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No 93

# DEBATE

ON

## CAMPBELLISM;

HELD AT NASHVILLE, TENNESSEE.

IN WHICH THE PRINCIPLES OF ALEXANDER CAMPBELL ARE  
CONFUTED, AND HIS CONDUCT EXAMINED.

---

BY OBADIAH JENNINGS, D. D.

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TO WHICH IS PREFIXED,  
A MEMOIR OF THE AUTHOR.  
BY REV. M. BROWN, D. D.

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.....  
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## MEMOIR.

THE following Memoir has been prepared at the request of the friends of the deceased, especially his bereaved partner. It was expected that a variety of interesting facts and incidents would have been furnished in due time. In this the writer has been much disappointed. Neither has any aid been afforded from private papers. Therefore, little of incident or adventure is to be expected. Still, it is hoped, the narrative will be read with interest, especially by friends and acquaintances. It presents a bright example of Christian character, which may be profitable for instruction and reproof, as well as for encouragement and animation to the people of God, amidst the conflicts of life, and the agonies of death.

REV. OBADIAH JENNINGS, D. D., was born 13th December, 1778, near Baskingridge, in the state of New-Jersey. He was the fourth son of the Rev. Jacob Jennings, a minister of the Presbyterian Church, who united the character of Clergyman and Physician. Not long after his birth, his father removed to Virginia, and resided several years on the Potomac. Thence he removed to Fayette county, in Pennsylvania.

Of the youthful years of Mr. Jennings little is known. The following extract of a letter from his elder brother, Rev. Dr. Samuel K. Jennings, of Baltimore, to his nephew, may not be uninteresting, as exhibiting those elements of character which were more fully developed in maturer years. "He was no less amiable when a youth, than he was benevolent and deserving of affection when a man. I shall never forget the cheerfulness with which he was accustomed to divide his little stores of fruits and nuts with his brothers, when he was at any time better furnished than they, nor the complaisance with which he would undertake the performance of services expected at their hands. He was remarkable for his unqualified obedience to his parents—an unerring index of his subsequent usefulness in life. He acquired his literary attainments with great facility, yet appeared to be unconscious of any superiority of genius. He was naturally disposed to be facetious, and his

retentive memory, enabled him to collect an unusual stock of anecdotes, in the selection and application of which he displayed uncommon skill."

Having enjoyed a strictly religious education, under the care and direction of eminently pious parents, impressions were made on his mind which were never entirely obliterated, and had an influence in forming correct moral habits, and restraining him from vicious excesses, while yet a stranger to the renewing grace of the gospel. Having given early indications of genius, his father determined to afford him a liberal education. He was accordingly sent to Canonsburg, at that time the seat of a flourishing Academy, which was afterwards, in 1802, organized into a College, called "Jefferson College." Here he pursued with diligence and success the study of the classics, mathematics, and sciences. Having acquired the best education which the Western Country could then afford, he commenced the study of the law, with John Simonson, Esq., of Washington, where he was first admitted to the bar in the fall of 1800. He immediately removed to Steubenville, where he commenced practice. His first speech was of so brilliant a character, and gave such promise of future eminence, as to place him at once in the first rank of his profession. He remained at Steubenville, in the prosecution of his profession, until 1811, when he removed to Washington, Pennsylvania, though he still continued to practise to a considerable extent in the courts of Ohio, until his introduction into the ministry. It may here be noticed, that soon after his removal to Steubenville, he was united in marriage with Miss Becket, the daughter of Col. Becket of Westmoreland county, Pa. This amiable lady was early removed by death, leaving an only daughter, now hopefully pious, and happily united in marriage to a respectable physician. He was again married, to Miss Ann Wilson, daughter of a respectable clergyman of the state of Delaware, whose cultivated mind and energy of character, qualified her eminently for being a companion and counsellor to her husband amidst the various anxieties and toils incident to the ministerial office.

At the bar, he ever maintained a high standing, and fully realized the expectations excited by his first efforts. He possessed that happy combination of talents which rendered him an able and popular lawyer. With strong intellectual powers for discrimination and argument, were united a peculiar prompt-



itude in discovering the strong points of a case, a facility and clearness of illustration, a sprightliness of wit, and a keenness of satire, which he could employ with great effect, for the entertainment of his audience and the annoyance of his antagonist. In the language of one who knew him well, "his *forte* lay in addressing a jury: in this he had no superior. In an argument to the court on a point of law, when the occasion called for preparation, and required him to put forth all his strength, he was surpassed by few."

He was much esteemed by his brethren of the bar, and greatly confided in by the community at large. The amenity of his general deportment, the urbanity of his manners, the ardor with which he espoused the cause committed to his care, with the candor and liberality exercised towards his clients, greatly attached them to him as a man, while his well known abilities and tried integrity, induced them entirely to confide in him as a counsellor.

His prospects for earthly emolument, honor, and distinction, were as flattering as those of any of his associates, and never more so than when he surrendered them all for the sake of preaching the gospel of Christ.

Mr. Jennings, as already stated, received a pious education, which had a controlling influence on his principles and habits, amidst all the seductive influences to which he was exposed. But although he at all times maintained a respect for religion, and sustained a character reputable and moral, in the estimation of the world; it appears that he remained a stranger to the transforming power of the gospel on his heart until 1809, when he was constrained to make an unreserved dedication of himself to God. For an account of that important change, which gave a new direction to the whole current of his soul, we have been happily favored with a copy of a letter from himself, to his intimate friend, David Hoge, Esq., of Steubenville, at whose request, and for whose benefit, the letter was written.

"WASHINGTON, APRIL 1, 1812.

"*Dear Sir*,—You are pleased to intimate a desire to know my experience, &c. As I shall have no leisure for some weeks, I have concluded to write to you at the present, though in great haste.

"My experience, my dear sir, is very small. It is not long, as you know, since I set out in the Christian race, and my

attention has been much, too much, diverted by the cares and allurements of this world. Such, however, as it is, I will give with cheerfulness; feeling, as I do, something of that infinite obligation I am under to Him, who, I humbly hope, "has called me from darkness to light." And here, my dear sir, suffer me, once for all, to express my deep sense of my inability to write on this subject, and my earnest prayer, that nothing of what I may say, may operate as a stumbling block in your way. The experience of one Christian, whatever may be his attainments, can never be the proper rule for another, though it may serve to encourage, strengthen, and confirm. Did I not, then, know something of the "terrors of the Lord," and of the absolute necessity of a change of heart, in order to obtain durable happiness, and did I not feel myself bound to give a reason for my hope when requested, and thereby to bear a testimony, however feeble, to the power, goodness, faithfulness, mercy and truth of Him who came not to condemn, but to seek and save that which was lost, I should on this subject be silent.

"I was educated religiously, and had convictions from time to time from my childhood, up to youth and manhood. I however, still endeavored to obtain peace of conscience by entertaining a kind of half-way resolution, that I would at some future time seek for religion, and it was not until a short time before I was awakened seriously to inquire, what I should do, &c., that I began *deliberately* to think of giving up all hopes of making my peace with God. I had gone far in the paths of iniquity, and I have reason to look back with shame and horror upon my conduct. While I was in this state of mind, some time in the fall of 1809, while sitting in the most careless manner, hearing Mr. Snodgrass preach, "Eternity," upon which he was treating, was presented to my mind in such a way, as I cannot possibly describe. It made such an impression on my mind, that I began, immediately, to form a resolution of amendment. This impression was not wholly worn off, when the sudden death of Mr. Simonson was made the means of farther alarm to me. I was, not long after, led seriously to inquire, What I should do to be saved? I began to read the Bible, to meditate, to pray. But all only served to prove my inability to do any thing of myself. I found the Bible to be a sealed book. I could not understand it. I found I was grossly ignorant, stupid, blind, hard hearted, and unbelieving. Our Saviour

appeared to be a "root out of dry ground, without form or comeliness." I found I could no more believe in him or trust to him for salvation, than I could lift a mountain. How often was I tempted in this state of mind to give up all pursuit. Still, however, I felt and secretly cherished an opinion or belief that if I did but try, I could do something effectual. And every new trial, every struggle, every effort, only served further to prove my real situation, my weakness, my miserable condition, and to discover my secret enmity against God. What hard thoughts did I entertain of that Being who is infinite in goodness? What risings of heart against his sovereignty, and what enmity of heart against himself? I could not see the justice and propriety of casting me off forever, provided I did all I could. I had no proper conviction of my guilt for my past horrid crimes, nor had I any proper knowledge, of the spirituality, the holy nature and inflexibility of that law of God which is immutable in its nature, and by which I was justly condemned. However, after many painful struggles, vain efforts, and ineffectual attempts to make myself fit to come to Christ.—after passing many dark days and sorrowful nights, I was at length, as I hope, convinced of my sin and misery,—that if I ever received any help, it must be from God; that if ever I was cured, it must be by the great Physician of souls. I was not long in this situation, before God, who is love, "revealed (as I trust) his Son in me." My views of the Divine Character were entirely changed. I could almost say, with Watts,

" My rapture seem'd a pleasing dream,  
The grace appear'd so great."

My hard thoughts of God were gone. I could now rejoice "that the Lord God omnipotent reigneth." The mystery of God manifest in the flesh appeared indeed great. Jesus appeared altogether lovely, and the chief among ten thousand. My heart was ravished with his love, (which passeth knowledge,) in assuming our nature, to pay that debt which we could never pay,—in rendering that obedience to the divine law which we could never render,—in giving himself a sacrifice to make an atonement for our sins, whereby we may draw nigh unto God,—in becoming the end of the law for righteousness to all that believe. In short, my hard heart, which nothing could move, was conquered by his love, his dying love. He appeared to be the way, the truth, and the life; a hiding-place from the storm; an ark of safety; a city of refuge, where my guilty soul fled for



shelter. I was constrained by his love, his kind invitations, and his grace, and in a highly favored hour, I hope I was enabled to give myself away to him in an everlasting covenant, never to be forgotten,—to commence a friendship which I hope will last to all eternity.

“Yours, &c.

“O. JENNINGS.”

In the year 1810, Mr. Jennings connected himself with the Presbyterian church, by a profession of his faith, and not long after, as already stated, removed to the town of Washington, Pa. Here he was elected to the office of Ruling Elder, the duties of which he continued to discharge until his licensure to preach the gospel. In this capacity he was eminently useful, not only as a member of the session, and congregation to which he belonged, but also in the higher judicatories of the church, in the Presbytery and Synod, and once as a delegate to the General Assembly.

Upon his first attaching himself to the church, and for some time afterwards, it does not appear that he had any intention of relinquishing the profession of the law. His first serious thoughts on this subject, were occasioned by a visit from an obscure Christian, who happened to tarry at his house all night. The remarks of this humble messenger of Providence, accompanied with a request that the “parable of the talents” should be the subject of special examination and prayer in reference to his duty, awakened his inquiry, and left an impression on his mind which was never effaced. Anxious to know the path of duty, and determined to pursue it as soon as it was ascertained, he was for some time in great doubt and uncertainty. His friends whom he consulted, were divided in opinion. Many believed that his prospects of usefulness would be greater by abiding in his present calling. His high standing at the bar—his talents and popular manners—his Christian example in the courts where he practised, and among gentlemen of the bar and others, afforded an opportunity of exerting a powerful moral influence on many persons, in a great measure removed from ministerial intercourse. Others were of opinion, that all these advantages would be more than counterbalanced, by bringing at once the whole weight of his character and talents into the ministerial office.

To himself, the practice of the bar had become, in many re-

spects, irksome, and contrary to his renovated taste and habits. Of the two professions, he had no difficulty in determining which would best accord with his own taste and feelings. The courts of God's house, he greatly preferred to the courts of earthly litigation. Often was he observed, after being engaged in the business of the court, to seek refreshment at the evening prayer meeting; and after pleading a cause at a human bar, would gladly retire to unite in the devotions of the pious, in pleading the cause of sinners before the tribunal of God.

While his mind was vibrating on the great question of his duty, he was laid on a bed of sickness, and brought to a decision in the light of eternity. The disease with which he was attacked was violent, and he was brought down to the very verge of the grave. His recovery was considered by himself, as well as his friends and physician, as almost hopeless. It was, for several days, a time of intense anxiety to his family and friends. The awful interest of the scene was increased by the state of his own mind, which, for a time, was in great darkness, and deprived of the cheering light of God's countenance. Agonizing prayers were offered up in his behalf, which were graciously answered. A physician of eminence, from Steubenville, who attended him constantly, scarcely entertained a hope of his recovery, and when he opened a vein to bleed him, he remarked that it might possibly be favorable, but that it was done more with a view of lessening the pains of dying, than with a hope of restoring him. Soon afterwards a change was visible, and he was restored in a manner almost miraculous. He was also cheered with the returning light of God's countenance. The cloud was dispelled, and he was enabled to rejoice in God his Saviour. "The question," said he, "is decided. If God spare my life, it shall be devoted to his service in preaching the gospel of Christ." Soon after his recovery, he began to prepare for the ministry, by a course of study in theology: in the mean time closing his business at the bar; and in the fall of 1816, he was licensed by the Presbytery of Ohio to preach the gospel. Shortly after his licensure, he received a unanimous and urgent call from the congregation of Steubenville, where he had formerly resided. He received solicitations from other places, and a unanimous call from the congregation of Harrisburg, the seat of government of Pennsylvania. This station, though in many respects the most important, and presenting more flattering worldly prospects, he

declined, and, after much prayerful solicitude, agreed to accept the call from Steubenville. To this it appears he was determined by a strong friendship for the people of that place, and a modest diffidence in his own abilities.

The following extract of a letter, written on his return from Harrisburg, will show the state of his mind, while deliberating on this subject, as well as the characteristic modesty and humility of the man:

“Harrisburg is an important place, in many respects, as it is related to the church; and I suppose it presents a more extensive field of usefulness than Steubenville can possibly do. But the importance of the place seems, in some measure, to deter me from undertaking it. I think it would require a person of more talents, more acquirements, and more health than I possess, to discharge the duties which would be incumbent on a minister there; and presuming upon the personal attachment and long standing friendship of the Steubenville people, I could better hope they would bear with my infirmities, than a congregation of strangers.”

Having accepted of the call, he removed to Steubenville in the spring of 1817, and was ordained and installed pastor. In assuming the work of the ministry, he dedicated at once, to the service of his Lord, all his thoughts, and all his talents. Zealously and exclusively devoted to the highly responsible duties of his office, his great and constant ambition was, to subserve by his labors, the eternal interests of the people of his charge, and promote the general welfare of the church of Christ.

He continued pastor of the Steubenville congregation six years. His labors, though not attended with any remarkable or general revival of religion, were blessed to a considerable extent in the conversion of sinners, and the edification of the church. Of those who were added to the church under his ministry, some are now preaching the gospel, and a number active and useful members of the church.

The congregation of Washington, Pennsylvania, having become vacant by the resignation of their former pastor, Rev. M. Brown, who had been chosen President of Jefferson College, the people of that congregation immediately directed their attention to Mr. Jennings, as their future pastor. A call was accordingly prepared; and although the separation from his beloved charge was deeply and mutually regretted, yet it appeared to be duty to remove to Washington, as opening a

field of more extensive usefulness. He accordingly accepted of the call, and took charge of the congregation, in the spring of 1823.

Having entered upon this new field of labor, he advanced to the work with his usual fidelity and perseverance. Here he continued five years, and his labors of love will long be remembered by that people. Although no very special or extensive influence appeared to attend his ministry, which was to him matter of painful regret, there were, however, many gradual additions to the church; and about the close of his ministry here, and after he had determined to remove, he had the pleasure of seeing a "time of refreshing from the presence of the Lord." This season of special seriousness continued for a considerable time after his removal, and the result was a large accession to the church.

Having received a call from Nashville, Tennessee, his mind was again in great perplexity as to the path of duty. In writing to a friend on this subject, he says, "I have not made up my mind, and feel myself in a very solemn, difficult, and trying situation. I hope my desire is to know the will of the Lord, that I may do it. I just hear, there are very pleasing indications, that the Lord is about to visit Cross-Roads congregation, with a powerful work of grace. If such should be the case here, it would reconcile me fully to remain." Before the good work did commence at Washington, he had given a pledge to accept the call from Nashville, and could not consistently retract, otherwise he would have remained, and it was not without a painful struggle that he tore himself away from his pastoral charge, from numerous and endeared friends—the companions of his youth—to spend the remainder of his days among strangers.

In April, 1828, he removed to Nashville, where he remained until his decease. The writer has not been furnished with much information respecting his labors in this place. His health had been much impaired for several years previously, and becoming still more precarious, his ministerial labors were frequently interrupted. Still he persevered in the arduous duties of his office, whenever health permitted—and often under the pressure of disease, and in circumstances which would have subdued and appalled an ordinary mind.

He continued to grow in the estimation of the people of Nashville. In his private letters, he speaks with great affec-



tion of their kindness and sympathy, whilst he mourned over his own unprofitableness, and that his ministry was attended with so little apparent success. The amount of a minister's usefulness is not always to be estimated by its immediate and visible effects. God often, for wise purposes, conceals from the view of his most faithful servants, the effects of their labors,—“One man soweth and another reapeth.”

It is probable this servant of God, zealous as he was in his master's service, and anxious for the conversion of sinners, was mistaken in the estimate which he made of the success of his labors in Nashville, and also in his former charges. Eternity alone will disclose the amount of good to result, in successive generations, from an able and faithful exhibition of divine truth, enforced by so lovely an example, and accompanied by so many fervent prayers. The congregation, during his last illness, entertaining a hope that travelling, and a suspension of labors, might restore him, requested him to take a journey, and passed a unanimous resolution to employ a substitute at their own expense. But his race was run. When his strength was greatly reduced, and his body wasted by the disease which had so long preyed upon him, the prevalent influenza seized violently upon him and terminated his sufferings.

The closing scene was such as might have been anticipated from a life so devoted to the service of the Redeemer. “Precious in the sight of God is the death of his saints.” Precious too, in the recollection of pious friends, is the “death-bed of the just.” With a mind calm and composed, in full view of death and judgment, he called his family around him, to bid them a final farewell. With his dying benediction and prayer, he gave to each of his children that were present, his last counsel, in a manner most tender, solemn, and beautifully appropriate. He left his blessing, also, to those who were absent. Silver and gold he had none to leave them. The riches of the world he had renounced for the gospel's sake; but he had that to leave them which was of more value than all the riches of the world. In faith on the divine promises, he cheerfully committed his family to God, expressing a strong confidence that *He* would provide. When reminded of the promise made to the fatherless and the widow; “that,” said he, with emphasis and animation, “is the legacy, that is the legacy.”

When his son Thomas, who had been his constant nurse and physician, said to him, “Father you are dying”—he immediately replied, “Bless the Lord, O my soul.”

In a moment of great suffering, he remarked with characteristic energy of thought, "If this be the way to heaven, what must be the way to hell?" His mind however was calm and resigned, and even triumphant, in the near prospect of death. As a draught of water was presented to his dying lips, he said, "I shall soon drink from the river of life, which issues from the throne of God and the Lamb."

He asked his wife to repeat to him the answer to the question in the Shorter Catechism, "What benefits do believers receive from Christ at their death?" and several times afterwards repeated with great delight, "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory." Thus while his mind was absorbed in the contemplation of those glorious prospects which were opening upon him, he sunk, with peaceful serenity, into the slumber of death—resting, with unshaken confidence, in the merits of the Redeemer, *for an abundant entrance into the everlasting kingdom of God*—"animated with a hope full of IMMORTALITY."

"The chamber where the good man meets his fate,  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven."

"Whatever farce the boastful hero plays,  
Virtue alone has majesty in death.  
His God sustains him in his final hour—  
His final hour brings glory to his God."

After his death, every suitable mark of respect was shown by the people of Nashville. His funeral was one of the largest ever seen in that place. His congregation went in mourning. A funeral sermon was delivered by the Rev. Mr. Hume. Funeral sermons were also delivered in each of the congregations of which he had been pastor. At Steubenville, by the Rev. Charles C. Beatty, and at Washington, Pa. by the Rev. David Elliot, pastors of said congregations.

In conclusion of this imperfect sketch of the life of this excellent man, it may not be improper to add some remarks, and delineate more in detail some traits of character, suggested by the recollections of intimate acquaintance, as well as by the statements already made.

As to his *private* life, it may be truly said, he was exemplary in all its relations. Few men have passed through life

more generally beloved and esteemed, and more completely without reproach. Though often placed in trying situations and in the midst of conflicting parties, it was his happiness to secure the confidence and esteem of all. This did not arise from a want of decision nor from a vacillating, trimming policy; for no man was more decided, nor more prompt to express his opinion when the occasion called for it. But his consistency of character, and an indescribable frankness and cordiality of manner, carried conviction to every heart, of his honesty and benevolence.

He was peculiarly interesting and engaging as a companion, and in his social intercourse. Cheerful and sociable in his disposition, and abounding in apposite and pleasing anecdotes, which he related with inimitable simplicity, his approach to the social circle was welcomed by every countenance. There was a captivating urbanity of manners, which spread an irresistible charm over all his intercourse with society. These amiable qualities, which belonged to him as a man, became doubly interesting, when consecrated by religion. In him were combined the gentleman and the Christian. He exhibited the practicability and importance of uniting the things that are *pure* and *honest*, with those that are *lovely* and of *good report*. He was cheerful without unbecoming levity, and solemn without moroseness and gloom; this happy combination, not often possessed, and too little regarded, greatly enlarged his usefulness in his social intercourse.

He took a deep and generous interest in the welfare of others. His heart was the seat of benevolence, and the "law of kindness ever dwelt on his tongue." Whilst he declined not to share in the rational enjoyments of the social circle, a deeper interest marked his visits to the house of mourning, the chambers of the sick and the dying. Deeply afflicted himself, he well knew how to speak a word in season to others, and to point them to the only true source of consolation.

He was affable and accessible to persons of every rank, the poor as well as the rich. His purse was ever open to the demands of christian liberality and the calls of charity.

