the Pastors & other brethren. He was chosen a deacon of the church & was

recognized

been to serve them as clerk of the church shortly after joining and in the year 1818 he was appointed to the Deaconship which he continued to discharge with high satisfaction to his brethren up to his decease ~~was recognized by the community as a man of the church~~

As a citizen he was of high repute for activity & usefulness in his District & perhaps in the County. He had been for some time a commissioner of the public roads of this District & stood appointed administrator & guardian in several cases & each was his ~~successful management of his & his correct judgment of the order & business of these affairs~~, that he was often called on to aid in the disposal & division of estates.

It was doubtless attention to the various duties of such offices

guardianship to train her up for Christ & usefulness committed to the final care of God.

After this scene of excitement he became composed & tranquil his thoughts & feelings fixed upon the eternal realities on which his declining strength & obstructed respiration convinced him he was now about to enter. His last audible words were utterings in devout prayer for the members of his church that God would cause his work to prosper in their hands and for himself that his heliped Saviour would be with him in this last struggle & give him grace to pass the gloomy vale of death with

out the fear of evil — and
thus in the language of the poet
leaned his head on Jesus' breast
& breathed his life out sweetly there
& who will not add "blessed are
the dead who die in the Lord

Mrs Olivia Reed
Augusta Ga
Care Jackson & Brooks
Edgefield D.S.T.
South Carolina

ready to receive at Jesus
hands the last token of
friendship & affection which
will consign them to the
grave. The mingled hopes

want of uniformity has not been expected. For elaboration by "W.": Whether Conference made or Lord's day or the evening must remain for each Church as a body to judge of expediency or convenience — as the direction is to let and not forsaking ourselves together as the manner of some is." The reception of members from other baptist Churches should rest upon the ground of Christian courtesy between Churches and mutual fellowship. The requisition upon for a relation of his Christian experience is a sure exception. So also is the reception of a candidate from another denomination on his baptism administered by a Pedobaptist. For it is a distinguishing baptist usage to ignore Pedobaptist acts in such cases & receive the candidate

because the most any fixed rule in the cases named a Church hold its [illegible] in the morning or [illegible] the assembling of [illegible] the manner of [illegible] members from [illegible] of Christian [illegible] they exercised in and we believe the such candidate [illegible] Christian ex- [illegible] a rare exception.

Rev. Jueson L. Brooks,

Hamburg

S. C.

Church constituted author by entering into it through the initiatory ordinance so as to become head to the Church — Ephe. I. 22-23 — IV. 15-17-19. If so, then he V. 23-28. Col. — III. [illegible] as the great [illegible] of the House entered the fold [illegible] door of the sheep. [illegible] door — 2-3 and by which he because the door for others to enter by [illegible] taken charge of the Church constituted by John on Pentecost [illegible] he succeeded here in proclaiming the [illegible] gospel message much after the manner of John [illegible] baptized [illegible] Mark I. 22-23 — IV. 1. Luke IV. 17 — Mark I. 12-15 — the Church — Hence putting on Christ by baptism is synonymous with joining or entering into the Church — John III. 3-5 — Rom. VI. 3. 1 Cor. XII. 13. Gal. III. 27 — Moreover we the formula of baptism in the apostolic commission as translated by "W." "Baptizing them (the taught) into the name of the Father & of the Son & of the Holy Ghost" implies — not "by the authority of" but "incorporating the disciples into the family of God as his children constituting the household of God which is synonymous with the Church — 1 Tim. III. 15 — Ephe. II. 19

3 The main point to be established in
prospect of our third position is that
the officers appointed by Christ to ex-
ercise the authority vested of this kingdom
were church members. Those converted
under Johns preaching & baptized by him
as were all true believers became his
disciples that is they grouped together
in a social body looking to him as
their leader. This congregated body of Johns
disciples formed what he termed the
kingdom of God in his proclamation
of the advent of the Messiah. and
which kingdom he announced to be
at hand or just about to be set up
It was styled the kingdom of God because
its subjects consisted of persons con-
verted through grace and prepared
to receive Christ as their great king
or king. after Christ has entered
into this kingdom or church for
we consider the terms synonymous
John introduced his disciples to him
& leaving them ever to his charge
John pointed them to Jesus saying
Behold the lamb of God which
taketh away the sin of the world
thus representing Christ as the victim
of sacrifice to be soon offered
to God as lamb without spot
to constitute the atonement for the
sins of the gentiles as well as of the Jews

These must constitute exceptions to
what may be con- sidered in the true
sense of the term Baptist usage
"N" must serious- ly lament the after
want of uniformity in the action
of baptist Churches on points of
Christian duty, as to the manner or circum-
stance of performance while the
duty only is laid down in the Scriptures
without specification of the modus
operandi. The minutes conference
meetings - the reception of candid-
ates to membership - the administra-
tion of the communion - and
says there are many other of like
character that might be mentioned
in which no uniformity obtains.
I suppose such as constituting hours
of worship - the adoption of objects
of benevolent enterprise - the col-
lection & distribution of funds &c
Now all of these duties are recognized
by the regular Baptist Churches so
as to constitute Baptist usage while
there must ever in the nature of the
human constitution remain that dif-
ference upon which will depend
the performance of such duties with