Another trait of character, which deserves particular notice, was his *deep and unaffected humility*. His estimation of himself in every respect, was far below the estimation which others were ready to form of him. His views of himself, especially as to his *religious attainments*, were exceedingly humbling and

self-abasing. While others beheld in him a bright example of the christian graces, and he appeared laden with fruits of piety, he was in his own view "a poor, wretched, sinful, unprofitable servant, a barren shrub, deserving only to be cut down and cast into the fire." These self-abasing views, increasing with his progress in holiness, may appear strange and paradoxical to those who are ignorant of God and of their own hearts. But they are the views and exercises of the truly pious in every age. They result from the increasing light of holiness, clearer views of the divine perfections, the strictness, purity and extent of the divine law, and a more acute sense of the evil and odiousness of sin, as contrasted with the law and the character of God.

Taught by his own painful experience, in his first convictions and subsequent exercises under the teachings of the Spirit, he had an uncommonly deep sense of human depravity. This was a subject on which he dwelt with great emphasis and force. No language appeared strong enough to describe the deceitfulness and pride, carnality, selfishness and desperate wickedness of the carnal mind, which is enmity against God. It seemed to give a character and tone to all his ministerial services, his prayers, his exhortations and sermons. He seldom closed a discourse without making an assault on this citadel of depravity, and applying his subject with a view of detecting and exposing its secret abominations. By his intimate and deep knowledge of the heart, he was eminently qualified to address anxious sinners, to destroy their delusive hopes, detect their legality, and pursue them through every refuge of lies, and to point them to a crucified Saviour as their only safety.

Although his youthful advantages of education were more limited at that early period in the western country, than those which are enjoyed at present, yet his literary acquirements were highly respectable. As a testimony of the estimation in which he was held, it may be mentioned, that a short time before his decease, the college of New-Jersey conferred on him the degree of Doctor of Divinity. During his practice at the bar, accustomed to write only in haste and on business, he had given little attention to *style*, and when he commenced the composition of sermons, he labored under no small difficulty, which, however, he was enabled to surmount, so as to write



tended to confine and restrict the energies of his mind: hence he always was more acceptable when untrammelled with his notes. It was then he appeared to put forth all his powers, and infuse into his subject and his utterance, the whole ardor of his soul.

On one occasion, when assisting a brother in the administration of the Lord's Supper, his notes, with some of his garments, were accidentally consumed by fire. He had to preach on Monday, and with much reluctance and fear, proceeded without his manuscript. The impression was powerful. His sermon was much more interesting and acceptable than any he had delivered, on the preceding days. A pious old elder, hearing the disaster which had befallen him, offered up a very sincere prayer that all his "*notes* might share a similar fate."

His great object in preaching was to do good to the souls of men, not by addressing them in the "enticing words of man's wisdom," but in "demonstration of the Spirit, and with power." His sermons were doctrinal, experimental, and practical. He was far from countenancing a sceptical indifference to religious opinions: he attached an eternal importance to the belief of the truth, and "earnestly contended for the faith." Whilst he cherished kind and generous sentiments to other denominations, who differed on some points, he was a decided and zealous advocate of the doctrines of the Presbyterian Church, as set forth in their public standards. His great aim in addressing sinners, was to bring them to Christ. To effect this, he pressed on their consciences the strictness and extent of the law, their obligation, their guilt, their depravity, their dreadful condition, and the necessity of immediate repentance towards God, and faith in the Lord Jesus Christ. He taught the total and desperate depravity, and the entire helplessness and inability of the sinner, and the absolute necessity of almighty, sovereign grace, to change the heart. At the same time, he so taught this doctrine, as to show the sinner that his inability, whatever it might be called, did not exonerate from obligation or guilt; that it was the inability of wickedness; the inability of a depraved heart: and instead of being an excuse for his impenitence and unbelief, was itself the essential crime. His sermons were peculiarly calculated to destroy the delusive, self-righteous hopes of sinners; to unmask the formalist and the hypocrite; to search and try the people of God; as well as to pour the consolations of the gospel into the wounded spirit.

His *style of preaching*, as has been justly described, “ was characterized by strength, rather than polish; by solid sense, rather than elegance of language; by clearness of exposition, rather than ornament; by force of argument, rather than beauty of illustration.” His eloquence was the eloquence of thought, rather than delivery. Few persons could sit under his ministry with indifference. The serious and the pious heard him with interest and delight, while the more careless could not fail to be impressed with the solemnity and force of his addresses, and whatever opinion they formed of the sermon or the speaker, retired with a less favorable opinion of themselves.

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We have been favored with a copy of several letters, addressed to Doctor Samuel K. Jennings, of Baltimore, the eldest brother, a highly respectable physician, and a minister of the gospel of the Methodist church. They are here added without any apology or comment. They will be read, we doubt not, with deep interest, especially by friends and acquaintances, who will be glad to possess them as memorials of one so much beloved.

STEUBENVILLE, JAN. 23, 1810.

*Dear Brother:*—Yours of the 24th December, came duly to hand, &c. Nothing could be more appropriate than the post-script in reference to myself. Having become, in some measure, convinced of the vanity of this world, and the dissatisfying nature of all its enjoyments, I have within these three months past, been led into a train of serious reflection, upon the necessity of preparing for that which is to come. I felt conscious I was not in the right way, that I was without God and without hope, and that without a great change in my nature and disposition, I could never enjoy peace here, nor happiness hereafter. These impressions were probably rendered more deep by the sudden death of our friend Simonson.

The day you wrote your letter, I spent with our father at his house. He, with all his parental anxiety and pious solicitude for my eternal welfare, urged me, as he had frequently done before, to begin the worship of God in my family. I did not, at that time, comply. I thought I saw so many difficulties in the way, it would be impossible for me to attempt it. Since my return home, however, and since the commencement of this

year, I have been enabled, after the most violent struggle, which you can better conceive than I can describe, to attempt to acknowledge God in my family. My Ann is rejoiced, and renders praise to God for bringing me to see, in some measure, the necessity and importance of religion. But alas! I fear her joy will be very short lived! My performances of all religious duties which I attempt, especially family worship, is so wretched, I have been frequently ready to conclude I must give it up. At one time I feel myself so ignorant, so blind, so stupid, and so hard-hearted, that I am almost ready to despair of ever arriving at the knowledge of God. At another, and more particularly after I have attended to some religious duty, I find all concern removed from my mind, and a great disposition to rest upon my miserable and sinful performances. And all this notwithstanding I am conscious that whenever I attempt to pray, it is nothing better than a solemn mockery of God—that all my prayers are cold, lifeless, formal and hypocritical.

I have not been filled with terror, nor had any very alarming fears of hell. I have no proper sense of my guilt, nor my need of a Saviour. I cannot see the evil nature of sin, as I could wish. It does not appear to be that exceeding sinful thing, described by the apostle. I am so stupid, and have so much hardness of heart, that I can read or hear the “terrors of the Lord,” without being terrified, and his most gracious promises without being allured. I frequently find myself calling in question the sovereignty of God, and finding fault with the way of salvation as offered in the gospel. I am greatly beset with doubts and unbelief; frequently ready to say with Nicodemus, “how can these things be?” and with the unbelieving Jews, “Is not this the Carpenter’s son.” Notwithstanding the evidence of the death and sufferings, the resurrection, and glorious ascension of the Saviour, is infinitely more strong, than that upon which a thousand other things rest, which I firmly believe, yet I dare not say that I ever did in my heart *firmly* believe in their existence. My judgment tells me this must be the consequence of the utter depravity of my heart—but of this depravity, I cannot feel sensible. Thus, my dear brother, I have endeavored to let you know something of the state of my mind. What will be the event, God only knows. Whether these dry bones can live, “O Lord thou knowest,” Pray for me, my brother, pray without ceasing.

Yours,

O. J.

STEUBENVILLE, MARCH 24, 1810.

*Dear Brother:*—Your letter in answer to mine, I have received, and I sit down in great haste and distraction of mind, being compelled to write to day, or to put it off for some weeks, as the Circuit commences the first of next week, and I shall, of course, be engaged.

Since the date of my last, I have experienced various exercises of mind, which I need not give in detail. I have reason, however, to bless God, that I have not, as yet, been permitted to return with the “dog to his vomit,” though I have been frequently very nearly overcome by the world, the flesh, and the devil. I have for a long time been endeavoring to establish my own righteousness, not submitting to the righteousness of God. I have labored to make myself better and fit, as I supposed, to come to Christ. But Oh! how vain the attempt. I have found my heart to be indeed deceitful, and desperately wicked. My experience has taught me that the carnal mind is enmity against God. I have thought I could find myself taking some encouragement from the gracious promises of God, but I have more frequently been in a state of despondency and filled with hard thoughts of God, and his moral government. I have discovered that I am, as it were, made up of darkness, blindness, ignorance, stupidity, and hardness of heart. As I mentioned to you in my last, I have been awfully beset with doubts of the truth of the scriptures, the divinity our Saviour, and even the existence of God.

I was lately, through the mercy of God, saved from a dangerous delusion, which I can hardly describe to you. A hope sprang up within me, that I had attained to some knowledge of the true God, that my sins were pardoned, and that I really loved God supremely. It was for some time attended with a delight I never before experienced. For some days I felt at particular times, as I thought, my affections drawn out after God, and a desire to be with him, and dwell with him forever. During this time I did not feel that working of sin within me, which I experienced before and since. I was “alive without the law, and thought my sins were dead.” But after a few days I began to examine the grounds of my hope, and was led to discern that it was without foundation, and I was, at length, with some reluctance, forced to give it up. But when my hopes left me, “my sins revived.” I thought I should be overcome. I found such an opposition within me, to every thing



that was good, such risings of my heart against God, and such a disposition to give up all further attempts to seek for mercy, that it was a mercy indeed I did not stop there. Since that time, I am in some measure, (if not again deceived,) brought to see, that "in me there is no help found." That I must look to God for the desired blessing, and I think I have been enabled to look to the promises of God with a hope that he will, in his own time and manner, bring me out of darkness into his marvellous light—and I sometimes think I can see something more in a crucified Redeemer, than I heretofore have done. But I know little or nothing of the way of salvation. I am grossly ignorant of the character of God. I fear I have never had any proper views of the evil nature of sin, or any genuine conviction thereof. I have been encouraged particularly by the promise, "Then shall ye know, if ye follow on to know the Lord." I need not request an interest in your prayers, knowing that you do not forget me. Yours, &c. O. J.

STEUBENVILLE, MAY 2, 1810.

*Dear Brother:*—Since the date of my last, I have been most continually immersed in the affairs and business of my profession, although I have not, for any great length of time, been destitute of serious exercises in relation to the concerns of my soul; yet I have had but little leisure, and often less inclination, to attend to the duties of religion. For some time past, however, I have entertained a hope—and Oh! if I am not mistaken, the foundation of that hope is the Lord Jesus Christ and him crucified. I have, at times, been able from my heart to say, in the words of Dr. Watts:

"No more, my God, I'll boast no more  
Of all the duties I have done,  
I quit the hopes I held before,  
To trust the merits of thy Son."

I do not know that I ever have been able to exercise any acts of saving faith, but I have, at times, for a few moments, experienced a joy, a consolation, a peace of mind which I never before experienced, and which I am ready to conclude the "world cannot give." I have sometimes thought I felt my soul going out in longing desires after God, and could with joy say, "The Lord God omnipotent reigneth." When I first began to feel for the state of my soul, I was exceedingly selfish. I thought if I could only secure my own soul's salvation, it

would be all I should desire. But latterly, I have sometimes felt a very anxious desire, that all the world should come to the knowledge of the true God, and the fulness there is in Jesus—and at times I have been led to pray with as much earnestness, that “the will of God might be done on earth, as it is in heaven,” as I ever prayed for the salvation of my own soul.

This is the bright side, if I may so term it, of the picture. When I take a view of the reverse, it is all darkness. I frequently feel such an opposition and reluctance to religious duties—so much unbelief—such hardness of heart—such deadness and stupidity—such lifelessness in the service of God, that my hope in a great measure leaves me. I feel myself so ignorant of God, and to possess so little, if any, knowledge of the hidden mysteries of the gospel, that I am frequently very much discouraged. I am also very fearful that I have not viewed sin as it ought to be viewed—and that I have never been the subject of true evangelical repentance. I have had some thoughts of yielding myself up to God, in a solemn act of self-dedication, and of making a public profession of my faith in Christ, by coming forward to the table of the Lord. Whether I shall be enabled to do it, is not for me to say. My professional business but ill accords with the practical duties of Christianity. Were I now setting out in life, I do not think I should ever practise law. But I suppose I must submit to the drudgery of the profession, now rendered doubly irksome. My dear brother, cease not to pray for me.

Yours, &c.

O. J.

STEUBENVILLE, JUNE 8, 1810.

*Dear Brother:*—Yours of the 22d of April, has been received. I was not a little affected by your expressions of affection for me as your brother in Christ, as well as by natural ties. But Oh, this pleasing prospect which delights your soul, I feel as though I dare not entertain. You express your satisfaction that I descend into particulars, as it will enable you to judge of my progress in the divine life. Alas! I fear my progress, if any, will be scarcely discernible.

I lately joined in communion with the Presbyterian church, and made a public profession of my faith in Christ. I had for some time previous, experienced a strong desire to commemorate the dying love of the glorious friend of sinners. I hoped I had something of that hungering and thirsting for the bread of life, which our Lord has promised to accompany with his

blessing. After consulting with some of my pious friends, and putting up some poor petitions on the subject, I determined "to go forward." But I fear there was an "Achan in the camp." On approaching the table of the Lord, instead of finding my heart to "melt like wax in the midst of my bowels," as I had supposed, it was harder than flint and colder than ice. Instead of drawing near to my Saviour and my God, by faith and prayer, I could not even adopt the language of the publican. I gave up all for lost, and concluded myself to be a devil incarnate. I was, however, taught a useful lesson. I had not before discovered my heart was so deceitful and desperately wicked. You can better judge of my feelings in this state of mind than I can describe them. I was left some hours without any evidence of grace that I could discern—and under strong apprehension of having eaten and drunk damnation to myself. But Oh! my brother, if I am not mistaken, my gracious Lord and Master was the same evening pleased to give me a look as he did his disciple Peter, after he had denied him, and when "thereon I wept," Oh, my brother, how delicious, how sweet, how comforting, the penitential tear!

I have since, again joined in communion, and have been again in a great measure disappointed. On serious examination, I am led to believe I have not that due and thorough preparation of heart, which is necessary for the communicant. I fear I had not forsaken all—that I had "kept back part of the price."

Although I am frequently in great darkness, and have been greatly assaulted by the world, the flesh, and the devil, and although I have frequently, for a time, given up all hope, yet I cannot but say, that the evidences in my favor have, upon the whole, increased. I find that the Christian course is a warfare—that the enemies to be encountered are numerous and strong, and whenever I attempt to go in my own strength, I am sure to be defeated. At different times, when I have drawn the conclusion that I was destitute of grace, I have labored at the covenant of works; but, as might be expected, all in vain. I can find no satisfaction, no hope, unless when I discern that Jesus is my righteousness and strength. I am sometimes greatly oppressed with spiritual sloth; it seems as though I could not make any exertion; and although I acknowledge my solemn and awful obligations to use with diligence all the appointed means of grace, and to work out my own salvation with fear and trembling, yet I feel that it is indeed God that must work in me both to *will* and to *do*.

Yours, &c.

O. J.

STEUBENVILLE, DEC. 18, 1810.

*Dear Brother,*—Do give me some detail of your exercises,—let me know whether you have overcome the workings of unbelief,—whether you never feel backwardness of duty, deadness, lifelessness, and formality, in the service of God. Whether you are no longer oppressed with blindness of mind, hardness of heart, wanderings of mind in public or secret prayer. For my own part, I find new enemies in addition to those with which I have been conflicting. I find the pride of my heart to be one of my most dangerous enemies; and it lately brought me into a snare, of which I was not aware. I was foolish enough to think I had become in a great degree insensible to the applause of the world. There was lately a most horrid murder committed near Union Town. The parents of the girl murdered are my neighbors, and they insisted on my undertaking the prosecution of the murderer. The murderer was defended by some of the ablest advocates in Pennsylvania. The prosecution rested on me alone. My father, who had business, was present. I never was placed, in the business of my profession, in a more trying situation. Instead of meeting with disgrace, as I very much feared, I received so many compliments, (notwithstanding the murderer was acquitted—the evidence was only presumptive,) that the subtle poison stole into my soul. For a considerable time, I thought myself something, when I was nothing. And, to confess the truth, I still feel so much of the same principle, that I am almost tempted to erase the line which contains a relation of the incident.

Yours, &amp;c.

O. J.

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Extracts from other letters, written in the subsequent part of the life of the subject of the preceding memoir would be given, if want of room did not necessarily preclude them.



## TO THE READER.

It may be necessary to say, that the subsequent exhibition of the principles and measures of \*Bishop Campbell, and the reasoning on them, is the work of the deceased author, so far as the "conclusion," which is added by the present writer. The notes in the "APPENDIX," are likewise from the pen of Dr. Jennings, excepting the two last ones. It will be seen, that the subjects discussed in the debate, were sufficiently written out during the life of the author. This, it is necessary to state, as an impression has been attempted to be made, (and it may again be attempted,) that I wrote out a debate, which I never heard. The subject of Mr. C.'s DISINTERESTEDNESS, which he introduced in the conclusion of his remarks, could be *equally* well examined by one acquainted with the facts, whether he was present or absent at the time of the discussion. In reviewing the manuscripts, previous to sending them to the press, I have made no alteration.

He considered the cause of truth, the welfare of men, and the good of Mr. Campbell himself required, that in the debate, and in the following pages, he should obey the apostolic direction in such cases, and "rebuke sharply," though he was called to do it unexpectedly, and against his natural inclination. And I am not conscious that in a single sentence in the volume, injustice is done to the individual who occasioned the discussion. The peculiar force of the author's *manner* of speaking, could not, of course, be conveyed to the pages of a book; but there is so much useful instruction, faithful exhibition, acute, but just severity, throughout, that the important objects which constrained him first to *speak*, and afterwards to *write*, will be in a good degree accomplished, and public expectation be realized.

The part which the present writer performs in issuing this book, is, in consequence of one of the last requests of his uncle; and for the cause of evangelical truth. If there are proceeds from the work, beyond what is necessary to defray the expenses of publication, they will *all* go to the *immediate* family of the deceased, who are entitled to some remuneration for the time and labor, he spent during the last months of his declining life, in writing that which is now printed. S. C. JENNINGS.

\* This appellation, is given to Mr. Campbell in many places throughout the book, apparently for the sake of conveniency. The origin of its application to him by the public, was, I presume, the seeing the name, "Bishop Campbell," announced in the public papers, when he intended to preach.

# DEBATE.

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## PART I.

### OCCASION OF THE DISCUSSION—A STATEMENT OF THE VIEWS, EXHIBITED IN THE FIRST DISCUSSION, &c.

THAT the system of Mr. Alexander Campbell, of Bethany, Brook County, Virginia, is calculated and designed to exclude all true spirituality from the religion of the Bible, must be apparent to every impartial and intelligent inquirer for truth, who seriously examines it; that it is in fact a system of infidelity somewhat disguised, it is conceived, he himself has lately given, both in his writings and public harangues, the most decisive proof. This more plenary evidence of the true nature and design of his religious sentiments, was not, however, necessary to fasten upon the minds of a great majority of the pious community, the conviction, which has long been felt, that he is one of the most dangerous "false teachers" that has appeared in our country.

I had learned, since my removal to Tennessee, that in this South Western region, Mr. C. had, by some means, acquired a reputation, as well for learning as for a superiority of intellect, to which, it is believed, and now generally acknowledged, (at least in Nashville and its vicinity,) he was by no means justly entitled; which, nevertheless, was calculated to facilitate the propagation of his views, and the accomplishment of his purposes. When, therefore, it was publicly announced that he would visit and spend some time in Nashville, and the vicinity, in December last,\* I was induced, as I trust were others also, to pray,

\* These pages were written during the summer and autumn of 1831.

that when the enemy should come in as a flood, the Spirit of the Lord would lift up a standard against his dangerous and destructive errors. With regard to the particular character or mode of the standard which, it was hoped, the Spirit of the Lord would lift up upon the approach of the enemy, I can, with truth, say, I had formed no opinion; and consequently I entertained not the least expectation, that, in the providence of God, I should be called to be its bearer. In short, I have never been, either in inclination or by habit, a theological disputant, nor had I any intention, whatever, of encountering Mr. C. in a public debate. Though we had resided near each other, for more than *twenty years*, we had not the slightest *personal* acquaintance, nor had I, before his arrival in Nashville, ever heard one of his public harangues. When, therefore, he publicly held forth in the Baptist church, on the evening of Friday, the 10th of December, as stated by him in his narrative, I was induced, with many others, to attend. On that occasion, he made a display of his learning by speaking much about *musterion*, the original of the word *mystery*, which is so frequently used in the New Testament. He was very liberal in denunciations of the several sects of evangelical Christians, and described the preachers of the gospel among them, as mere teachers of *mysticism*. In short, both the *manner* and the *matter* of the exhibition, seemed to be so calculated to excite disgust, that I felt determined in my own mind, that as it was the first time I had ever heard Mr. C., so also it should be the last. Nor was my purpose altered by his proposing a meeting, the next evening, to hear any thing that might be objected against the principles he had advanced, in what he was pleased to call his introductory to a course of lectures, which he intended to deliver before he left this region. Accordingly, I went the next evening to the Lyceum, to hear a lecture on language. After having arrived there, but not until it was quite dark, I was informed, that one of our Methodist brethren expected that evening to discuss with A. Campbell an important point in theology. I thereupon felt so strong a desire to hear

the discussion, that I was induced to leave the Lyceum, and repair to the Baptist church. When I arrived, the meeting had been opened; and Mr. Campbell was on his feet, but just concluding an address, of which I barely heard sufficient to understand, that the way was then prepared to hear any objections that might be offered. I took a seat with no other intention than that of being a silent spectator, and hearer of whatever might be done and said whilst I remained in the church.

I have been thus particular, in the foregoing statement of *facts*, in themselves unimportant, because it has been represented by some, and supposed or believed by many, that I went to the Baptist church on Saturday evening, the 11th of December, prepared for, and desiring to provoke a public debate with Mr. Campbell. And because he himself in his narrative, after stating the purpose of the meeting that evening, to be, to give "a favorable opportunity for a *familiar conversation* to such as had any thing to inquire, object, or propose relative to the principles assumed in his introductory address," would seem to insinuate, that I abruptly broke in upon the established order of the meeting, by *rising* and speaking nearly an hour, &c. Whatever was the intended mode of proceeding at that meeting, I certainly did not understand it as designed for a *familiar conversation*; and that Mr. C. himself, did not so understand it, or, at least, that he did not thus conduct it, will be evident from what follows, and which, it is not supposed that any, even of his warmest friends or admirers, will venture to contradict.

When Mr. C. had thus prepared the way to hear objections, and taken his seat, a short interval of silence ensued, during which I observed Mr. C. to whisper *something* in the ear of his "brother, (and coadjutor,) J. Creath, who had accompanied him from Kentucky, who immediately rose, and made a suggestion, as coming from himself, although it must have been evident to all that part of the audience who had noticed what had previously taken place, that the suggestion was Mr. Campbell's, which was,—that as no one appeared to offer any objec-



tions, he had no doubt it would be gratifying to the audience to hear him (Mr. C.) discuss, more fully, a subject, which he had but very cursorily noticed the previous evening, viz. "*that mysterious faith,*" about which so much was said, adding at the same time, that it was alleged by some there were many mysteries in the gospel, and gave as an instance what he called, "the mystery of the five points," alluding to the points of doctrine concerning which the Calvinistic and Arminian churches are divided in sentiment. Thus was the solemn farce introduced and attempted to be played. Mr. C. himself, does not say that objections were proposed by, but "*through brother J. Creath;*" whilst he is careful not to inform the public by whom, what he calls "objections, &c." were thus proposed. Whilst he selected his *own* subject, he evidently, wished that it might appear, as though he had been called upon to discuss a subject proposed by another.

After Mr. C. had thus suggested his own subject, and through his "brother J. Creath," had called up *himself* to discuss it, *apparently*, in obedience to the call, not however in the manner of one about to enter upon "*a familiar conversation,*" but in the usual style of his public harangues, he rose, and entered upon a discussion of the nature of that faith which he alleged the gospel required, and attempted to show, how, or wherein, it differed from that "*mysterious faith,*" to which he had, in the manner before mentioned, proposed objections. After having stated, what indeed he truly alleges I did not deny, that testimony, and faith, or as I would rather in the abstract, say, *belief*, are correlative terms, he told us that his fundamental position in relation to the faith which the gospel requires, or that belief which is "*to the saving of the soul,*" was, that, in its nature, it is *purely* historical, consisting in the belief of a few simple facts, and *not doctrines*, that there neither was, nor could there possibly be, any difference between that belief of the gospel, which is requisite to the salvation of the soul, and that credence which we usually, with readiness, yield to *any other* well authenti-

cated history. Such was his leading position; but whence did he derive his illustrations and proof? From the pure word of God, which every enlightened christian will admit to be the only legitimate source of proof in relation to such a subject! Not at all. Mr. C. in this, his first speech, did not, according to my recollection, direct the attention of his audience to a *single passage* of scripture, with a view to confirm or establish what he advanced. Whether he was prevented from appealing to the word of God in support of his position, by the recollection that it is therein written, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," I shall not undertake to determine. But certain it is, that he resorted to a resource for illustration and proof of his position, which, if it be not as infallible as the oracles of divine truth, is at least of very high authority, in his own estimation, viz. *Himself*. It cannot be denied that "*Egomet*," "*ipse*," "*Magna pars fui*," and his own *experience*, are very prominent in all the writings and public exhibitions of Mr. C. Not his *religious* experience,\* for of this he seems to know nothing; nor does it ever engage his attention, except it be as the subject of ridicule and contempt.

Do any ask, what other than *religious* experience could be adduced in illustration of one of the most important subjects connected with the Christian religion? I reply, that I know of no distinctive appellation whereby Mr. Campbell's experience, to which he alluded, may be recognized; but I will endeavor to describe it, as nearly as I can recollect, in his own language. In confirmation of his doctrine he proceeded to state, that in his youth he had read "*three histories*," one of Asia, one of Africa, and one of these United States. That he believed them all; of this he was assured. But his belief of the other two, had not the same effect upon his mind, and did not lead to the formation and execution of purposes, in any degree, like his belief of the history of this country. That his belief in this history, was fully equal to the faith of

\* See note A in Appendix.

the gospel which is connected with salvation, and was productive of similar results. For he was thereby induced to leave the country of his nativity, (Ireland,) to forego all the bright prospects and advantages which were there presented to his view; in a word, to forsake all, and risk the dangers of the mighty deep, to seek a settlement in this country, with a view to the enjoyment of the privileges and advantages which he believed it was calculated to secure. And what better or higher faith could the gospel require than this, which had exerted such a powerful influence on his mind? Mr. C. next proceeded to compare, or contrast this history, and according to his views, the only true faith of the gospel, with that "mysterious faith" which had been objected to *through* his "brother J. Creath," and which he said was represented by the preachers of the gospel among the various sects, "as a saving grace wrought some way in the heart by supernatural operations." In perfect accordance with the Unitarian belief, in relation to this subject, he exploded all mysteries from the religion of the Bible, and in substance, repeated a charge which he had the preceding evening, in his public harangue, made against the ministers of the gospel of different denominations, by declaring that they denied the sufficiency of the revelation, which God had given in his word, and taught the people to believe, in direct contradiction to that word, that two other, or additional revelations were necessary. One of these revelations, and which he intimated they assumed the power to make, was designed to remove the veil or mystery in which they represented the word of God to be involved. The other was internal, and by the same teachers represented as necessary to remove "the film from the mental eye," and without which the scriptures could not be understood.

Such were some of the most prominent sentiments and assertions of Mr. C. which led to the discussion which took place on that occasion. It was not until after Mr. C. had spoken at some length, that I had any thought of making any reply. As he proceeded in his observations,

it occurred to my mind, that considering the nature and object of the meeting, if no one appeared to contradict his statements, so far as they were incorrect, and to detect and expose his sophistry, that it would probably appear in the view of many, as though truth had "fallen in the street." -Perceiving, moreover, that the Methodist brother, who was expected to have entered into a discussion with Mr. C. was not present, and believing that I, who was providentially, and to myself unexpectedly, present, was, by the sacred office which I endeavor to fulfil, "set for the defence of the gospel," I resolved that in dependence on promised grace, I would rise in vindication of "*the truth* as it is in Jesus."

Accordingly, after Mr. C. had concluded his observations, it was alleged, in reply, that there was a well founded distinction between *mysteriēs* and *mysticism*. That whilst all enlightened, evangelical Christians, of every denomination, reject the latter as unscriptural and absurd, they do not explode the former, believing as they do, that the scriptures speak so distinctly, not only of things in their nature more or less mysterious, but of *mysteriēs*, that none can mistake in this matter, who do not shut their eyes against the clear light of revelation.

That neither do they believe, as do Unitarians, and as does Mr. C., that the word *mystery* is used, in the New-Testament, in no other sense than that of a thing kept secret and hid from our understanding until it be revealed to us; but that they believe the mysteries spoken of in the word of God to be of two kinds. One kind is such as would never have been known without revelation; but when revealed, may, in a good measure, be explained and understood. Such is the doctrine of the forgiveness of sins "for Christ's sake," the resurrection from the dead, and of eternal life in a future world. Thus Paul, in the conclusion of his epistle to the Romans, speaks of "the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations



for the obedience of faith." That the other sort of *mysteries* are those, which when revealed to us, we know the existence or reality and certainty of them, but cannot comprehend them, or the manner of their existence. Such is the mystery of the incarnation of Christ, or the union of the divine and human natures in one person. Thus the same apostle, in his first letter to Timothy, declares: "Without controversy great is the mystery of godliness; God was manifest in the flesh," &c. In like manner, the same inspired writer, in his epistle to the Ephesians, justly calls the spiritual union between Christ and his church, which he illustrates by the union between husband and wife, "a great *mystery*." Thus we know that the mystery of godliness, or that of the Word made flesh, and the mystery of the spiritual union between Christ and all his true disciples, so that they are said to be "members of his body and of his flesh and of his bones," not only exist, but that they are, beyond all controversy, *great*; nevertheless, we cannot comprehend them, or explain how they exist.

It was then urged that the term *mysterious*, as used by Mr. C. and his "brother J. Creath," whether it was designed to be understood in this latter sense, or whether it was intended to be viewed as synonymous with the word *mystical*, had no just application to faith as held by evangelical christians of different denominations. That it was true they all concurred in the utter rejection of the doctrine, that all the faith which the gospel, or its Author, required, is merely a historical belief of the facts recorded in the New Testament. And for the obvious reason, that they do not believe, according to the best view which they can take of the scriptures, that this mere historical belief constitutes that faith whereby a sinner is justified, and finds "peace with God through our Lord Jesus Christ." It is, indeed, a favorite position with Mr. C. that there is but one kind of faith spoken of in the word of God; and it is true, that as there is but "one Lord," so there is but "one faith" that is genuine in its nature, or saving in its character; but it is also true that the

apostle James speaks of a faith that is dead, that will not save being without works. "Thou believest, says the apostle, there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" It was further stated, in the reply to Mr. C. that we read, in the 12th chap. of John (ver. 42.) "among the chief rulers also many *believed* on him, (Christ,) but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Here then we have two instances of a faith or belief, spoken of in the word of God, in its nature historical, or at least of equal character and value, and yet it is presumed that even Mr. C. himself would not contend, that it was productive of any real advantage to the subjects of it. And such, it was further urged, was the faith or historical belief, of the great mass of every christian community, who felt a conviction that the word and gospel of God are true, and that Jesus Christ therein revealed, is the only Saviour of sinners. In confirmation of this, it was further observed, that it had lately been remarked by a worthy baptist minister, in preaching a discourse on the subject of faith: "It is a difficult thing at this time of day, when the truth of the gospel, in its nature so full and so convincing, is so well understood, for a man to maintain himself on the infidel ground, however strong may be his desire so to do." Thus the great mass of the population of our own country are, nominally or historically, believers on the Son of God, as the only Saviour of sinners and of the world. But will this faith, which is not accompanied or followed even by a confession with the mouth, of the Lord Jesus, save them? Mr. C. himself, must admit that it will not. What, then, becomes of his historical faith, or of those who, depending upon it, or resting in a "form of godliness" whilst they deny its power, cry to themselves "peace, peace," when God declares "there is no peace?"

With regard to the illustration of the nature of faith, drawn by Mr. C. from his own conduct and experience,

it was replied, that neither the appositeness nor force of it was perceived. Besides, it was confidently believed, that, in the estimation of the public at large, Mr. C. would not be considered as having acted a very adventurous, meritorious, or even disinterested part, in exchanging Ireland—a land groaning under the pressure of taxation, and the heavy hand of oppression, where the poorer classes\* of society frequently suffer for the actual necessities of life—for this fair land of plenty and freedom, which presents so many flattering prospects to the virtuous and the enterprising from every country and every clime; and where Mr. C. himself had, it was believed, more than realized all his expectations. I would, nevertheless, add, that the illustration of Mr. C. seems very aptly to elucidate the principles upon which, it is apprehended, too many (whether Mr. C. is embraced among the number I will leave every one to judge for himself,) make a profession of the religion of Christ, whilst they are historical believers, but have not “obeyed from the heart that form of doctrine,” which God has given in his word and gospel. Whether they be conscious of it or not, it is often too evident, that the real motive whereby they were induced to confess with their mouth the Lord Jesus, was the hope of temporal advantages, such as wealth, reputation or influence over their fellow men; whereas, had no such prospects presented themselves to their view, their historical faith, however sincere and perfect in its character it may have been, would no more have influenced them publicly to profess Christ, than did Mr. Campbell’s *belief* of the history of Africa induce him to take up his residence among the Hottentots. This leads me to observe that it was farther, in reply to Mr. C., urged as a decisive objection to his view of faith, that, in thousands of instances, it was evident it had no abiding practical influence upon the hearts or lives of such as *historically* believed the word of God and the gospel of his Son. And therefore, it might be fairly argued or inferred that in no

\* See note B.

case, was a mere historical faith productive of a permanent and universal *change* of the human character, similar to that produced by the "faith which worketh by love." A change of character, such as was exemplified, in an eminent degree, in the case of Paul, who could say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I live in the flesh I live *by the faith* of the Son of God, who loved me and who gave himself for me." This objection was, moreover, illustrated and confirmed by a case which actually occurred within the range of my own limited acquaintance. A young, but intelligent, female, being urged by a proselyting follower of Mr. C. to be immersed, objected, among other things, that she had not the faith requisite to constitute her a disciple of Christ. By way of answer to her objection, she was asked if she did not *historically* believe the gospel, or the history of our Lord and Saviour Jesus Christ; and was, at the same time, assured by him that this was all the faith required. To this she made, in substance, the following reply, That she could not doubt the reality or sincerity of her historical belief of all that was contained in the Bible, because, of the existence of this belief, she was as conscious as she was of her own existence: but that she was no less certain, that this belief was different from that faith which is the peculiar characteristic of all the true disciples of Christ, because this historical belief did not exert any suitable or lasting influence, either upon her heart or her life. This judicious reply, it would seem, was found to be unanswerable, and put an end to the attempt to proselyte her to Campbellism.

It was still further urged in reply to Mr. C., on this part of the subject in debate, that if it was thus characteristic of historical faith to be unproductive of good and lasting fruit, much more palpably would this be the case, if it consisted, as Mr. Campbell asserted, in the historical belief of the facts related in the New Testament, separated from the doctrines with which such facts stand connected. Thus, if it were possible to strip the facts con-



tained in the gospel history of the doctrines with which they are not only intimately, but inseparably, connected, so as simply to believe the facts, that Jesus Christ, of Nazareth, was born under the reign of Augustus Cæsar, and was crucified as a malefactor under Pontius Pilate, upon Mount Calvary, near Jerusalem,—how would this belief influence the heart of any man to the exercise of right affections towards God and his neighbor; or his life, so that it should be habitually conformed to the law of God, any more than would the belief that Julius Cæsar was assassinated at Rome.\*

In justice, however, to Mr. C., it must be admitted, that whilst he contended that a simple historical belief of facts constituted the true and only faith of the gospel, he, at the same time, alleged that it was not a faith that was wholly inoperative that would avail any thing; but such as would produce at least one supposed good work or act of obedience, which he calls *an act of faith*. According to the views of Mr. C., then, if a person be a true historic, believer, he will submit to be immersed, which he *professes*† to believe to be all-important, and, as it would seem, essential to salvation; inasmuch as it is, by this *supposed* act of faith, and by this alone, according to his *creed*, a sinner is not only justified, but adopted, pardoned, sanctified and saved: whilst all such as have not thus submitted to immersion are by him pronounced to be in a state of condemnation. But Mr. C. does not seem to be aware of the inconsistency, not to say absurdity, of his view of faith arising from the fact which I have established, as well from the case of the Pharisees who *believed*, but did not confess the Saviour, as from the circumstance which cannot be controverted that there are multitudes in every christian land who historically believe but do not obey the gospel, so that in a vast majority of cases this historical faith is unproductive even of the *semblance* of that obedience of the heart which God regards. Thus he makes the genuineness of faith to depend, not upon its *properties*, but upon its supposed

\* See note C

† See note D.

*quality* or strength. What would be the estimation of the skill of the professed metallurgist, who should pretend to assay gold upon a similar principle? As every particle of gold, however small it may be, is intrinsically valuable, and can be distinguished, not only from dross, but any other metal, however it may happen to be mixed with one or the other; so, it is not only evident from the word of God, but in accordance with the enlightened judgment of every impartial man, that *every degree* of true or genuine faith is, intrinsically, and, as it regards the cardinal point of our justification in the sight of God, and our acceptance with him, equally valuable.

Thus we are not only said by Paul, to be justified by faith, (be it weak or strong,) whereby we have peace with God through our Lord Jesus Christ, but the same Apostle directs such as are weak in the faith to be received, but not to doubtful disputations. As this seems *confessedly* not to be the case with historical faith, it follows that it cannot be the faith whereby Abraham was justified, and the elders obtained a good report: or the faith whereby Abel offered unto God a more acceptable sacrifice than Cain, who, it would seem, in the offering which he made, was actuated by something very similar to the historical faith of Mr. Campbell.

The unscriptural character, as well as absurdity of Mr. C.'s view of faith will further and still more palpably appear, from the position which he attempts to maintain that a sinner is not justified by faith, or *that* exercise of the heart whereby a sinner flees for refuge to lay hold of Christ as the hope set before him, but by or through immersion, which as has been seen, he calls an *act* of faith. It would seem, from this view of justification taken by Mr. C., as though he himself was doubtful of the sufficiency of his historical faith, and therefore immersion is brought in to aid its efficacy. But be that as it may, we not only are clearly taught in the scriptures, that "being justified by faith (not by any supposed act of mere external obedience) we have peace with God through our Lord Jesus Christ;" but that it is "with the heart man believeth unto

righteousness. Can it then be doubted, that the instant a man thus believes "with the heart unto righteousness;" or that in the same moment that he truly, by faith, *receives* or lays hold of the Lord Jesus, as the LORD, or Jehovah his righteousness, he is justified freely, through the redemption that is in Christ Jesus, according to the riches of his grace?

Now let us apply these remarks, or rather the clear passages from the word therein cited, to the case of the eunuch, whereby we shall be enabled to determine not only the nature of his faith, and whether he was justified before, or in consequence of his baptism, but also, and that upon safe grounds, to pronounce a judgment upon the whole subject of this *historical* faith of Mr. C.

It is then most clearly manifest that Philip did not baptize the eunuch upon his profession of a mere *historical* faith, or such a profession as Mr. C. and his followers would deem sufficient; for if he and they be not grossly misunderstood, they exclude all supposed exercises, at least religious exercises of the heart, alleging that we might as well speak of the religion, not only of the head, but of the hand or the foot, as of the heart. But it evidently appears that the eunuch received baptism, in consequence of the reason which Philip had to conclude, that he had believed: or, at least, that he did then, before his baptism, receive the Lord Jesus and did believe on him, not merely *historically*, but with his heart, nay, with *all* his heart. "See, here is water," said the eunuch, "what doth hinder me to be baptized? If thou believest with *all* thine *heart* thou mayest," was the evangelist's reply. But if the eunuch believed with the heart, as Philip had, and as we have, just ground to conclude he did, then it is not only evident that his faith was of a higher and nobler character than that which is simply *historical*, but that he thereby was forthwith justified, or believed "unto righteousness," even "the righteousness of faith;" and that too before he received baptism, which he afterwards received, as the "seal of the righteousness of faith which he had," while as yet he was unbaptized.

The inefficacy of Mr. C.'s *historical* faith, as well as the evident failure of baptism in consequence of such faith to cleanse from the power or pollution of sin, can be clearly demonstrated from the case of Simon the sorcerer. This case was cursorily adverted to in the course of the debate with Mr. C., and I beg leave, in connection with this part of the subject, to notice it more particularly. The position, then, which I take in relation to this case, is, That not only at the time he received baptism at the hands of Philip, there was, in the judgment of charity, good ground to conclude that Simon had believed "with the heart," (for we cannot suppose Philip would require of him less than he afterwards required of the eunuch,) but that, in fact, he was sincerely, so far as a man whose heart has not been renewed by the grace of God is susceptible of sincerity, a *historical* believer. He not only heard from the mouth of Philip the *history* of "the things concerning the kingdom of God, and the name of Jesus Christ," but he had a strong attestation of the truth of those things in the miracles which Philip did, and which he in common with the people heard and saw.

Now that Simon was a believer, he gave, according to the views of Mr. C., the highest possible evidence that can be afforded to any, unless it be, perhaps, to God who tries the hearts of men,—he was baptized, or as Mr. C. would say, immersed. And if Simon did, *in fact*, believe, it must, according to the views of Mr. C., have been with a *historical* faith, for he admits the existence of none other. Therefore, according to his system, as soon as he was baptized, Simon ought to have been, and if the principles or doctrines of Mr. C. were true, he would have been, "justified, pardoned, adopted, sanctified and saved." Yet we shortly afterwards, hear the apostle Peter, who evidently proceeded according to the rule of judgment given by his and our common Master, "by their fruits ye shall know them," declaring to this man, "Thou hast neither part nor lot in this matter; for thy *heart* is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." It is



vain for Mr. C. to say, (and yet it was all he did, or could say,) in answer to this view of the case of Simon, "that he was not a believer, but acted the part of a hypocrite." That he was not the subject of that faith whereby a sinner is justified, and finds peace with God, is readily admitted; but that he believed *historically*, he not only, as we have already seen, furnished, according to Mr. C.'s own principles, the highest evidence, but what is still more, we are expressly informed by the pen and Spirit of inspiration, that "Simon himself believed also," or in common with many others. And that he was sincere, in the profession of his faith, according to the explanation of the kind of sincerity he was capable of exercising, is evinced, not only from the fact, that "when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done:" but by the impressive and very trying circumstance, that the open profession of the religion of the Lord Jesus which he thus made, implied, and, most likely, was accompanied with, a public confession of the abominable imposture which he had practised, and the diabolical sorceries with which, for a long time, he had bewitched the people of Samaria. Thus it is evident, not only that Simon was a *historical* believer, and for aught that appears in the record of his case, as sincere, at least for a time, in his belief, as Mr. C. or any of his followers who have no other and better faith, than that which is merely historical. But it also appears, that the faith of Simon underwent, at least one trial, in its nature more severe than Mr. C. ever endured in leaving his native country; and that for any thing the public know of his history, it would seem greater than any he has been called to undergo, in consequence of his *professed* historical faith in the gospel. And yet the faith of Simon was radically defective. Do any inquire wherein its defect consisted? I answer, not in degree, but in kind. It was not (and such is the defect of all mere *historical* faith) of the sort of belief, "which is to the saving of the soul." It was not that faith whereby God, according to his own word, *purifies the heart*. It was not that faith wherein,

and whereby alone, any man can overcome the world. Hence, notwithstanding his faith and consequent baptism or public profession of religion, "his heart was not right in the sight of God." His heart was still under the dominion of covetousness and ambition; and although his faith had withstood one trial, yet when a strong temptation was presented, his ruling passions, or those sins which, especially, had the ascendancy in his heart prevailed, and his faith could no longer withstand. His true character was then developed, and it became evident that he was destitute of *that* faith which alone can constitute the fallen sons of Adam, the children of Abraham, the trial of which "is more precious than of gold which perisheth, and which though tried with fire, will be found unto praise, and honor, and glory, at the appearing of Jesus Christ." This faith which has ever distinguished the true saints of God in every period of the world, is in itself, clearly distinguishable from the faith for which Mr. C. contends, by the vastly important circumstances, that in every case, whether it be strong like that of "the father of the faithful," or weak as in the case of those "babes in Christ," of which the apostle of the Gentiles speaks, it is nevertheless, "according to the measure of the gift of Christ," productive of the same fruits, and yields, in a degree proportioned to its growth or strength, a ready, and universal, and constant obedience to all the commands and known will of God. Its uniform language is the same that was long since chaunted by the sweet singer of Israel, "Oh! that my ways were directed to keep thy statutes, then shall I not be ashamed when I have respect unto all thy commandments."

If it should now be objected by any, that I have condemned the faith for which Mr. C. contends in the gross, whilst the lives and conversation of some of his followers furnish, according to my own showing, satisfactory, or at least comfortable evidence, that they are the subjects of that faith "which worketh by love," and "are of the circumcision which worship God in the spirit," who rejoice in Christ Jesus and have no confidence in the flesh;"

the reply is, that there is reason to believe, that not a few, of the character last described, have been carried about by the different winds of his ever-varying doctrine, until they have become bewildered in the mazes of error. But if we may credit the reports which we lately begin to hear, we have also reason to believe, that many have already recovered, and ground to hope that many more will, through the grace of God, recover themselves out of the snare—if not of the devil—at least, of Mr. Alexander Campbell.

The grand or capital distinction, then, between the view of faith as held by Mr. C., and that held by all evangelical denominations of Christians, consists in this, that the former is a mere natural faith, or the result of the exercises of the mind, or of some, if not all, the powers of the soul unrenewed and unassisted by divine grace; whilst the latter (the very existence of which is denied and ridiculed by Mr. C.) is held to be the result of the exercises of the mind or heart, influenced by divine or supernatural operation. This was contended for as a cardinal point, in the reply to Mr. C., and in opposition to his views, which were considered to be as dangerous in their tendency, as they are unscriptural in their nature. And it was moreover contended, that it furnished no solid ground of objection to this view of faith, or any just reason for charging those who hold it with *mysticism*, because they cannot explain how this divine or supernatural operation is exerted upon the mind, so as to produce a new, a ruling, and gracious principle in the soul. It is sufficient that the testimony of God's word fully assures us of the fact of such divine operation, and that we, by the change thereby produced upon our character, may have good ground to conclude that we have been its subjects.

If, for the reason alluded to, we are to brand this view of faith with the epithet *mysterious* or *mystical*, and therefore to reject it as fallacious, upon the same ground we must reject the existence of a thousand productions of nature in opposition to the testimony of all our senses. The wise man philosophized more soundly, "As thou knowest

not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all."

In confirmation of the doctrine that faith is "a saving grace wrought in the heart by supernatural operations," it was further contended in reply to Mr. C., that we are clearly taught in the scriptures, that faith "is the gift of God;" and that whenever it exists in the hearts of men, (for "all men have not faith,") it is the product of the power of God. Thus the apostle, in the second chapter of his epistle to the Ephesians, after having declared that God had quickened them as well as himself together with Christ, when they were *dead* in sins, and had raised them up together, and made them sit together in heavenly places in Christ Jesus, adds: "For by grace are ye saved through faith, and *that* not of yourselves: it is the gift of God." And in the first chapter of the same epistle, the same apostle informs the Ephesians, that he "ceased not to give thanks for them, making mention of them in his prayers; that the God of our Lord Jesus Christ, the Father of glory, might give unto them the Spirit of Wisdom and revelation in the knowledge of him: the eyes of their understanding being enlightened; that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." "And what (adds the apostle) is *the exceeding greatness of his power* to usward who believe, according to the *working of his mighty power*, which he wrought in Christ when he raised him from the dead." The whole of this remarkable passage is altogether irreconcilable with the system of Mr. C., so that either he or the apostle must be in error. It was therefore cited upon the occasion of the debate, as it is at present, to show that faith is not only the product of divine power, but the effect of the exertion of the exceeding greatness of the mighty power of God. It is evident that the desire and prayer of the apostle, was, that the Ephesians might perceive what exceeding greatness of divine power had been exerted in his, as well as their, conversion to the faith. And, in the language of a pious writer in relation to this pas-



sage, "it is remarkable that the apostle seems here, studiously, to have exhausted the utmost vigor of the Greek language to express, by a beautiful accumulation of energetic words, the omnipotence of God, as effecting the believer's conversion," to the faith. It would seem the ingenuity of Mr. C. was unable to devise any plausible method to evade the force of this language of the apostle. For certain it is, that upon the occasion of the debate, though it was fully presented for his consideration, he did not notice it, at least whilst I was present, although he once responded before I left the church, after his attention as well as that of the audience had been called to the passage. And it is moreover worthy of particular notice, that in his narrative he *prudently* preserves his silence in relation to it. May we not, then, fairly conclude that if Mr. C., by resorting to a criticism or even a *hypercriticism* upon the original, could have presented a plausible agreement between the views of the apostle and his own, he would have favored first his hearers and afterwards his readers with a display of his knowledge of the Greek language, as he is ever ready to do.

Inasmuch, then, as a mere historic faith, cannot be said to be the gift of God, or be ascribed to the special exertion of the mighty power of God, with any more propriety than it could be said that Jesus was "the author and finisher" of that faith, which induced Mr. C. to exchange his native isle for this western continent,—is it not evident his faith must stand "in the wisdom of men;" whilst that, of such as believe, in consequence of this powerful divine operation upon their minds, stands "in the power of God."

In order to show not only that faith is "the gift of God," but that the Holy Spirit is the Almighty and efficient agent in its production, the fifth chapter of the epistle to the Galatians was referred to in my reply to Mr. C., where the apostle expressly enumerates faith among "the fruits of the Spirit."

I must, however, here remark, that Mr. C.'s memory seems to be *doubly* treacherous. He seems to have forgotten much that was transacted, whilst he recollects

some things that never occurred. This remark is especially applicable to his mistaken or unfounded assertion, that I alluded to the declaration of the apostle, (1 Cor.12:9.) "To one is given faith by the same Spirit." To have alleged that the faith here spoken of, is that whereby a sinner is justified, would have evinced gross ignorance of the scope of the passage with which it stands connected. Whether Mr. C. misremembered, or has misrepresented, with a view to make an impression upon the public mind that I am grossly ignorant of the meaning and application of the Scriptures of truth, I shall not undertake positively to determine. I must, however, be permitted to observe, that his numerous other misrepresentations, which I shall be compelled to notice in the sequel, seem to forbid the charitable conclusion, which, under different circumstances, I should with pleasure, be disposed to adopt, that the misstatement was the effect of mistake and not of design.

One of his misrepresentations just alluded to, and which, it is conceived, every impartial and attentive hearer of the discussion on the evening of the 11th of December, must believe to be both wilful and perverse, and indicating on the part of Mr. C. a great want, if not a total destitution of candor and generosity, I am induced here to notice, as it is connected with another part of the subject of that evening's discussion, which I propose now, as briefly as possible to consider. I allude to the unfounded and unwarrantable assertion of Mr. C., that I am the "zealous advocate of the *incredibility* of God's testimony without supernatural assistance." This is not merely a reckless assertion, without knowing whether it be in accordance with the fact or not, and such as Mr. C. has long been in the habit of making, when he supposed that he could thereby serve his purpose, but it is an assertion in direct opposition to truth, of which Mr. C. was fully apprised. He well knows, for he cannot but remember, that on the occasion alluded to, in reply to some observations of his, whereby he asserted or insinuated that the doctrine advocated by me would imply the *incredibility* of God's testimony without supernatural assistance, not

only was the alleged implication denied; but the fulness and sufficiency and consequent perfect credibility of God's testimony was earnestly contended for, and expressly asserted to be "worthy of all acceptation," and justly to require the entire acquiescence of every heart.

But in support of the views of faith which had been presented, it was observed that notwithstanding the fullness and credibility of God's testimony, there is a *necessity* for supernatural operation, or the exertion of divine power for the production, in the heart of man, of a gracious principle, whereby he is both inclined and enabled, not only to believe the word and testimonies of the LORD, but also to receive "the *love of the truth* that he may be saved." That this necessity is the result of human depravity, that in consequence of this depravity, as we are distinctly informed in the word of God, the understanding of man is "darkened," his heart is "deceitful above all things and desperately wicked," his mind "carnal" and "enmity against God." Hence notwithstanding the fullness and perfection of the record which God hath given of his Son, the necessity of that "spirit of wisdom and revelation in the knowledge of him," spoken of by the apostle in the first chapter of his epistle to the Ephesians, which revelation Mr. C. treats with profane contempt, but which the apostle prayed that God would give to his beloved brethren of Ephesus. And that the testimony of God taught us to believe, as well in the existence of, as the necessity for, such an *internal revelation* of the revealed and written truth of God to the soul, by the power and grace of the Holy Spirit, in order "to remove (if I may use the language of Mr. C.) the film from the mental eye." or according to the language of the apostle already quoted, *to enlighten the eyes of the understanding*. I not only referred Mr. C. to this second chapter of Ephesians, but to several other passages of that sacred testimony. In addition to what is contained in this chapter, some of the passages referred to, as warranting us to pray for and to expect such an internal revelation of Christ and his gospel to the soul, as will make it the power of God unto

salvation, as it is to all who with the heart believe unto righteousness, were the following. First, the reply of our Lord to Peter's confession of his faith, (Matth. 16:17.) "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The revelation here spoken of by our Lord, is certainly distinct from, though of the same truth which had been revealed in, and taught by the law and the prophets; and which had been more fully explained and confirmed by Christ himself in the instruction which he had, from time to time, given to his disciples; and yet it is evident that Peter, as well as the rest of the disciples, but very imperfectly understood the character and object of our Lord's mission into the world, even after they had left all and followed him. Hence it is evident, and especially from this declaration of Christ to Peter, that just in so far as he and his fellow disciples, "spiritually discerned" and rightly understood these things, it was in consequence of their having been revealed to them by their Father in heaven. This will also still more clearly appear by a reference to the language of Christ: (Matth. 11:25.) "I thank thee, O Father, &c. because thou hast hid these things from the wise and prudent, and hast *revealed* them unto babes." By "the wise and prudent" here mentioned, we are evidently to understand those who are such in their own sight, and against whom God by his prophet Isaiah denounces a wo. From such the "things which accompany salvation" are hid, not because none of this character are favored with the word or revealed will of God, but because they "having their understanding darkened," are "alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," (Eph. 4:18.) And whilst this disposition to cherish an exalted opinion of our wisdom and prudence continues, it will prevent that internal and effectual *revelation* of which our Lord speaks as being made to babes, to such as are unlearned, or weak in intellect, as well as young in years, but who are humble, and docile, and



meeke, such as God has promised to "guide in judgment," and to "teach his way."

Another passage referred to for the purpose above mentioned, was that (Gal. 1:15,16,) in which the apostle declares that "it pleased God, who separated him (or had chosen him to be an apostle, and had, by his purpose, set him apart for that service) from his mother's womb, and called him by his grace, to *reveal* his Son *in him*, that he might preach him among the heathen," &c. The revelation here mentioned was evidently internal, ("*in me*," says the apostle.) A revelation of the glory of the person and salvation of the Lord Jesus to his understanding and heart. Such a revelation as every one must experience that would, in imitation of this apostle, preach "the unsearchable riches of Christ." And in substance the same revelation that is experienced by all true christians, not excepting such as are "babes in Christ." To these passages of God's testimony Mr. C. was *wise* and *prudent* enough upon the occasion of this discussion (at least whilst I was present,) to make no reply; and of them he has made no mention in his narrative.

To shew further the necessity of this revelation, I referred not only to the prayer of the Psalmist that God would open his eyes, (certainly not his natural eyes, but the eyes of his understanding,) that he might read "wondrous things out of his law," but to the declaration of the apostle: (1 Cor. 2:14,) "That the natural man *receiveth* not the things of the Spirit of God: for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned."

It is here proper to remark, that the assertion or allegation of Mr. C., that the evangelical preachers of the gospel, of the different denominations or reformed churches, represented the true meaning of the scriptures as being hid from the view by a veil, which they had the power to remove, and thus to *reveal* them to the understanding of their hearers, was declared to be gratuitous, and without the shadow of truth for its foundation. On the contrary, it was asserted they made no such representa-

tion, they claimed no such power. And Mr. C. is fearlessly challenged, not only for the truth's sake, but for his own sake, and as he would regard his reputation for veracity, to produce the proof even of one instance, of an evangelical preacher of any denomination, in good standing, having made such a representation or claimed such a power. It is true that they believe there are some things in the word of God "hard to be understood," and such of them as are sincerely engaged in the "good work," to which they believe they have been called, study to approve themselves unto God, that they may be workmen who need not to be ashamed, "rightly dividing the word of truth." And for this purpose, they meditate on the things contained in the sacred volume, and so far as it is in their power, they give themselves wholly to them, that their "profiting may appear to all men," and that they may be qualified to "expound the way of God more perfectly." After all that Mr. C. has alleged upon this subject, there are none of the preachers of the gospel, of any evangelical denomination, that will compare with himself as a teacher of mysticism, or for boldness in expounding, not to say wresting, the scriptures. There is indeed one thing, in which it is hoped and believed, the most of these preachers of the gospel differ widely from Mr. C. in relation to this subject. Whilst he, it is believed, consistently enough with the doctrines which he holds, expects not, and asks not for the assistance, the guidance, or the enlightening influence of the Holy Spirit, they profess to believe, and it is hoped the most do believe, that "as many as are led by the Spirit of God, they are the Sons of God." And such as do thus believe, do also habitually feel their dependence upon this promised Comforter; and their continual need of his enlightening and quickening and sanctifying grace; and encouraged by the assurance of our Lord, that his and our heavenly Father will give the Holy Spirit to those who ask him, they are led daily to pray for a supply of the Spirit, that they may not only themselves be saved through "the sanctification of the Spirit and belief of the truth," but that

they may be so guided "into all truth," and so continue therein, whilst they "preach the word," that they may also be the instruments of saving "those who hear them."

Nor do these preachers of the gospel hold or teach, as Mr. C. would represent, that the "natural man," spoken of in the first epistle to the Corinthians, (by which expression they understand every man that has not been "renewed in the spirit of his mind"—every one born of a woman who has not been "born of God"—every person "born of the flesh" but not of the Spirit,) cannot, *in any sense*, understand the truths and doctrines of the bible. On the contrary, they believe a "natural man," without divine aid or the enlightening influences of the Holy Spirit, may attain to a very extensive, as well as accurate, *intellectual* knowledge of "the things of the spirit of God," as revealed in his word. Still they believe and contend "the natural man" does not *receive*, neither "can he *know* these "things of the spirit of God," in the proper sense of the text. The subject will admit of an apt illustration from what is said concerning our Lord in the first chapter of the gospel by John. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." There was, nevertheless, a remnant of that generation of his own people, the Jews, as well as multitudes of Gentiles, after his crucifixion, resurrection and ascension to the right hand of God, who did *receive* him. Therefore the writer of the gospel adds: "But as many as did *receive* him, to them gave he power [or the privilege] to become the sons of God; *even* to them that believe on his name." He next proceeds to state the reason why any thus received or believed on the Saviour "which were born not of blood, &c. &c. but of God." And in the conclusion of the paragraph, after a distinct recognition of "the mystery of godliness," "the word was made flesh and dwelt among us," he states one of the most distinguished privileges of such as are truly the sons of God by faith in Christ Jesus: "and we beheld his

glory, the glory as of the only begotten of the Father, full of grace and truth."

Now, although many of his own people knew Jesus, not only as the son of Mary, and the *reputed* son of the carpenter, but also as a person who did many wonderful works; and although some of them had a conviction, that he was the promised and long expected Messiah, still they did not know him, as did *they* who *received* him, and with all their heart believed on him. These last had the eyes of their understanding so enlightened, that they beheld "his glory," (which was veiled under his external poverty and deep humility from the view of the former,) "as the glory of the only begotten of the Father." God who commanded the light to shine out of darkness," had "shined" into the hearts of the latter, to give them "the light of the knowledge of the glory of God in the face of Jesus Christ;" whilst the former "were blinded by the God of this world, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So also, although "the natural man" may attain to some intellectual knowledge of the things of the spirit of God, or the truths contained in his word, still *he cannot* know them, as does the spiritual man, or he that is born of the Spirit. Of spiritual discernment he is totally destitute, because "*that* which is born of the flesh is flesh," whilst *that*, and only "*that*, which is born of the Spirit is spirit." Wherefore it is said, "the natural man *receiveth* not the things of the spirit of God." Although he may understand them in the same manner that he does *natural* things, and may *historically* or *speculatively* believe them, he does not *receive* or embrace these things, as better than "thousands of gold and of silver." In a word, whatever may be the extent of his knowledge of the truth, he does not therewith "receive the love" of it, that he "may be saved." The word in the original, or Greek language, rendered "*receiveth*," is a part of the same verb that is similarly translated in Acts 8:14, 11:1, and 17:11. a s also in 1 Thess. 1:6, and in other passages of the New Testament. Now if any inquirer for the truth



as it is in Jesus, will examine these passages with the same spirit that actuated the Bereans, "who searched the scriptures daily," he will soon discover, that the *reception* of "the gospel," or "the word of God" therein described, is very different, indeed, from *that* produced by any mere *historical*, or *Campbelliteish*, belief of the truth. It was a *reception* of the gospel that diffused joy throughout the city of Samaria—a *reception* of "the word of God," as preached by Peter, at the house of the centurion, that was the effect of the baptism of the Holy Spirit, and accompanied by the grant from God of "repentance unto life." A reception "with all readiness of mind," and with joy "of the Holy Ghost." What, I now ask, must be the judgment of every candid mind, concerning Mr. C.'s assertion, that I am a "zealous advocate of the incredibility of God's testimony without supernatural assistance?" If it was designed by him as a direct assertion, as a matter of fact, that I advocated such doctrine, it is unqualifiedly untrue. And if he intended it as an inference from the fact, that I *did* advocate the doctrine of the necessity of divine influence upon the heart of man, for the production of a lively as well as *living* faith, he ought, in all honesty, to have let his readers so understand him. But this would not have answered his purpose, because he might with as good reason infer, that I am an advocate of the insufficiency of the light of the sun, when I assert, that the man born blind could not see any of the objects around him, or any of the glories of creation, until Christ opened his eyes.

But it was, in reply to Mr. C., still further urged, in support of the doctrine of divine influence upon the human mind, that in consequence of the depravity of man, and especially of that carnal mind which "is enmity against God and not subject to his law," there is a prejudice against, as well as an opposition to, the truth and testimony of God, which must be removed before this truth and this testimony can be cordially received as worthy of all acceptance; and before the sinner can be persuaded to set his hope in God, or put his whole trust in the Lord Jesus

Christ. This was illustrated by cases which frequently occur in such transactions, and especially judicial proceedings, among men, where testimony is indispensable, and where it is all-important that it should be both given and received by men whose minds are free from prejudice or bias of every kind. Hence, it was observed, that a man was justly considered as altogether disqualified to act as a juror in any particular cause, if it was ascertained that he entertained a strong prejudice, and especially a high degree of enmity, against one of the parties. A further illustration may be drawn from Mr. C.'s account of his belief of the history of these United States, and the effect thereby produced upon him. If his mind had been as much prepossessed against, as it is likely it was in favor of, this land of freedom,—if high tory principles had, from his childhood, been instilled into his mind, instead of those principles of civil liberty, to which the *religious sect* to which his father once belonged, have ever, and at all hazards, adhered; had he been early taught to believe, that under these republican institutions, instead of equal rights and protection of life, reputation, and property, nothing could be expected, but anarchy and violence, popular commotion and wild misrule, would he have yielded to the *history*, or the accounts of this country which he read, that credence which they justly deserved? Would he, *willingly*, have emigrated? Certainly not, unless his prejudices could have been removed,—even although he might have believed many of the *facts* contained in the history which he read in his youth, especially such as related to the fertility of the soil, the abundance and variety of its productions, &c., &c. Thus, also, it is evident, that until the enmity of the carnal mind against God, and the consequent carnal prejudice against his truth, his gospel, his Christ, be removed, the sinner, although he may *historically* believe the scriptures, will not so *receive* the truth and testimony of God, as to induce him to renounce all trust in himself, or his supposed righteousness, and trust in the Lord alone as “Jehovah our Righteousness,” and rest his hope of eternal life simply upon his promises.

If, then, the scriptures be at all intelligible, and were, indeed, "written for our learning," that we through the patience and comfort which they suggest and teach, might have hope, we seem to be evidently taught by the whole tenor of the sacred volume, that the destruction of this enmity against God, and the removal of this carnal prejudice, cannot be effected by any act which man can devise, any persuasion which he can use, or any "might or power" which he can exert, but by the "Spirit of the Lord of Hosts." Many passages of God's word might, with great propriety, be referred to in support of this position: suffice it, however, just to observe, that God is declared to be "in Christ reconciling the world unto himself;" and having made peace (or having provided a peace-offering) through the blood of his cross, he actually reconciles such as before were enemies in their minds by wicked works.\* The manner in which, as well as the efficient agent by which this is effected, we are informed by Christ himself. "When he (the Comforter or Spirit of truth) is come, he will reprove the world of sin, and of righteousness, and of judgment." And we are said to be chosen unto salvation through "the sanctification of the Spirit and belief of the truth," and to be "saved not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost:" which is declared to be shed on such as are thus renewed, "abundantly, through Jesus Christ our Saviour." (Tit.3:5,6.) Thus the same apostle, in his first epistle to the Corinthians, 6:11, after having declared what had been the character of some of them, whilst in their unconverted state, adds: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by *the Spirit* of our God."

In responding to my reply,—after Mr. C. had expressed his gratification that I had offered objections to his views of the nature of faith, and especially as it furnished him with an opportunity "of saying something more," upon that

\* Col. 1:20—22.

subject,—he spoke, among other things, of the doctrine of divine influence, or the alleged necessity of the influence and grace of the Divine Spirit to work in, or operate upon, the hearts of men for the production of true faith—even *that* which is not of ourselves, but is the gift of God, as implying “a *physical* operation” upon the soul, which he not only denied, but treated as deserving of contempt. What was the exact meaning which he wished to attach to the word “*physical*,” he did not inform us. For my own part, I know of no meaning of this term in which it could, with propriety, be used *literally*, in relation to this subject. I therefore, as Mr. C. states in his narrative, “also protested against physical influences,” or operations upon the mind in the production of that faith whereby a sinner is justified and finds peace with God. And I further stated, that I considered the operation of the Spirit, whereby that change was produced that caused old things to pass away and all things to become new, to be, that the subject of it is not only declared to be the workmanship of God, (Eph. 2:10,) “created in Christ Jesus unto good works,” but “a new creature,” (2 Cor. 5:17,) to be in its character and effects wholly and purely spiritual. That it could not, with any propriety, be compared (unless it were figuratively, and simply by way of illustration) to any physical, or natural operation performed upon any member, or organ of the body, whether it were intended to restore sight to the blind, hearing to the deaf, or muscular power to the paralytic. But that it is to be viewed as a mighty and glorious, as well as gracious operation of Spirit upon spirit—of “the Eternal Spirit” upon the spirit or soul of man, whose mind is carnal, that he may thereby be renewed after the image of Him that created him, or restored to the image as well favor of God, which were lost by the fall. The effect of this operation is, that the subject of it is delivered from the power of this carnal mind, which is death, and becomes spiritually minded, which is life and peace. When, forthwith, his soul, like that of Mary, “doth magnify the Lord,” and his spirit rejoices in God his Saviour. And



the Lord Jesus, in whom he now believes, is made of God unto him wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1:30.)

If Mr. C., in his response to my reply, even referred to any passage of scripture in support of his doctrine, it is not recollected, and the impression on my mind is, that he did not. It is true, he did endeavor, so to explain or wrest *some* of the passages of God's word, referred to by me, as to do away their force or application to the subject under discussion. Whilst, as it has already been observed, he was prudent enough to make no remarks upon the prayer of Paul for his beloved Ephesians, he asserted, as he has done in his narrative, that "faith is not said by the apostle (in the second chapter of the same epistle) to be the gift of God," as the translators of the Bible understood, and as all evangelical Christians have ever understood him to say. And what is the weighty reason assigned by the learned Bishop of Bethany for his assertion? It is that ΠΙΣΤΙΣ (in Eph. 2:8,) or rather ΠΙΣΤΕ-ὸς, (being in the genitive case,) the original of the word rendered "faith," is feminine gender; whereas the word τούτο, translated "*that*," is neuter gender, and therefore cannot refer to *faith* as the gift of God here spoken of.

According to this view of the meaning of the text, Mr. C., in his version of the New Testament, has either made or adopted a translation different from that to which that portion of the Christian world who speak the English language, have long been accustomed to appeal as the standard of revealed truth. In the version of Mr. C. it reads thus: "For by favor you are saved through faith; and *this affair* is not of yourselves—it is the gift of God." I would here ask, what *affair* is alluded to? Certain it is, the apostle speaks of no *affair*; and it is equally certain, there is no word or expression in the original, to excuse, much less to justify, the insertion of the word *affair* in the translation. Nor is it inserted *avowedly* to supply what the translator believed to be wanting to express the meaning of the original text: if such had been the case, notice of it ought by some means to have been given to the

reader, as it is invariably done in our standard version, by printing the word or words supplied by the translators in *italics*. But in this, as in many other similar cases in the version put forth by Mr. C., the common or unlearned reader, may read Mr. C.'s gloss, and suppose it to be the very word of God. This, however, is but one, and by no means the most atrocious of the many corruptions of the word of God that are to be found in Mr. C.'s version of the New Testament, some of which will be noticed in the sequel of this narrative.

But it is said by Mr. C. that *TOUTO*, in the text under consideration, cannot refer to *PISTEŌS* as its antecedent, and that faith is not said by the apostle to be the gift of God. I can hardly persuade myself that Mr. C. is so ignorant of the idiom of the Greek language, or of the various passages in which this word *TOUTO* evidently refers to nouns, either in the masculine or feminine gender, or in which pronouns in the masculine gender refer to nouns in the neuter gender, as to admit the conclusion, that he sincerely believes the apostle did not mean to declare that "faith is the gift of God."

Before I proceed to compare this, with some other passages in the New Testament, in which the word *TOUTO* is similarly used, it may perhaps be gratifying to many to know what was the judgment of Dr. Philip Doddridge—one of the three translators, whose names Mr. C. has given to the world, as the authors of the version of the New Testament that he has published—concerning the true meaning of this passage. "Some (says Dr. Doddridge) explain the following clause, *and that not of yourselves*, as if it were only a repetition of what was said before, that the *constitution* that made *faith* the way to salvation, was not of *their own* appointment, but God's. But this is making the *apostle* guilty of a flat tautology, for which there is no occasion. Taking the clause as we explain it, that is, as asserting the *agency* of *Divine grace* in the production of *faith*, as well as in the constitution of the method of *salvation by it*, the thought rises with great spirit. As for the apostle's using the word *TOUTO* in the

*neuter gender*, to signify *faith*, the *thing* he had just before been speaking of, there are so many *similar instances* to be found in *scripture*, that one would wonder how it were possible for any judicious *critics* to have laid so much stress on this as they do, in rejecting what seems beyond all comparison the weightiest and most natural interpretation." Thus we see Mr. C., and his translator, Dr. D., are at issue concerning this *touto*, which the former would fain use as a lever to overturn, that he may destroy, one of the most important doctrines of the gospel. With a view to show not only that Dr. D. is on the side of truth, in this issue which Mr. C. has joined concerning the meaning of the apostle, but also the fallacy of the conclusion that *touto* cannot refer to *faith*, I shall now refer to some other texts of scripture. The *same* apostle, in his epistle to the Philippians, (Phil.1:28,) speaks thus: "And in nothing terrified by your adversaries: which to them is an evident token of perdition, but to you of *salvation*, and *that* of God." Here there can be no doubt about the antecedent of *that*. It *can* refer to nothing that precedes in the text, except it be *salvation*. And yet the original of the word rendered *that*, is this very *touto*, in the neuter gender, referring to *salvation*, the original of which, like that of *faith*, in Eph.2:8, is in the feminine gender. In the sixth chapter of this same epistle to the Ephesians, verse 18, the apostle uses the following language: "Praying always with all *prayer* and *supplication* in the Spirit, and watching *thereunto* with all perseverance," &c. Here the word *thereunto*, evidently refers to "*prayer* and *supplication*," and indeed can refer to nothing else. Nevertheless, the original of the words rendered *thereunto*, are *auto touto*, both in the neuter gender, whilst the words which signify "*prayer* and *supplication*," are both feminine. So also in his epistle to the Galatians, (Gal. 3:17,) the same apostle writes thus: "And *this* (*touto*) I say, that the covenant, that was confirmed before of God in Christ," &c. Here we have another instance of *touto* referring to a word, (*viz.* "*the covenant*,") which, in the original, is in the feminine gender. Lest it should be

thought that proofs are multiplied unnecessarily, I shall only refer to one other text in relation to this *touto*, upon the *gender* of which Mr. C. attempts to erect his new theory of faith, or rather his battery to destroy, if possible, the faith once delivered to the saints. The passage to which I now allude, would, of itself, were there no other in which the word *touto* is used in like manner, be amply sufficient to refute the argument of Mr. C. It is recorded in the first epistle to the Corinthians, chapter 6. After assuring them that "neither *fornicators*, nor *idolaters*, nor *adulterers*, &c., &c., shall inherit the kingdom of God: And *such* (adds the apostle, ver. 11) were some of you," &c. Here also the word *such* (in the original *TAUTA*, the plural number of *touto*, and in the neuter gender) refers to the wicked characters before described, which, in the Greek, are in the *masculine* gender.

I shall conclude this examination of the grammatical construction of the original language of the New Testament, by referring to one text, in which a pronoun in the masculine gender evidently refers to a neuter noun as its antecedent. The same apostle (Gal. 4:19,) says: "My *little children*, of *whom* I travail in birth again, until Christ be formed in you." Here the word *whom* (in the original *ous*, a masculine pronoun,) refers to *little children*, which in the original is expressed by one word (*TEKNIA*) which is in the neuter gender. I shall only add, that we have the authority of the same Dr. D. for asserting, that this construction is not confined to the original Greek of the New Testament, but that the like construction is found in other Greek authors of undoubted credit.

But if the argument of Mr. C. were as sound and conclusive, as it is fallacious and worthless, it would avail him but little, unless he could also have the ingenuity to explain away the meaning, not *only* of those passages of scripture which teach us to believe that faith "is the gift of God," but those also which represent it to be the product of his *power* and *grace*. I have already shown that Mr. C. has made no attempt to do away the force of those passages in the New Testament which represent faith as



the effect of the power, and even the exceeding greatness of the mighty power of God, (Eph. 1:19,20.) Now to shew that such as are the subjects of true faith, believe, not of themselves, but *through grace*, I refer to Acts 18:27; where it will be seen that it is asserted concerning certain disciples, that they "had *believed through grace*." And if *through grace*, it would seem to follow that faith is the gift of God, or what is substantially the same thing, the product of his power and good will to man. It is presumed that Mr. C. would hardly venture to assert that he believed the historical accounts of these United States, which induced him to emigrate, "*through grace*."

With a view to confirm and fully establish the important doctrinal and scripture truth, that faith is the gift of God, I must request the attention of the reader, while I attempt to investigate one other saying of the great apostle: "For unto you (Phil. 1:29,) *it is given*, in the behalf of Christ, not only to *believe* on him, but to suffer for his sake." This passage, both in the letter and spirit of it, seems to correspond with that in the epistle to the Ephesians, (Eph. 2:8.) And it is well worthy of our particular notice, that the verb in the original, which is here translated "*it is given*," comes from CHARIS, (which signifies grace or favor,) and that it means "to *grant* or *bestow freely*, as a favor or gift." Thus it is not only used, but correctly translated in Rom. 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him *freely give* us all things." In the gospel of Luke (7:21,) we find the same verb not only used in the same sense, but in such a connection as may serve to illustrate the manner in which Jehovah "Jesus, the *author* and *finisher* of our faith," confers this gift through the exertion, not of his miraculous power as in the case alluded to, but by the mighty power of his saving and efficacious grace. "And the same hour he cured many of their infirmities and plagues, &c., and unto many that were blind he *gave sight*."

In responding to my reply, Mr. C. also asserted, upon the authority, not of God's word, but of Dr. Macknight,

as he then informed his audience, (whilst in his narrative the assertion stands naked and unsupported, except by the weight of his own authority,) “that faith, ranked amongst the fruits of the Spirit, was *fidelity* associated with temperance and meekness.”

In my second reply to Mr. C. it was observed, in refutation of this assertion, that the apostle, (Gal. 5:19—25,) after having given a catalogue of the works of the flesh, enumerates, by way of contrast, not the virtues which the heathen may possess, but such holy dispositions and graces as are the essential characteristics of true christians; all of which are declared by the apostle to be “the fruit of the Spirit.” It is true, the original word, (PISTIS,) here rendered *faith*, does sometimes mean *fidelity* or *faithfulness*. Thus the apostle in his letter to Titus, (2:10,) after having directed him to exhort servants to be obedient unto their own masters, &c., adds: “Not purloining, but shewing all good (PISTIN) fidelity, &c. So also the apostle (Rom. 3:3.) inquires: “What if some did not believe? shall their unbelief make the *faith* (PISTIN) of God without effect?” In this instance “the *faith* of God” unquestionably means his faithfulness; for the apostle adds, verse 4, “God forbid: Yea, let God be true but every man a liar,” &c. The inquiry, then, arises, how are we in each particular instance, or in the case now under consideration, to determine in what sense this word (PISTIS) is to be understood? I answer, by the connection in which it is found, and if any doubt still remain, by the analogy which may exist, between the passage where the meaning of the term, PISTIS, may seem to be doubtful, and other passages where no such doubt can exist,—thus “comparing spiritual things with spiritual.”

But Mr. C., with seeming disregard of every rational method of ascertaining in what sense the apostle, in this instance, used the word PISTIS, whilst he is compelled to acknowledge, that it is “ranked amongst the fruits of the Spirit,—boldly, but without assigning a reason, or referring to one scripture authority, asserts, that faith, in the text under consideration, means “*fidelity*, associated with

meekness and temperance." Does Mr. C. mean to assert there is no difference between *christian* fidelity and *heathen* fidelity, in the same manner that he asserts there is no difference between historical faith and that "faith towards the Lord Jesus Christ," which "accompanies salvation?" It is, I think, fairly to be presumed, that as he contends there is but one kind of faith, so also, he holds there is but one kind of fidelity. Will Mr. C., then, maintain, that the *fidelity* which the heathen have evinced,—the *fidelity*, for instance, of Roman patriots, and Roman matrons, who lived before the light of the gospel dawned upon their country,—was "the fruit of the Spirit?" Let it be remembered, that Mr. C. admits that the word "FIDELITY," whether its true meaning be *faith* or *fidelity*, is "ranked among the fruits of the Spirit." If, then, it means *fidelity*, as he asserts, and not *faith*, it follows of necessity that he must, either draw a distinction between *christian* and *heathen fidelity*, or assert that the latter is in the *same sense* a fruit of the Spirit as the former. If this be his belief, it would be not only gratifying, but edifying to the *christian* community, if Mr. C. would give to the public his creed in relation to the Holy Spirit, as he has, at length, and especially in his late interview and altercation with Rev. Mr. Jamieson, at Mount Holly, Kentucky, been compelled, as it would seem, to do, in relation to the doctrine of the Trinity and absolute Divinity of that Saviour, "in whom dwells the fulness of the Godhead bodily."

On the other hand, if Mr. C. should attempt to distinguish *christian*, from *heathen fidelity*, it is not perceived that he would gain any thing by his assertion, if it even were correct, provided the former be rightly understood. Whilst it is not intended to touch upon, much less to decide, the question, whether a *heathen*, in the fullest sense of the word, *may not*, in the sovereign mercy of God, and without the light of revelation, be endued with the fruits or graces of the Spirit; be brought into a state of favor or acceptance with God; and be made meet for the inheritance of the saints in light, it must be evident, after a careful examination of the word of God, to all who will

seriously reflect upon the subject, that there is a wide and well founded distinction between the fidelity of a true disciple of Christ, and *that* of which the most distinguished of the heathen world have been the subjects. The former differs from the latter especially in its origin, its operation, and the end it has in view. While the latter must originate in some principle that is natural to fallen man, the former springs from, and is inseparably connected with, "faith in God," and "our Saviour the Lord Jesus Christ," and a sacred regard to his authority and all his commands, "If ye love me, (John 14:15,) keep my commandments." While the latter has ever been but partial in its operation, and regardless of many, if not the most of the precepts of the moral law, with which the most enlightened of the heathen have ever been very imperfectly acquainted, the *former*, where genuine, must ever have an universal influence upon both the heart and life of its subject, inducing a sacred respect to, and sincere, though it may be, (through the remaining imperfection of human nature, even when renewed "after the image of God.") imperfect obedience of all the commandments of God. Thus says Christ again, (John 15:14,) "Ye are my friends if ye do whatsoever I command you." While the latter induces men, according to the declaration of the apostle, (Phil. 1:21.) to "seek their own, not the things which are Jesus Christ's," the former leads them to approve themselves unto God, and habitually to aim at the promotion of his glory; so that whether they eat or drink, or whatever they do, they desire to do all to the glory of God. Thus the apostle assigns as the reason for the exhortation which he directed Titus to give to servants, to show "*all* good fidelity," that thereby they might "adorn the doctrine of God our Saviour in all things." If Mr. C.'s views of christian *fidelity* accord with those just expressed, and which, it is belived, strictly accord with the word of God, what, I repeat, is he to gain by his assertion concerning the true meaning of the word translated *faith*, in the passage under consideration? If fidelity,



thus *explained*, be a special fruit of the Spirit, how much more that *faith* from which it springs?

There is still another view of this subject, deserving of serious consideration. Mr. C., as we have seen, admits that *faith*, in this ~~this~~ passage, is ranked amongst the fruits of the Spirit, and that it is associated with meekness and temperance. And why did he not also state, that it is equally associated with "love, joy, peace, long-suffering, gentleness, goodness," all of which, as well as "faith, meekness, and temperance," are enumerated as "the fruit of the Spirit?"

But if we are not in this passage to understand by the word ΠΙΣΤΙΣ, that faith "which works by love" and whereby God purifies the heart; or that faith whereby we are justified and have peace with God, but something inferior to it, why may not Mr. C. as well contend, that by "love," here spoken of, we are not to understand that supreme love of God, which is invariably the effect of his love shed abroad in the heart, by the Holy Spirit, Rom. 5:5. but that natural affection of love or good will of which all men are more or less susceptible; or, that by the "*peace*," of which the apostle speaks, we are not to understand *that* peace which Christ gives to such, and such only, as truly believe on him, which is called the peace of God, and said to pass all understanding; or, that by the joy which is mentioned in connection with this love and peace, &c., is not intended that "joy in the Holy Ghost," which, according to the apostle, (Rom. 14:7,) constitutes an essential part of that kingdom of God which is begun in the heart of every one that is born of the Spirit.

Thus, were it necessary, it might, on the one hand, be demonstrated by the strong analogy which exists between this interesting passage of God's word, and many other parts of the same unerring testimony, that the various graces, dispositions, or affections therein mentioned, are in their nature truly gracious or saving, as well as the special fruit of the Spirit; and, on the other, that it would

not be more inconsistent for Mr. C. to assert the contrary, than it is for him to deny, as he does, that *FISTIS*, in this passage, means *faith*, even that which is the gift of God, and the fruit of his Spirit. I will only add, upon this particular, that if *faith* be "the gift of God," or "the fruit of the Spirit," as the great mass of the christian world have ever understood the apostle to assert, then not only is the assertion of Mr. C. to the contrary, as "is the chaff to the wheat," but his whole system of *historical* faith is proved to be *false* and *deceptive*. And when we reflect that his only argument to prove that *faith* is not the gift of God, is derived from the gender of *TOUTO*,—whilst to prove that faith is not the fruit of the Spirit, he relies upon the authority of his own naked assertion,—who, but such as shut their eyes against the light of truth, can fail to discover, that his foundation is *rottenness*, and his system, "*a refuge of lies?*"

To evade the force of the argument for the necessity of the saving illumination of the Holy Spirit, drawn, as I have already shown, from 1 Cor. 2: 14, Mr. C., in his response to my first reply, asserted, as stated by him in his narrative, that the *natural* man there spoken of by Paul, "was a Pagan, with only his five senses to guide him." Or, "a mere *animal* man, destitute of any oral or written revelation from God," and therefore "could not have spiritual ideas." In his narrative, Mr. C. adds, "but that the natural man of the schools, was the same with that of Paul, was not only denied but *evinced*." I do not certainly know what is intended by this statement of Mr. C., or to what *schools* he alludes. But upon the supposition that he means to be understood that in that debate it was by his reasoning evinced, that no one who had the light of revelation could be considered a *natural* man, in the sense of that term as used by the apostle, I ask why did not Mr. C. give his readers at least a hint *how* a point so important to his system or religious views was established? Does he expect his readers to be guided, in matters of the first importance, solely by his assertion, and without exercising their own judgments? Whether Mr.

C. did *evince* this position, or whether he even advanced one plausible argument in its support, are questions which are cheerfully referred to the impartial part of the audience that were present upon that occasion. It is true he did, as usual, confidently *assert* the position, which he attempted to support by another *assertion*,—which well accords with his views of *spiritual* things and *spiritual* men,—that there was not a *natural* man, according to the sense in which the apostle used the word, in the church that evening.

Mr. C., in his narrative, states, moreover, that I “did not appear to have apprehended that the *natural* man spoken of by Paul was contrasted with the *spiritual* man.” In this he is certainly much mistaken, for on this very contrast, in connection with several plain declarations of the word of God, was founded one of the principal arguments that were advanced to show that the position of Mr. C. was as absurd as it was unscriptural. It was contended that every man that is born into the world, whether he be a Pagan, or infidel, or a mere *historical* believer of the holy scriptures, but has not been “born of God,” or “born of the Spirit,” is the very *natural* man spoken of by the apostle. That this is fully supported by the declaration of our Lord himself, in his conversation with Nicodemus, (John 3.) “Marvel not that I said unto thee, ye must be born again. That which is born of the flesh, is flesh, but that which is born of the Spirit is spirit.” From which declarations, as well as many other passages of the word of God, these propositions are clearly deducible. No man can be said to be in any degree *spiritual*, (and therefore must remain a *natural* man, or in the same state in which he was born, “a child of wrath, even as others,”) until he is born of the Spirit. Nor can a man who has been born of God, and consequently through grace attained to a degree of true spirituality, any longer be denominated a “natural man,” but has been brought out of nature’s “darkness into God’s marvellous light.” Spiritual persons no doubt differ greatly as it regards the attainments which they respectively make in *spirituality*,

or in other words, the divine life. Thus we hear the apostle, in the commencement of the next chapter of his letter to the Corinthians, reproving them by reason of their low attainments and their remaining carnality, and in so doing he speaks as though they were not spiritual but carnal; yet he acknowledges, them to be *babes* in Christ. But as it regards a *state* or *condition*, the scriptures do not warrant us to expect *any*, more desirable or exalted, than that which is designated by the term *spiritual*. Thus it is said, (Rom. 8:6,) "To be carnally minded is death; but to be spiritually minded is *life* and *peace*." "He that is spiritual judgeth all things." (1 Cor. 2:15.) The apostle describes his believing brethren, (Gal. 6:1,) as "*spiritual*." The blessings also bestowed upon such as are thus born of God and truly believe, are said (Eph. 1:3.) to be "*all spiritual* blessings in heavenly *places* in Christ."

How different from all this is Mr. C.'s idea of a spiritual man? Every one, however earthly, or sensual or devilish he may be, who has *received* "an oral or written revelation from God," is, in his view a spiritual man. I ask, then, whether it be not evident, that his system is calculated and designed to exclude all true *spirituality* from the religion of the bible?

There was, moreover, another argument urged, which fully shows the palpable absurdity of Mr. C.'s explanation of "the natural man," to which he was, as he still is, prudent enough not to attempt any reply. It is not only said by the apostle that "the natural man receiveth not the things of the Spirit of God," but he assigns the reason: "for they are *foolishness* unto him." Now, says Mr. C., "the natural man is a Pagan, with only his five senses to guide him,—a mere animal man, destitute of any oral or written revelation from God." A man, then, who has never heard or read *any thing* concerning these "things of the Spirit of God:" and yet in *his* estimation, or judgment concerning these *things*, of which he has never heard and consequently has formed no idea whatever, "they are *foolishness*." What consummate absurdity! Many, it is believed, are ready to pronounce Mr. C.'s explana-



tion of "the natural man," spoken of by Paul, as well as all the leading points or doctrines of his system, according to their apprehension of them, to be *foolishness*—even the consummation of the most dangerous folly; but could they, consistently with common sense, be said to be prepared to do this, (be their judgment right or wrong,) if they had never heard of Mr. C. or any of his religious opinions? Thus, I conclude, it is abundantly clear, that, though the Pagan, who is "destitute of any oral or written revelation from God," may justly be considered a "natural man," because it is apparent from the language of the apostle, that if "the things of the Spirit of God," were made known to him, without the saving illumination of that Spirit, he would not receive them, inasmuch as he could not perceive their wisdom and excellence, "because they are spiritually discerned:"—yet the phrase "natural man," as used by the apostle, plainly and particularly applies to the person, who is not destitute of the light and information which God's word affords, but who, destitute of that saving illumination whereby the things of the Spirit are discerned, pronounces them, according to his judgment, to be foolishness.

When we consider the apparent ignorance of Mr. C. of all that is necessary to constitute a *spiritual* man, we cannot be surprised that he should be of opinion that the prayer of David, (Ps. 119:18,) can have no application to himself, or any person under the dispensation of the gospel. Upon the same principle, Mr. C. never has offered, and never can, with propriety, offer any of the petitions contained in this psalm, which has been the source of so much help, and comfort, and edification to the pious in all ages; and especially those in which the man after God's own heart repeatedly breathed forth the desires of his soul that God would "teach him his statutes"—that his ways might be directed to keep them—that his heart might be sound in them. But if it should please God to give Mr. C. "repentance to the acknowledging the truth," and to open his eyes to see that "the commandment" of God "is exceeding broad," or

so to enlighten his understanding, as to give him to perceive that all our own supposed light within us, relating to spiritual things, is darkness, then he would begin to be sensible of the spiritual ignorance, and blindness of heart, which characterises every son and daughter of Adam, and would be often led, and especially when about to look into the sacred volume, which contains the law of liberty, to lift up his heart to God, in the words of David, "open thou mine eyes, that I may behold wondrous things out of thy law."

Notwithstanding all that has been already exhibited in this narrative, concerning the method of expounding, or rather wresting, the scriptures, adopted by Mr. C.; and notwithstanding also the numerous corruptions of the sacred text, contained in his version of the New Testament, some of which will be noticed in the sequel: he had, upon this occasion, and whilst responding to my first reply, the *modesty* to assert, that whilst the leaders of the various religious sects, taught the people to believe in *their* several glosses, and false expositions of the bible,—in all *his* public exhibitions, he presented to the view of his audience, *nothing* but the pure word of God—and that if there was any thing wrong, or incorrect, in what he held forth, as worthy of their belief; the bible, and not himself, was to be blamed. This was a declaration which I was not prepared to expect *even* from Mr. C., and of all that he uttered at the different times of the debate, it is believed he advanced nothing, that, for arrogance, and a bold disregard of truth, could be said to equal this assertion. In both these respects, the assertion was so palpable, it was not deemed necessary, in my second reply, to spend much time in its refutation. It was, however, briefly remarked, that if, instead of giving to his audience, in his public harangues, his own expositions, so different from the plain meaning of the scriptures—and if, in addition to this, instead of using his *corrupt* version of the New Testament, he would forbear the use of any translation of the bible, and in his attempts to enlighten and instruct the people, he would read, or other-

wise exhibit the word of God *alone*, in the original languages in which it was written, and that too, without comment, or explanation, then, his assertion *might* be true, but not otherwise. And it may also be added, that in such case, his public instructions, if they did no good—would at least, have one recommendation, which it is to be feared they now too often want—they would do no harm.

While I was making my first reply to Mr. C., I observed some, one, if not more, of his brethren, engaged in taking notes; and while Mr. C. was responding, they seemed careful to refresh his memory, that nothing advanced by me, deemed worthy of notice might pass without animadversion. After Mr. C. however had, through the aid thus afforded, nearly concluded his remarks upon my reply, one of his friends and followers rose and observed, that there were some present who wished to hear him say something upon the “mystery of the five points,” to which his brother J. Creath, as before observed, had alluded. To which Mr. C. replied, they should be gratified: and, after repeating or enumerating them upon the ends of his fingers, entered upon the discussion of one of the five points. After a few moments reflection upon the course, it would be proper to pursue, I rose and requested to be informed whether Mr. C. intended, upon that occasion, to discuss the *five points*; at the same time stating, if such were his intention, I should certainly forthwith retire, as it was not only introducing new subjects into the discussion, but *such*, as it was not my intention, upon that occasion to discuss, if even time and circumstances permitted, which they certainly did not. To this suggestion Mr. C. very promptly replied, that if I wished to say any thing further, he would forbear, and immediately gave an opportunity for a second reply on my part. The substance of this second reply, which Mr. C. is pleased to call a repetition of the first, has already been incidentally given in noticing his attempt to do away the force or application of the various passages of the word of God which were urged in my first reply

in refutation of his views of faith. I shall not therefore trouble my readers with any thing further in relation to it, excepting only to state, (and that for a particular purpose which will appear in the sequel,) that when I rose the second time, it was observed, by way of preface, I would endeavor, as briefly as possible, to notice what had been advanced by Mr. C. in his second speech. But that in so doing, I should be under the necessity of relying exclusively on my memory, as I neither had any notes, nor yet, like my opponent, an Aaron and a Hur, to hold up my hands, if they should become wearied or feeble.

When I had concluded my second reply, I observed that the state of my health and other circumstances, (it being then 10 o'clock on Saturday night, and I having the usual labors of the Sabbath to perform the next day,) required me to retire. I accordingly did retire, not much regretting that I did not hear Mr. C.'s concluding speech, especially as I could not have entertained the expectation of having an opportunity to make a further reply, had I remained longer, which indeed a sense of duty would not permit.

Nevertheless Mr. C., with his usual regard to consistency, whilst he admits "the lateness of the hour," to which the discussion was protracted, and insinuates that there was, on my part, an undue appropriation of the time that was occupied in debate, (which I do not believe to be correct, though of this I cannot speak positively,) talks about my "*precipitate* retreat from the house." Whether my retreat was *precipitate*, or whether Mr. C.'s assertion is unfounded, let the reader judge.

I have been induced to enlarge more than I had intended upon this first discussion, or that part of the debate which took place on the evening of the 11th December, by the consideration of the importance of the subject to which it related. It is to be feared there are too many, who, whilst they cannot be persuaded of the efficacy of immersion in water to *wash away* their sins, are, nevertheless, too readily inclined to adopt Mr. C.'s



views of faith, and to draw the conclusion that they are christians; and consequently will, somehow, be saved from punishment in a future world, because they entertain an historical belief that Jesus Christ is the Saviour of men; whilst they never, in any degree, realize the truth or receive the doctrine that "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works," by faith and by their obedience of the truth through the Spirit, (1 Pet. 1:22.) If it shall please God to bless what has been written for the conviction of one soul of the danger of resting in this faith, in such manner that he may be induced so to receive "the love of the truth," that he "may be saved," my labor will be amply rewarded; and the end which I hope I have principally in view in this publication, will, at least in some degree, be accomplished.

## PART II.

THE PRETENSIONS OF THE REFORMER EXAMINED—  
 EVANGELICAL DENOMINATIONS VINDICATED—MR. C.  
 SHOWN TO BE A SECTARIAN—HIS PRINCIPLES AND  
 HIS NEW VERSION TESTED.

IN the early part of the ensuing week, Mr. C. left Nashville, to visit (as he informs us in his narrative) Franklin and Columbia. Upon his narrative of this visit, I shall trouble my readers with but few remarks. The insinuations of Mr. C. against the Rev. Garner McConico, who has long been esteemed a faithful laborer in the Lord's vineyard, I have good grounds to believe to be as unfounded, as they are base and unmanly, and such as no magnanimous and generous opponent would make, however little he might be sensible of religious obligations. Whilst the Presbyterian and Episcopal churches in Franklin seem to be well repaid in his narrative, for their liberality in affording to Mr. C. the use of their respective houses or places of worship; I am well assured of the incorrectness of his assertion, that it was "much to the dissatisfaction" of the people of the Presbyterian church in Columbia that he was prevented from occupying their meeting house. It is true, there may have been a few individuals, (not, as I am informed, exceeding three or four in number,) who expressed some dissatisfaction. This however in Mr. C.'s view, was sufficient to warrant the broad and reckless assertion, which is calculated, as it must have been designed, to make the impression that a decided majority of the people, who usually attend the Presbyterian church in Columbia, were much dissatisfied that he was not permitted to occupy their meeting house. According to the information which I have received, and which, it is believed, may be relied upon, this is so far from being the fact, that it must be considered as one of the *false assertions* with which his narrative abounds. Whilst Mr. C. was gone on his visit, it evidently appeared

that the public feeling had been not a little excited in consequence of the discussion that had unexpectedly taken place as before related; and that not a few were really desirous that a further and fuller discussion should be had, and especially with a view to obtain an answer to the question—"what is truth?" It was moreover intimated to me that it was, at least, very probable, that Mr. C., on his return to Nashville, would again invite objections to the principles he had advanced; or, in other words, give a public challenge for a further debate; and that, in that event, it was thought, especially after what had taken place, I could not decline to meet him without leaving the cause of truth to suffer injury. After mature and prayerful reflection, I came to the determination not to decline an invitation or challenge for a further discussion, should it be given. Accordingly when Mr. C., after his return from the south, held forth in the Baptist church on Friday evening, the 24th of December, I again attended, as well to hear what he might allege, as to ascertain whether he would invite to a further public discussion. It is true, that upon this occasion, for the *first time*, I took a few notes with a pencil, and consequently the assertion of Mr. C. that I took notes *before* this time, is not *true*. And whilst it is both my wish and intention to indulge and to exercise towards Mr. C., every proper degree of candor and forbearance, I cannot persuade myself that the incorrectness of his assertion, in this particular, originated *merely* in mistake. The reason for this will at once appear to the reader, by his recollection of what has already been stated in the preceding part of this narrative. I had never before heard him deliver one of his public harangues, except on the evening of the 10th of December, when there existed not a shadow of a reason or fact from which to infer that I took notes. And when the debate took place on the next evening, it was manifest to Mr. C. and all the congregation that I was as destitute of notes, as he seems to be of a regard to truth, when a point (whether of great or small importance) is to be gained by a round assertion. I am aware it has been

alleged that I have, in my proposals for this publication, evinced not only a want of christian charity, but of a due regard to decorum, by the allegation that the narrative of Mr. C. abounds with *false* assertions. And if such be not the fact, it is distinctly admitted that in making such a charge, I am justly reprehensible, and that in no slight degree. But my only apology or defence is, that the *allegation* is TRUE. And for the truth of it, so far as it regards not only the assertion of Mr. C. just noticed, but others which I shall in the sequel have occasion to notice, I can confidently appeal to the whole of the congregations who attended the discussion; and notwithstanding in his assertions, which are alleged to be *false*, Mr. C. holds the affirmative, and consequently the burden of proof lies upon him, yet positive proof of the incorrectness of some of them at least can, if required, be adduced.

After Mr. C. had concluded what he calls his lecture, he repeated (as stated by him in his narrative) the invitation formerly given, and proposed the next day, being Christmas, to hear objections. On that day at 10 o'clock A. M., I accordingly repaired to the Baptist church. Mr. C. made his own arrangements as stated by him in his narrative, and called upon Dr. F. Robinson to officiate as chairman, and stipulated that not more than twenty minutes should be occupied at one time by any one speaker.

In the conclusion of his narrative, Mr. C. has undertaken to state what was "*unquestionably*" my "object in availing" myself of the opportunity thus tendered to make objections to his principles. This statement, however, like many others made by him, has but a very slight connection with truth or fact. Among other things, he asserts it was my object "to prejudice the community against the *reformation*." To expose to the view of an enlightened community the deception of his pretended reformation, I admit was my leading object in thus availing myself of the opportunity afforded for a further public discussion.



As my chief object, in availing myself of the opportunity thus tendered for a further public discussion, was not, as Mr. C. in the conclusion of his narrative alleges, to prejudice the community against his pretended reformation, but to expose its true features, in their odious deformity, as well as the trickery and presumption of its author, to the view of an enlightened public, I determined to begin with an examination of his claim to be the reformer of the present age. As, however, the accomplishment of my main design required that several subjects should be brought under discussion, that I might be enabled the better to shape my course, and to determine as to the degree of attention which could with propriety be bestowed upon any one topic, I inquired of Mr. C., through the chairman, what length of time it was proposed to devote to the hearing of any objections that might be offered. To this inquiry he replied, that such were his engagements, that he would be under the necessity of leaving Nashville the next Monday morning; and consequently that day alone could be devoted to the object for which we had then met.

This reply did not meet my expectation, inasmuch as it was my desire, if the debate were renewed, to have time sufficient for an ample discussion of the pretensions and principles of Mr. C. But as the whole proceeding was gratuitous on his part, I made no objection or complaint, but began the discussion by a brief notice of his arrogance in claiming to be the *reformer* of the present age, and in giving to his rotten system of disguised infidelity, the title of "*The reformation.*" It was alleged that the term "*reformation,*" when used in relation to a church, or ecclesiastical community, had a special reference, to errors in doctrine and in practice. Thus the change of religion, from the corruptions of Popery to, at least, a measure of its primitive purity, as begun by Luther, A. D. 1517, is by way of eminence, justly styled *the reformation*, throughout the Protestant world. The corruptions of the church of Rome, both in doctrine and

practice, at the period alluded to, were great, palpable, and destructive of all true religion, as well as the best interests of mankind. At this period, God was pleased to raise up Luther, as the instrument in his hand, of a great and glorious reformation, which, we have reason to believe, will never become wholly extinct, but continue until the millennial reign of the King, whom God has placed upon his holy hill of Zion. Yet Mr. C., while he seems to admit that Luther commenced the great work of reformation, would evidently be considered as a more distinguished, and important personage than the father of the reformation. His pretensions are predicated upon the bold and false assumption, that either the principles of the reformation were unsound, or that they have again been lost sight of, by the Protestant churches, which have become as corrupt as was the church of Rome, when the reformation was commenced by Luther. Hence Mr. C., in his public harangues, talks of *Protestant*, as well as Catholic Popery. He designates the Protestant churches, without exception, as the mystical Babylon, spoken of in the apocalypse, and calls upon all that would save themselves from the pollution of the evangelical churches, to come out from their fellowship and communion. While he alleges the whole evangelical Protestant church, of every denomination, not only to be in a condition similar to that of the Jewish church, when God by his prophet declared there was "no soundness in it," but also as enveloped in gross darkness, he does not hesitate to assert there is nothing in the Christian world that is good, praiseworthy, or deserving regard or imitation, except what is found among his few followers, such as have fully embraced, or are, at least in some degree, well affected towards his pretended reformation. Among this latter class I asserted, and still do assert, without fear of contradiction, are found not only avowed Arians, but most of the infidels and semi-infidels or free-thinkers of our country. Hence it was alleged, that whilst Mr. C. levelled all his shafts against the evangelical churches, and christians of the present

day, with the classes of society just described, he could fraternize, and with that particular class who had assumed the semblance of an ecclesiastical community, he and his followers could, and did actually, hold fellowship in religious worship and ordinances.\* Whilst Mr. C. did not, because he could not, deny this fact without contradicting some of his own statements, and especially as contained in his incidents on his "tour to Nashville," he loudly complained in his reply to my observations, of the injustice done him, by what he asserted to be a calumnious charge that he was an Arian. To which it was replied, that I had not *expressly* charged him with being an Arian, but only adverted to the fact, that whilst he denounced the evangelical churches as wholly corrupt, and unworthy of confidence, he and his followers did fraternize with the only avowed sect of Arians in our country. Indeed I was not then sufficiently acquainted either with the writings or opinions of Mr. C. in relation to the doctrines of the Trinity, or the divinity of our Lord and Saviour Jesus Christ, to enable me to make any positive declaration, as to what were his views in relation to these important subjects. I would however observe, that the thanks of the christian community are justly due to the Rev. Mr. Jamieson, of the Methodist Episcopal Church, by whom Mr. C. was met in pursuance of a general and public challenge, at Mount Holly, Ky. Though Mr. C. evidently declined a contest, after he himself, or at least one of his followers with his approbation, had cast the gauntlet; yet in the altercation upon that occasion, he could not but acknowledge his Arian principles—or that he did not believe Jesus Christ to be the Supreme God. The christian public will hereafter be better qualified to judge of Mr. C.'s pretensions, as a reformer, when they understand that the great object of his reformation is not to suppress vice, reprove wickedness, correct abuses of that which is good, or warn sinners to repent, and flee from the wrath to come, but to

\* See note E.

explode the most important doctrines, as well as institutions of the gospel.

This leads to the remark, that it was further alleged in the examination of Mr. C.'s pretensions as a reformer, that the grand and leading design of Luther, in the reformation which he commenced, was, not only to expose the corrupt and vicious practices of the Romish church and clergy, but also to bring to view, as worthy of all acceptation, the fundamental doctrines of the gospel which had been long hid under the rubbish of their mummeries and worthless ceremonies. This great reformer, no doubt, well knew, that however the public indignation might, for a time, be excited by the exposure of the frauds, and imposition, and corrupt practices of the Romish church and clergy, there would be no genuine and lasting reformation produced among the people, unless they could be brought to know, and obey from the heart, that form of doctrine which God has delivered to mankind in his word. Of this form of doctrine, the grand or capital article, was, the justification of a sinner by faith alone,—faith towards the Lord Jesus Christ. In connection with this, was the doctrine of the saving influence of the Eternal Spirit of God upon the souls of men, whereby they are sweetly drawn and enabled to obey the truth, or that form of doctrine already spoken of, and whereby this truth is made effectual for the purification or sanctification of their souls, according to the declaration of the apostle Peter, (1 Pet. 1:22,) “Seeing ye have purified your souls in obeying the truth *through the Spirit.*” These doctrines accordingly have been cordially received, and maintained by all the evangelical reformed churches, however they may have differed or may still differ in opinion on other and less important points.

With a view, therefore, to show how worthless and unfounded were the pretensions of Mr. C. to be a reformer, it was observed, that he, as well as the Romish church, (to which his reformation would, in these, as well as in other respects, bring us back,) virtually, if not openly, exploded these fundamental articles of the “faith once



delivered to the saints." That the doctrine of the saving influence of the Spirit of God upon the minds of men, was by him not only denied, but held up to ridicule and contempt, and though he talked much about, and seemed to lay much stress on, historic faith, it was evident that he made *works* the instrumental, if not the meritorious cause of justification. That, in perfect accordance with one of the most unscriptural, and absurd tenets of the church of Rome, he made justification to consist in, or at least to be attainable, *only* through baptism, (*immersion*.) He endeavored to maintain some *semblance* of adherence to the doctrines of the gospel, by alleging that we are not to believe, as the apostle to the Gentiles teaches us, (Rom. 5: 1,) that we are "justified by faith,"—or a reliance of the heart upon the Saviour of sinners,—but by one, and only one, (outward,) act: and this (which he calls an act of faith) he asserts to be *immersion*.

It is true, Mr. C. would have us to believe, that he is the restorer of the ancient gospel, and the primitive order of things in the church; but, as was observed in examining his claims to be a reformer, he appeared rather to resemble some of the characters which the apostle, in his second letter to Timothy, (chap. 3:1—6,) declared should come in the last days; especially, such as he describes as "boasters, *false accusers*, despisers of those that are good, *heady, high minded*, having the form of godliness but denying the power thereof."

After having thus briefly noticed the claims of Mr. C., as the pretended reformer of what he calls "this sectarian age," I began, as he states in his narrative, "a defence of the sects, (of evangelical christians,) from [against] the severe condemnation" he had, in his public harangues, previously delivered in Nashville, pronounced upon them. And truly it was a condemnation as severe, as it was presumptuous and unwarranted by the word of God. It was nothing less than "the vengeance of eternal fire," against every one who was guilty, or at least should continue to be guilty, of the *dreadful crime*, of knowingly or wilfully connecting himself as a church member with

any of the sects of evangelical christians. This bold denunciation was, upon the occasion of the debate, repeated by Mr. C., in the most unqualified manner, and it is in substance repeated in his narrative, wherein these various sects are described "as the daughters of the Mother of Harlots," against whom, he asserts, the anathemas of heaven are denounced, "and that the plagues of God are threatened to them who will not come out of this sectarian Babylon;"—or, in other words, as I understand him, such as do not become Campbellites, or, at least, such as do not renounce all connection with the church, and become infidels or freethinkers by profession. If Mr. C. manifested as much zeal in warning sinners to flee from the wrath to come, as he does in denouncing the vengeance of heaven (as though vengeance belonged unto himself and not to God) against the great mass of the christian community, he might, perhaps, in some limited degree, be entitled to the appellation of a reformer; and through the blessing of God, might, for aught we know, be the instrument of as much good, as he, unquestionably now is, of injury to the souls of men.

In so far as Mr. C. seems to consider that I view it as a *desirable* thing, that the church of God should consist of various sects or denominations, he is mistaken. The true church, consisting of all of every name or sect, who build on Jesus Christ, the sure and only foundation, constitutes, in the view of the various sects of *evangelical* christians, the one "house of the living God." Though this is the house of God, the peculiar object of his care and gracious regard, where he dwells and where his people enjoy a measure of his presence, as from time to time he manifests himself to them as he does not unto the world, he has, nevertheless, hitherto permitted this one house to be divided, into several and separate apartments, by walls of separation, which his people have erected. Why this has been permitted, it would most likely be as useless for us to inquire, as it would be to ask wherefore so sharp a contention was permitted to take place between Paul and Barnabas, as to cause them to separate. Sure-

ly it will be admitted that the contention and subsequent separation of these eminent servants of God, were not things, abstractly considered, to be desired, but rather to be deprecated; and yet it was evidently overruled for the furtherance of the gospel. Upon the same principle, it was alleged, in defence of the several sects, that although the division of the church into various denominations, might, when viewed abstractly, be considered an evil, and in some instances may have been productive of evil, yet that all who adhered to these different sects, were not, on that account, guilty, and especially so culpable as to be the subjects of the anathemas of God, is evident from the consideration, that God has also overruled these divisions of his church for the furtherance of the gospel, and the salvation of souls. Thus, for instance, can any pretend to allege, that the cause of truth and the knowledge of the gospel, have not been promoted, in consequence of the existence of the sect of the Moravians, and that too, to an extent far beyond what it would have been if such a sect had never existed? Again, if the Methodist Episcopal church had never been established, will any pretend to assert that so large a portion, even of our own population, could have been in the enjoyment of the privileges and hopes of the blessed gospel, as is now the case?

It was, moreover, alleged, by way of defence or apology for the various sects, that whenever the minds of men are freed from the shackles of ignorance and superstition, and they are permitted freely to investigate the important subject of religion, and the system of truth which we must believe is contained in the bible, provided it is received as the word of God, this division of the church into various families or religious communities, could not, perhaps, have been prevented, unless by the continued miraculous interposition of its great Head.

It is true, we have reason to believe, the time is approaching when that measure of divine light and gracious influence of the Holy Spirit, which has been shed upon a benighted world, and which is at present evidently increasing, shall be so greatly and abundantly enlarged, that

the views of Christians will so harmonize as to remove all necessity or pretence for those walls of separation, which now exist, when they will either be removed or permitted to moulder into dust. And it may be noticed as a decisive evidence, not only of the increase, but of the consequence of the increase of this light and influence, communicated to the church through the operation of the Spirit of God, that the same degree of zeal and industry to build up these walls of separation, does not now exist as did formerly, even within the recollection of many living witnesses. That Christians, of various denominations, are evidently drawing nearer together, and whilst they are engaged in strengthening each other's hands to enlarge the house of God by various benevolent societies and exertions, the walls of separation are, at least in a measure, overlooked and left to decay.

It was further alleged, that man is so constituted that there never has been a subject, whether it related to religion or to any of the various branches of science, about which there has not been among men a diversity of views. Hence, in all ages there have been different sects amongst Philosophers, as well as amongst Jews and Christians; and such, it was apprehended would, at least for a time, continue to be the case, even on the supposition that all who profess to be Christians, were honest and sincere in their inquiries after truth. And who but Mr. C., and such as are the subjects of his bigotry and delusion, can believe that the various sects of Christians in our land, will fall under everlasting condemnation for an honest difference of views with regard to church government; or even with regard to some doctrines which do not lie at the foundation of the gospel? I am however aware that Mr. C. will say, the condemnation is not on account of the difference of sentiment, but the consequent separation into sects. To this I reply "how shall two walk together except they be agreed?" Surely if peace and unity cannot otherwise be obtained or preserved, it is better they should say to each other, as Abraham did to Lot;



“let there I pray thee be no strife between me and thee, separate thyself I pray thee from me.”

Indeed, I know but of two expedients, whereby this division of the christian world into numerous sects, can be prevented; both of which I trust will ever be rejected, with abhorrence, by all evangelical Christians. The first of these expedients strikes at the root of this alleged *great* evil, and has long been practised by the Romish church, with great success. This remedy consists in keeping the people, as far as possible, in gross ignorance of the true doctrines of the bible, and authoritatively requiring them to believe whatever the church *declares*, to be infallibly true. The other expedient, is designed to prevent a division of the Christian world into various sects, however wide may be the diversities of opinion upon the subject of doctrine; or, where such division does already exist, to persuade these sects to lay aside their peculiarities, to sacrifice their own opinions and views of religious truth and the doctrines of God's word, or at least, to hold them “as private property,” and unite in one enlarged and numerous sect, or ecclesiastical body. And this, in order that all, including not only the evangelical denominations, who are agreed in the essential doctrines of the gospel, but religionists of every name, who *profess* the bible to be the word of God, whether they be Arians, or Unitarians, or Universalists, or Shakers, or Swedenborgians, or Campbellites, or those of the *new reformation* (called Mormonites, part of whom, it would seem, lately sprung from the hot bed of Campbellism, as the mushroom from the dunghill,) may be mutually acknowledged as brethren and members of Christ's body. This expedient, which for years past has been practised by Mr. Campbell, consists in exploding the leading and fundamental doctrines of the gospel, either as having no existence, or being altogether unimportant, so that it is a matter of no moment whether they be believed or not. And instead of making a solemn profession of having “obeyed from the heart, that form of

doctrine which God has delivered" us, the bond of union among Christians, to substitute in its place a *historical belief of facts*, and not doctrines, together with an attendance upon the outward ceremony of immersion in water, with a view thereby to wash away sin.

What would be the effect of Mr. C.'s scheme upon the church of God and the interests of true religion, if it were generally adopted, it was further alleged, might, in some measure, be shewn from a review of the Jewish church, before and at the time of the advent of the Messiah. In that church there existed different sects, the principal of which were the Pharisees and Sadducees. These sects were so widely different in their religious sentiments, that the latter, like some of the avowed sects, and others who pretend to be no *sectarians*, in our own land and in our own day, were no better than infidels, "For the Sadducees said, (Acts 23:8,) that there is no resurrection, neither angel, nor spirit." Still they were Jews "*outwardly*," as the disguised infidels above alluded to have assumed the name of *Christians*, and attend upon, at least some, of the ordinances of the gospel. Yet among these Jewish sects there were no separate communities erected. "The same temple (says Dr. George Campbell) and the same synagogues, were attended alike by Pharisees and by Sadducees. Nay, there were often of both denominations in the Sanhedrim, and even in the Priesthood." Here then was a faint resemblance, a feeble illustration of the kind of religious community, or church communion, which Mr. C. would fain establish in these days, (provided always he may have the supreme direction of it,) the members of which shall be bound together simply by *immersion* in water, without any regard to the religious opinions which they may respectively hold, however unsound, or contrary to the faith once delivered to the saints they may evidently appear to be, provided they only make such opinions their "*own private property*," and require "no person on pain of excommunication to adopt them."\* Had this state of things

\* See Mr. C.'s *Millennial Harbinger*, Vol. 2, No. 3, page 114.

among the Jews, the effect to prevent divisions and dissensions among the members of the church? So far from it, that, as might naturally be expected, these were the natural, if not the necessary consequence of the attempt to amalgamate such discordant materials.\* So far was this state of the church from being favorable to godliness, that we know from the language of Christ, as well as of his messenger, who was sent to prepare the way before him, that the most, even of the strictest (or strictest) sect of the Jewish church (the Pharisees) were but as whited sepulchres,—men who could make long prayers, having the form of godliness, but who, like Nicodemus, when he came to Christ for instruction, were ignorant of its life or power.

But Mr. C. in his public harangues, as well as in his narrative, first *assumes*, (as he did also in the debate,) that the various sects of evangelical Christians are to be viewed as the daughters of the mother of harlots, and then asserts that the anathemas of heaven are denounced upon both. Let us hear what are the grounds of this daring and unchristian assertion. In his narrative, he gives a summary of what he alleged in the debate, in support of this charge, which he calls *facts*, viz. “That Paul had represented divisions among Christians as equivalent to a literal dividing of Christ; and the assuming the name of a factionist as equivalent to representing that factionist as crucified for his followers, and his followers as immersed into his name; that *sects* were ranked by the same Paul amongst the works of the flesh, and classed with murder and adultery, and that most of the wars and bloodshed of modern Europe, and a great majority of all the envies, jealousies, and bickerings in families and neighborhoods, arose from this cause.”

In the remarks which I shall make upon this extract from the narrative of Mr. C., as has already in several instances, and as in the sequel of this work will in still more numerous instances, be the case, I will not, (and

\* See Acts, chapter 23, before referred to.

chiefly because through imperfect recollection, I cannot,) distinguish between what was urged by me upon the occasion of the debate, and any new matter that may now be added, nor is it deemed at all material that I should. One thing however I have endeavored, and shall still endeavor carefully to avoid, that is, not to put into the mouth of Mr. Campbell, as he has attempted to put into mine in more instances than one, *pretended* arguments, that were never uttered. And further, as my object is a candid examination of Mr. C.'s principles. I shall not fail, so far as my recollection will serve, to notice all his leading arguments.

In the foregoing extract, Mr. C. evidently alludes to the first chapter of Paul's first epistle to the Corinthian church, which, as I conceive, manifestly has no application to any of the sects of evangelical Christians as they exist at this day, except in so far as divisions or contentions similar to those which existed in the church at Corinth, may be found to exist amongst them, or in any individual church belonging to any of these Christian sects. In order to give this portion of scripture, however, a forced application to each one, and all of the evangelical sects in our country, and that too without any regard to their character, or spiritual condition, it would evidently seem that Mr. C. has *wilfully* confounded what the apostle in that chapter calls *schisms*, but which in our standard version of the New Testament is translated "*divisions*," with the Greek word which sometimes is translated heresies and sometimes sects.

The true nature of the *divisions* spoken of by the apostle, he himself explains in the 11th verse, where he informs them it had been declared unto him that there were "*contentions*" among them. This word is derived from a Hebrew term, which signifies to be *hot with anger*, and is the same that is translated in Rom. 1:29, by the word "*debate*," and in Rom. 13:13, by the word "*strife*." Whoever, then, will examine these passages, as well as many others that might be referred to, in connection with 1 Cor. chapter 1, cannot but perceive, that the Corinthian



church was indulging that which was sinful, and therefore needed, as well as deserved, the solemn rebuke and exhortation of the apostle. Whereas "the Greek word *AIREISIS*, which properly imports no more than *election* or *choice*, was commonly employed by the Helenist Jews, in our Saviour's time, when the people were much divided in their religious sentiments, to denote any branch of the division, and was nearly equivalent to the English words, class, party, sect. The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was indifferently used, either of a party approved, or of one disapproved by the writer." That this is a correct explanation of the word translated sect, could be clearly proved by a comparison or examination of various passages, which, upon the present occasion, is not deemed necessary, as it can be shown to be the view which Mr. C. himself has adopted. In the forty-eighth appendix to his version of the New Testament, will be found an extract from Dr. George Campbell's Preliminary Dissertations, from which the above quotation is taken; and in his Appendix No. 68, Mr. C. informs us, that "of the words *heresy* and *schism*" he adopts Dr. Campbell's interpretation, in preference to any other.

If, therefore, the reader can conveniently refer to the observations, at length, of Dr. George Campbell upon the words *schism* and *heresy*, as contained in his ninth Preliminary Dissertation, parts three and four, he will perceive, as before stated, that Mr. C. wilfully confounds the *schisms* or divisions spoken of by the apostle in the first chapter of his first epistle to the Corinthians, which existed in that church, not on account of any difference of sentiments in regard to doctrines, either more less important, but in consequence of "an undue attachment to particular persons," thus "classing themselves under different heads, to the manifest prejudice of the common bond of charity," with the word *sect*, which, according to Dr. George C., (and which opinion is unqualifiedly adopted by the Bishop of Bethany, in his appendix No. 48, before alluded to,) "has *always* something relative in it; and

therefore in different applications, though the general import of the term be the same, it will convey a favorable idea, or unfavorable, according to the particular relation it bears." I do not wish to be understood as asserting the various sects of evangelical Christians, or any of them, to be faultless, or that the observations of the apostle, in the first chapter of his first letter to the Corinthians has never had, or may not now have an application to some, or even to all of them; or to some of the individual churches or congregations of which these sects consist; but I do affirm, and that upon the authority of God's word, and according to an explanation of that word, which Mr. C. has himself adopted, that where, or in so far as it has an application, it is not merely because they exist as distinct sects, but because of the existence of those divisions, or schisms, and angry contentions, which have a direct tendency to alienate Christians, whose hearts ought to be "knit together in love."

I still further remark, that if the reader has not access to the dissertations of Dr. George C., yet he will find enough contained in the extract which constitutes Mr. C.'s appendix, No. 48, to satisfy him, as well of the *false accusations* of the various sects, made by him, as of his evident want of candor in making, and so loudly and repeatedly proclaiming them in his public harangues.

Although, therefore, it is admitted, that in so far as the formation of the different sects into which the Christian world is now divided, has been the effect of a schismatical or heretical spirit, indulged by any churches or individuals, such churches or individuals, were certainly to blame, using the term heretical, as it is sometimes employed in the New Testament, as nearly allied to schismatical: yet it is evident, that the mere conscientious adherence, in the spirit of candor and charity, to any one of these sects, as they now exist, because such sect is believed to be right, or at least, nearer the truth in doctrine, discipline, forms of worship and church government, than any other: even though the person thus believing, and thus adhering to any particular sect, should

be honestly mistaken, is not—*cannot* be criminal in the sight of God. Hence, it is evident, it is not the righteous, yet gracious and all-powerful God, who remembers our frailties, and “pities those who fear him, as a father pitieth his children,” that is denouncing his anathemas against his own church, merely because, through their weakness of spiritual discernment, they cannot, as yet, see eye to eye; or because through the remaining imperfection, and even corruption of their nature, they have raised up walls of separation in the house of God, so that his children, who ought indeed to be of one heart, and of one mind, and to dwell together in love, live in separate families, among whom, there is, indeed, oftentimes too little Christian intercourse and affection. But it is the self-styled *reformer* of Virginia, who is vainly endeavoring, in humble imitation of him, who has long opposed and exalted “himself above all that is called God, or that is worshipped,” to wield the thunderbolts of heaven against these *poor* devoted *heretical sects* of reformed Christians. The conclusion of Dr. George C.’s explanation of the words *schism* and *heresy*, (which conclusion it did not suit the views of Mr. C. to quote,) fully accords, not only with the sentiments just advanced, but with the tenor of the scriptures, as well as the dictates of reason and common sense. “I shall conclude (says Dr. C.) with adding to the observations on the words *schism* and *heresy*, that how much soever a schismatical or heretical spirit, in the apostolic sense of the terms, may have contributed to the formation of the different sects into which the Christian world is at present divided, no person who, in the spirit of candor and charity, adheres to that which, to the best of his judgment, is right, though, in his opinion, he should be mistaken, is, in the scriptural sense, either a schismatic or heretic; and that *he*, on the contrary, whatever sect he belong to,” (and I would add, even although he professes, as does Mr. C., to belong to no sect,) “is more entitled to these odious appellations, who is most apt to throw the imputation upon others.”

Let the reader, remember, that Dr. C. is the writer,

whose translation of the gospels, as well as his interpretation of the words *schism* and *heresy*, Mr. C. professes to adopt in preference to all others, and then let him form a deliberate and candid judgment of his denunciations of all the sects of evangelical Christians, (which, with all their imperfections, it is confidently believed, constitute the true church of God, if there exists any such church at this day on the earth,) without any respect to their doctrines or practice. In plain language, I ask, is it not evident that Mr. C. is one of the "false accusers," foretold by the apostle to the gentiles?

But upon the supposition, that all the sects of evangelical Christians, as well as the individual churches of which they are composed, deserved the solemn rebuke given by Paul to the Corinthian church, in all its extent, would this justify the bold denunciations of the Bishop of Bethany? Did the apostle thus denounce the Corinthian church? Did he describe it as a "Sectarian Babylon?" and did he declare "that the plagues of God were threatened" to such as would not come out of this corrupt church, where schisms and contentions existed, where one said, I am of Paul, and I of Apollos, and another, I am of Cephas, and another, (even as does Mr. C., and as do his followers,) I am of Christ? Nothing of such denunciation is to be found in the solemn rebuke of the apostle. He had evidently been made to drink too deeply into that one Spirit, of which these weak and erring brethren of the Corinthian church had, notwithstanding all their faults, in some measure partaken, to permit *him* thus to denounce any one of the members of Christ's mystical body. He therefore addressed them in the spirit of meekness, while he plainly and faithfully pointed out to that church wherein they had erred. Instead of hurling against them the thunderbolts of heaven, as Mr. C. endeavors to do, against all the sects of evangelical Christians, he addressed to them the following tender and affecting, yet solemn exhortation; which we learn from his second letter, had the desired effect to bring them to the exercise of a godly sorrow, and pro-



duced in them repentance unto salvation. "Now (said this affectionate apostle) I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (*schisms*) among you, but that ye be perfectly joined together in the same mind, and in the same judgment."

With regard to the charges of Mr. C. against the several sects, contained in the extract from his narrative, which yet remain to be noticed, I would observe, that while persons, even such as may be congregated with the outward forms of a church, may to all intents and purposes be the followers of a *factionist*, and fully partake of his spirit, without *assuming* his name, it would by no means necessarily follow, that such sect assumed the name of a *factionist*. That such is the case, will appear from the sentiments adopted by Mr. C. himself, in his App. No. 48, to which I have had occasion so frequently to advert. "The word *sect*, (according to Mr. C.'s *adopted* interpretation,) may be used along with the proper name, *purely* by way of distinction from another party of a different name, in which case the word is not understood to convey either praise or blame: of these (it is added) we have examples in the phrases above quoted, the sect of the Pharisees, the sect of the Sadducees, the sect of the Nazarenes. In this way, we speak of a strict sect, or a lax sect, or even of a good sect, or a bad sect." Out of Mr C.'s own mouth then, let him be judged. Thus it is that several sects of evangelical Christians are called Calvinists—this is not the peculiar or distinctive appellation assumed by any one of them, merely to distinguish them from such other sects, as are termed Arminians—but does it follow as a matter of course, or is it in any sense a fact, that either Arminius or Calvin was a factionist? And if such were even the fact, does it follow that these sects have *assumed* the names of one and the other, or that they are themselves *universally* (as the allegation of Mr. C. evidently imports) factionists? Again, as Mr. C. evidently in this part of his charge, alludes to the Corinthian church, some of

whom said, I am of Paul, &c. &c., does he mean (as his language clearly imports) that Paul, and Appollos, and Cephas, whose names were thus assumed, were *factionists*? That *sects*, or as more properly, in this instance, translated *heresies*, and which are ranked by the apostle Paul among the works of the flesh, have a just application to Mr. C. and his followers, and not to the evangelical sects, I shall endeavor to show hereafter.

As to Mr. C.'s assertion, concerning the wars and bloodshed of modern Europe, as well as concerning the great majority of all the envies, jealousies, &c., which he makes to have arisen, and still to arise, purely from the existence of sects, it is sufficient to say, that its truth is utterly denied. I cannot, nor is it necessary that I should, here enter into detail; it is sufficient just to demand of Mr. C. if the necessary consequences of the existence of sects are war and bloodshed, why have not these consequences been witnessed? Why are not these evils now seen in our country? Where is the country upon the face of the earth, where sects are not only not so fully tolerated, but where each stand on so equal ground? I am aware that Mr. C. will reply by referring to the history of the Puritans, not only of Old but "New England, and the Blue Laws of Connecticut;" to "the groans and sighs of the whipped and gibbeted Quakers, and Baptists, &c." I shall not here stay to make any remarks upon the great tenderness and sympathy which Mr. C., when it suits his purpose, can express for those sects, which he usually denounces as unworthy of any thing, but the vengeance of heaven; but just remark, that I can hardly believe Mr. C. so ignorant of the true cause of the wars, and fightings, and persecutions, which have at any time existed in the world, and even to some limited extent in our country, in an early period of its history, (and which must ever be deplored, and the recurrence of the like, ever be deprecated by all good men,) as not to know that these originated, not from the circumstance that the church was divided into sects, but in consequence of that dark cloud of ignorance of the true princi-

ples of toleration, which continued to overspread the Christian world, notwithstanding the dawning light of the reformation, in connection with that source of all "wars and fightings," mentioned by the apostle James, "even the lusts which war in the members." That this was the true cause, is evident from the undeniable fact, that wherever, and so soon as these principles were understood, there persecution has, as it regards the sects of evangelical Christians, ceased; and it is hoped, ceased forever. So remarkable is this fact, that we may fearlessly challenge Mr. C., and all the host of such as hate and vilify the various sects above mentioned, to point out a single instance, as existing in the present, or as having existed in the last generation, where any sect or church of evangelical Christians have had any hand, directly, or indirectly, in promoting, aiding, or giving countenance to any religious persecution. Whilst on the other hand, it is a fact, that *they* have ever continued to be persecuted, to a greater or less extent, not only by Roman Catholic influence and power, but even, (and especially in Switzerland, as is the case at present, in no small degree) by Protestants—such as assume to be *liberal* Christians, whose views, in many respects, symbolize with those of Mr. C., and who manifest their *burning* zeal, not only in the abuse of the evangelical sects, as he does, but having the strong arm of power on their side in their persecution, by fines, imprisonment, and exile.

With a view, as it would seem, in some measure to qualify his sweeping denunciations of the various sects of evangelical Christians, as well as to increase the prejudice which he would especially excite against all such as exercise the office of the ministry of the gospel among them, Mr. C. tells in his narrative, that in the debate, he admitted "a difference between those who are leaders, and those who are led." "The leaders (he adds) were shown to be factionists, and the led, frequently, without suspecting, their aiders and abettors." And yet the three translators of the various books of the New Testament,

upon whose authority he professes chiefly to have relied in preparing a version of that part of the Sacred Oracles which he would fain have the whole church and the world receive as the *standard* of truth, were *leaders* among these hated sects. Such is the consistency of Mr. C. And in reply to some observations of mine, which were designed to show that the writings and commentary of one of his translators, Dr. Macknight, (who, although a learned, was not considered a spiritual man,) were not held in high esteem even by the sect to which he belonged, Mr. C. declared, with much emphasis, he "would *stand up* for Dr. Macknight." Upon his being reminded, however, that he had already denounced against him in common with many others, the vengeance of heaven, he had too much prudence to attempt even to palliate his inconsistency, which was too palpable not to be generally observed.

In connection with this part of the subject, Mr. C. further states in his narrative, that with a view "to show that differences of opinion might exist amongst Christians, while they are one body and one faith," he urged the admonition of Paul to the Romans to "*receive one another without regard to differences of opinion.*" If Mr. C. intends to apply these "*differences of opinion,*" to things, in their nature *indifferent*, unimportant, or of doubtful import, his position will not be denied by any of the sects against the propriety of whose existence, as such, it is intended as argument. It indeed implies a principle, which is practically recognized in a greater or less degree by them all. But in what part of the epistle to the Romans does Mr. C. find the alleged precept, "*receive one another without regard to differences of opinion,*" which phrase, he would have his readers to believe is literally quoted? In vain will it be sought, and the circumstance shows the liberty which Mr. C. feels himself warranted to take with the word of God. It will be at once acknowledged, by all who have any just reverence for the authority of the oracles of God, that when a writer undertakes to quote from these sacred writings, it ought to be



done with accuracy and truth. But the above quotation is not literal, even according to the version which he himself has put forth. The passage, which it is presumed he intended should be considered as having been literally quoted, has been so *altered* as, at least, to obscure the apostle's meaning, and apparently to render the precept subservient to his views. The passage alluded to, is believed to be Rom. 14:1, which I do not hesitate to affirm to be (if not perfectly, yet) far more truly translated in our standard version of the New Testament, than in the *patched* version of Mr. C. "Him that is weak in the faith receive ye, *but not to doubtful disputations.*" The apostle here evidently intended to exhort "the pastors and members of the church at Rome, to receive among them, as a brother, the weak believer; and not to perplex him with disputations about such things as might appear doubtful to conscientious persons, but to leave him under the general use of means and loving instructions, to grow stonger in faith and riper in judgment, by the inward teaching of the Holy Spirit." And in so doing, the apostle gave a general rule of vast importance to the peace and unity of the church of God, as it regards doctrine, and worship, and practice. But it is also evident, from the apostle's own exemplification of the rule, as contained in this chapter, it only applies to things in their nature indifferent, or of doubtful import, about which, there may be, as there often is, an honest and conscientious difference of opinion. Such was the distinction of *meats* and *days* spoken of by the apostle.

The reader cannot fail to notice the important difference between this, which is confidently asserted to be the true meaning of the apostle, and those *unqualified*, or *unlimited* "*differences of opinion,*" which are substituted for "*doubtful disputations,*" which substitution or alteration is unwarranted by the original.

This alteration, however, of the sacred text, fully accords with the views of Mr. C., as it regards the most important doctrines of the gospel, which he holds to be no part of "the faith once delivered to the saints." And

while on the one hand, I would contend that all such persons as Mr. C., as well as *such* of his followers, as “do not profess repentance, and a believing dependence,” as lost sinners, on the merits and atonement of Christ, “*God manifest in the flesh,*” and a reliance on the Holy Spirit for teaching and sanctification, cannot properly be regarded as believers, or as being “in the faith” at all, or admitted into the communion of saints. On the other hand, I give it *frankly*, as my own opinion, that had the general rule, given by the apostle in this part of his epistle to the Romans, been at all times fully understood, and duly regarded by the church of God, it would not have been divided into such numerous sects as it is now.\*

It is true, as Mr. C. complains, or at least alleges, that I charged him with being “a factionist,” and whilst I admit “the identity between the factionist, and the heretic whom Paul denounces,” to which he tells us he alluded in the course of his remarks during the debate, I contend, and shall endeavor to prove, that the true definition of these terms is justly descriptive of his character and conduct, ever since he *assumed* the office of a public teacher, declaimer, or proclaimer. “A man that is a heretic,” says the apostle in his epistle to Titus, (3:10,11.) “after the first and second admonition, reject, knowing that he that is such, is subverted and sinneth, being condemned of himself.” Let us now see what is the interpretation of this passage, as given by Dr. George C., which the Bishop of Bethany adopts in preference to all others. It is plain (says this writer) from the character here given, as well as from the genius of the language, that the word *AIRETIKOS*, in this place, does not mean a member of an *AIREISIS*, or sect, who may be unconscious of any fault, and so is not equivalent to our word *sectary*; much less does it answer to the English word *heretic*, which always implies one who entertains opinions in religion, not only erroneous, but pernicious: whereas (he adds) we have shown that the word *AIREISIS*,

\* See Prelim. Disc. 108.

in scriptural use, has no necessary connection with opinion at all. Its immediate connection is with division, or dissention, as it is thereby sects and parties are formed. AIRETIKOS ANTHROPOS (the heretical man) must therefore mean one who is the founder of a sect, or at least has the disposition to create AIRESEIS, or sects, in the community, and may properly be rendered a *factionous man*." The same writer adds, "The admonition here given to Titus, is the same, though differently expressed, with what he had given to the Romans," (16:17,) to which, in the debate, I alluded as applicable, according to my judgment, to Mr. C. in its *fullest* extent. "Now, I beseech you, brethren, (said the apostle,) *mark* them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them, for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and *fair speeches deceive the hearts of the simple*."

According to the same authority, it is in a sense similar to that of the word *heretic*, we are to understand the *heresies* spoken of by the apostle in his epistle to the Galatians, (5:20.) which he ranks among the works of the flesh—as also the *heresies* of which the apostle speaks in his first epistle to the Corinthians. (11:19.) Both of which passages I conceive to be much more justly applicable to Mr. C., than to any member or public teacher of any of the existing sects of evangelical Christians. If therefore I alluded to the passage in the epistle to the Romans, in the course of the debate, (but whether I did or did not, I cannot certainly recollect,) it was not by way of apology for any of the existing sects of evangelical Christians, but with a view to show the continued fulfilment of the apostle's prediction, in the case of Mr. C., and the divisions caused by him in the church of God, when the apostle declared, "There must be also *heresies* among you, that they which are approved may be made manifest among you." That I ever used, or alluded to this declaration of the apostle, in the course

of the debate, *according* to the representation of Mr. C. is utterly denied.

Now that the word heretic, or factionist, does not mean, in a scriptural sense, a member of a sect who may be unconscious of any fault, nay, who may be such from a deep conviction of duty, as well as a grateful sense of the privilege of being thus connected with the church of God, I have endeavored to show, not only from a just view of the word of God, but from the authority of a distinguished writer, approved of by Mr. C. himself; and on the other hand, that these words, *heretic* or *factionist*, are justly applicable to Mr. C., I contend is abundantly evident from the numerous and very injurious divisions, or *schisms*, which he, as well by his public harangues, as by his writings, has caused among the churches in the Baptist connection. That these numerous churches of regular Baptists in these United States, were generally, at least, "endeavoring to keep the unity of the Spirit in the bond of peace," and were for the most part, "walking in the comfort of the Holy Ghost, and were edified," by "sound doctrine," through the labors and preaching of faithful ministers of the New Testament, until the un auspicious hour when Mr. C. (who has been many things by turn, and nothing long,) was admitted among them, are facts of general notoriety that need no proof. Equally so are the facts, that in many, if not almost all the Baptist churches which have been afflicted by the visits of Mr. C., or the circulation of his books and pamphlets, there, instead of the members being "perfectly joined in the same mind and in the same judgment," are found contentions, heart burnings, divisions; and in many cases these churches have been rent in pieces, and their unity destroyed. That such divisions exist among the Baptists, Mr. C. himself admits. That he, or his pretended *reformation*, has been the immediate cause of them, cannot be doubted; and indeed, I do not know that he has ever denied it.

Now let us see whether Mr. C. can possibly have any plausible, much less adequate excuse, for causing such



numerous, distressing, and injurious divisions in a branch of the church of God, into which he had unsolicited sought, and found admission. Was it because he had discovered that the regular Baptists held, or inculcated some false doctrine that was of dangerous tendency, or destructive to the souls of men? If such had been the case, or if he had even sincerely believed that such was the fact, though in this he had been mistaken, it would have gone far to excuse his conduct. But he himself gives us to understand, that doctrines, in his view, are of no importance;—that *facts*, and not doctrines, are the proper objects or constituent parts of the faith once delivered to the saints. It will not, I presume, be said that any difference, at least such as is at all material, exists between him and the regular Baptists concerning the facts recorded in the scripture history. Nor will it be contended by Mr. C., that the members of the regular Baptist churches, generally, do not maintain a walk and conversation, such as becomes the gospel of Christ, at least to a degree that will bear a comparison with such as have embraced his pretended reformation.

If therefore nothing was to be gained, and no change for the better has been effected by this reformation, either as it regards doctrine or practice, why did he introduce it? Why alienate hearts and affections of so many who professed to have put on the bond of perfectness? Will Mr. C. plead the great differences of opinion, which exist between himself and the regular Baptists? I ask why, according to his own principles, he did not hold his own opinions "*as private property*," and not promulgate them, and thereby disturb the peace of the churches. According to his own showing, the regular Baptists hold *all* that he contends is essential to salvation, though true it is also, they hold more. Thus they historically believe the facts contained, not only in the New, but the Old Testament also; although they in common with other evangelical sects, reject the doctrine that this species of belief is the same with that which is to the saving of the soul. They maintain that the latter con-

sists in a gracious exercise of the heart, which is productive of, and evinced by good works, and a blameless life indicative of a pure heart.

They also, as well as Mr. C., administer and receive baptism by immersion; though they do not believe that this is the means, much less the only means, of obtaining the forgiveness of transgression, or of washing away sin. But then, if in this they are even mistaken, it can be demonstrated from the conduct of Mr. C., that he himself does not esteem it necessary that a person should thus expect the remission of his sins through immersion, at the time he is immersed, in order to obtain that great blessing. Why, then, I repeat, did he *trouble* these churches, as did some the church at Galatia, if it were not with a view to create a faction or schism? And in so doing, was his object to serve our Lord Jesus Christ, or his own interests? It is thought that all who take a candid view of the case, will answer it was—it must have been the latter. Had it been the former, inasmuch as he lays no stress upon the belief of doctrines, and inasmuch as these churches do practise immersion, (which he holds to be indispensably necessary for the remission of sins,) he would have regarded the differences of opinion between the regular Baptists and himself, as did the apostle (Rom. 14.) the distinction of *meats* and *days*, and would have exercised at least a measure of the same forbearance, as did Paul. And while he held his peculiar views, "*as private property*," he would not have disturbed the peace and harmony of those churches, by obtruding them upon their attention in the way he has done.

If Mr. C. should reply, why not require that those churches should exercise the same forbearance towards him, that is considered to have been reasonably expected on his part? I reply that these, in common with other evangelical Christians, do not profess to believe, as he does, that facts, and not *doctrines*, are the proper objects of faith. Whether they be mistaken or not, they believe that it is all-important to the peace and purity of any Christian

church—to the success of the gospel among them, in the sound conversion of sinners unto God—to the comfort and edification of saints, as well as their growth in grace, and in the knowledge of our Lord Jesus Christ, that such church, according to the precept of an apostle, not only to “hold fast the form of sound words,” but that they also from the heart, obey and feed upon that form of sound doctrine which is according to godliness, and through the instrumentality of which, they believe true godliness or sanctification to be promoted in the souls of all who truly “believe with the heart unto righteousness.” They therefore cannot but view Mr. C., not only as a man who has made *divisions* among them; but as one of those *false teachers* foretold by the apostle Peter. (2 Pet. 2:1.) As there were false prophets among the people of old, so the apostle warns the church, “There shall be false teachers among you, who privily shall bring in *damnable* heresies, even *denying the Lord that bought them*, and bring upon themselves swift destruction.” They therefore consider, that they are troubled as was the Galatian church, by one who *perverts the gospel* of Christ. As therefore they conscientiously believe, that the object of Mr. Campbell is to remove them from *him* that *called* them “into the grace of Christ unto *another* gospel,” they cannot receive him as one “that abideth in the doctrine of Christ,” “neither bid him God speed,” lest they be partakers “of his evil deeds.”

Moreover, if the object of Mr. C. was not to create a faction or schism in the Baptist church, and that with a view to promote, in some way, his own personal interest, and eventually to raise up a sect; I ask why did he connect himself at all with this Christian community? Mr. C. will not (because it is presumed he *dare* not) deny, that for several years, or at least from the time he began to hold forth by way of public harangues, until the time he joined the Baptist church, the great burden of his pretended testimony was to declaim against these hated sects; as well as the creeds or confessions of faith which

had been adopted, and are still held by the most of them; and to urge the propriety or necessity of casting all these things to the moles and the bats, and of all of every sect uniting in one Christian community, with no other creed than the bible.

Why then, I repeat, (if it were not for the purpose of causing a faction, or division among the members,) did he unite himself with one of these sects, against which he had so long declaimed? In so doing, did not his voluntary act, at least *impliedly*, amount to a profession, not only that he had changed his views in relation to sects and religious creeds, but that he also adopted the creed of that particular sect as his own? And such, it seems would, nay must have been the case, if in uniting with this sect, he had acted with good faith, or from principles consistent with candor.

It is moreover true, that in the debate I charged Mr. C. (though he has not in his narrative thought proper to notice it,) with being himself a *sectarian*, a *rank sectarian*; or in other words, with indulging a sectarian spirit to an extent almost, if not quite, unknown among the various denominations of evangelical Christians, and such as is condemned by most of them. For while they are of opinion, that it is right and proper, that every Christian should unite with the church of God, by connecting himself with that particular sect, which, after careful examination, he believes comes nearest to the truth; yet, as they know and acknowledge themselves to be fallible, they will, so far as they act upon the principles of the gospel, be careful to avoid the spirit indulged by Mr. C., which leads him to condemn the whole Protestant church as a sectarian Babylon; and they willingly leave his Holiness and Mr. C. to contend their respective claims to infallibility. I do not therefore deem it at all necessary, that a man should *professedly* belong to *some* Christian sect, before he can justly be termed a *sectarian*, according to the common acceptation of that word. On the contrary, it is evident, that a man may belong to a religious sect, and yet manifest and maintain a truly



Catholic or Christian spirit; on the other hand, he may renounce every Christian sect, as does Mr. C., and yet indulge that hateful and injurious spirit of sectarianism, which leads him, as it does the Bishop of Bethany and the Bishop of Rome, to contend that he, and he only, and those who think and act with him, are right, while all others of every name are wrong, and to be viewed as deceivers or deceived. That such is the spirit indulged by Mr. C. upon all occasions, needs no proof. Yet he complained loudly that I should charge him with being a *sectarian*, when he was opposed to all sects. He moreover considered the charge uncourteous, as it seemed to imply a doubt of his veracity, when he publicly declared he was no *sectarian*. It was replied, that the loud complaint of Mr. C. reminded me of an anecdote, related by Dr. Isaac Watts in his writings, of a certain learned divine in England, who gravely *published* to the world, that notwithstanding he had descended in common with the rest of mankind from *fallen* Adam, and had consequently inherited much of the imperfection and corruption of human nature, yet he could with truth say, that he was entirely free from that odious sin of pride. "Methinks, (adds Dr. W.) this man did not dwell much at home." Thus it is alleged that if Mr. C. dwelt much at home, and was more intimately acquainted with his own heart, he would be sensible, as is every truly humble and good Christian, of a corrupt disposition of his nature to indulge a spirit of *sectarianism*, as well as a spirit of pride, to which it is nearly allied, and would consequently be led to watch, and to contend against it, and especially by cultivating a charitable frame of spirit towards all others of every name, so far as the same is not forbidden by the plain precepts of the gospel.

It is also true, as Mr. C. states, that I was bold and presumptuous enough even to charge him with "being the head of a party." And does not the whole community know this to be true? Nor indeed do I consider this *all*. This party has at least begun to assume the form of a sect, or ecclesiastical body, and though with *affected*

humility they call themselves Christians, (as do the Arians, in most places, who are the followers of Mr. Stone,) in order to repel the charge of being a sect, they are usually designated by the public at large as Campbellites. Thus I consider Mr. C. as standing at the head of a sect, and as having accomplished, through his union with the Baptist churches and the imposition which I consider he practised upon them, the object which he had in view from his first appearance as a public teacher, and which there is good reason to believe, he never could have accomplished by any other means in his power to employ. It is true that Mr. C. endeavors in his narrative to shield himself and his followers from the charge of being *sectarians*, by the allegation that they "exclude from the kingdom of Jesus only those who will not acknowledge him to be Lord, by *doing* the things which he commanded." That they make their own opinions *private property*, and require "no person, on pain of excommunication, to adopt them." The plain meaning of all which is, that the leading doctrines of the gospel, which have ever been all-important in the reformed churches, these *pretended* reformers disregard, or do not receive. In the place of them, they have substituted a set of notions, which, however, they hold as private property. But all who do not hold that historic faith is the only faith of the gospel, and do not evince the sincerity of this faith, by being immersed, they exclude from the kingdom of Jesus. But I ask, whether, in defining the things which they allege Christ commanded to be done, they have not, as well as other sects, formed a creed? And does not that creed contain article or articles, that are not held by some other religious sects? Can it moreover materially affect the case, or change the nature of the thing, whether the creed be written or unwritten, long or short, consisting of one article or of twenty, or one hundred articles? If so, then the unwritten laws of England, as well as of our own country, which have long been recognized in courts of justice, have no existence; and such acts of Congress as consist of but one section, have no force.

Mr. C., in his narrative, alleges that "Mr. Jennings next attempted to sustain his pretensions to being one of God's called and sent ministers, by urging the necessity of a *special call*, and alleging that the apostles taught the necessity of both '*the call to preach*,' and ordination to qualify for administering ordinances." The reader of Mr. C.'s narrative would, from what I have thus quoted, be led to suppose that my observations upon the subjects of a *call* and ordination to the ministry, were made in special, if not exclusive reference to myself. Such, however, was not the *fact*. I trust, that in exchanging a lucrative profession for the sacred office of the ministry of the gospel, I furnished evidence of sincerity and disinterestedness, (whether I be one of God's called and sent servants or not,) at least as strong as any that Mr. C. has ever given of his sincerity and disinterestedness, in vilifying those who *believe* that God has called or inclined them to the work of the ministry. My observations, therefore, on these subjects, were not prompted by any solicitude in relation to my own *pretensions*. As, however, it had evidently been one object of Mr. C., in some of the public harangues which he had previously delivered in Nashville, to bring the ministry of the gospel into disrepute, if not contempt, by asserting, or endeavoring to show, that the office of a minister of the gospel, as well as the ordination to that office, were of mere human device; I thought the interests of truth and religion required me on that occasion, *briefly* to notice the subject, which was considered important, especially when it is considered that by (what Mr. C., in common with many enemies of the truth as it is in Jesus, esteems) "the *foolishness* of preaching, it pleased God to save those that believe." I had before given Mr. C., as well as the audience, distinctly to understand, that in pursuance of the invitation (or challenge) given, I had appeared to object to *his* principles, or to what he had publicly advanced; and that in so doing, it was my fixed determination not to discuss with *him* any *point* whatever, that merely constituted a difference of opinion or practice, (in relation to the external

order or discipline of the church,) among the various sects of evangelical Christians whom I regarded as members of the same family. That these family differences had better not be agitated, but suffered to sleep, as far as possible; and where that cannot be, they had much better be adjusted in some way among themselves, than by referring them to, or discussing them with, such men as Mr. C., who, whatever might be his views or decision, I consider to be equally the enemy of all the members of God's family as he is of his truth. My observations, therefore, were confined to the call, or that inclination of the heart, to the work of the ministry, as well as that setting apart, or ordination to the sacred office, both of which are believed to be of God, whilst I purposely avoided the long disputed questions concerning "*uninterrupted succession*," as well as that which relates to the particular manner in which and the persons by whom such ordination ought to be performed. My object was, to show from the word, that the office of a minister of the gospel, whether he be an *evangelist*, *pastor*, or *teacher*, is of God's appointment; that such as assume, or enter upon it in a right manner, are called or have their hearts inclined by Him to the work; and that it is his revealed will, that such as furnish good grounds to conclude that they are thus called, should be solemnly set apart by ordination or the imposition of hands. Notwithstanding my previous declaration concerning the course I intended to pursue, Mr. C. endeavored to draw me into the discussion of these disputed questions, but did not succeed. Hence he speaks of propositions that I would not discuss.

It is true, that I principally relied upon the fourth chapter of Ephesians, to prove that the ministry of peace and reconciliation was the gift of the Lord Jesus Christ to his church, when he ascended to the right hand of God. While it was admitted that the *extraordinary* officers therein mentioned, such as apostles, &c., were designed to be of temporary duration, it was contended to be equally clear, that other officers, such as pastors and teachers, were designed to be as perpetual as the church in its



militant state. The same position is fully supported by the apostle, in his first epistle to the Corinthians, (chapter 12:27—22.) Mr. C. has not thought proper to inform us in his narrative, how he attempted to evade the force of these passages. Of the explanation on which he then insisted, perhaps he is become ashamed, and if so, it is thought not without just reason. It was this: that the gift of Christ, spoken of by the apostle, was only designed to continue while the primitive or apostolic church was in an infantile state; and that all the various officers of apostles, &c., as well as pastors and teachers, were given *at once*, and the offices which they thus held, were designed to cease at their death. And this, too, notwithstanding the apostle declares, (ver. 12,) that the design of this gift was “for the perfecting of *the* saints, for the work of the ministry, for the edifying of the body of Christ.” For all which objects this gift is as much needed now, as when it was first made. I cannot, nor is it necessary that I should, give a full detail of all that was urged to show the absurdity of this exposition of Mr. C., which, so far as I can recollect, was all he offered in answer to the irrefutable arguments which it is considered these passages afford, of a divinely instituted ministry of the gospel, which was intended to be perpetual in the church, and consequently of the unscriptural system which is adopted in the Campbellitish churches, that all have an *equal* right, and all are under *equal* obligations to preach, provided they can only persuade *themselves* that they are qualified. It is only necessary to observe, that it was shown, from the history of the “Acts of the Apostles,” and from the epistles, that the assumption of Mr. C., that all the pastors and teachers which existed in the apostolic churches, were given at once, and immediately upon the ascension of Christ, was *not true* in point of fact. That all the bishops or overseers, and at least such of the elders as labored in word or doctrine, were *teachers* in the church, as well as the evangelists and the apostles themselves, is a position which cannot be denied. Thus the apostles sustained two offices: one extraordinary, the

other, that of teacher or elder, in common with others engaged in the work of the ministry. Thus the apostle (1 Cor. 4:17.) speaks of the manner of his teaching "in every church." And in describing the qualifications of a bishop, he says, (1 Tim. 3:2.) A bishop must be "apt to teach." So also the apostle Peter in one of his letters, declares him to be an elder.

Again, it clearly appears, and especially from the apostle Paul's charge to the elders of the Ephesian church, (Acts 20.) that bishops, *elders*, and pastors, were different designations of the same office. He required these bishops, or overseers, or elders, to *feed* the flock of God, &c. And it need not be shown that the meaning of a pastor is a feeder, and consequently that the great duty of a pastor in the church, is thus to feed the flock of the Shepherd of Israel. Will Mr. C. then contend there were no persons set apart to the office of a bishop, or elder, or pastor, or teacher, after the ascension of Christ? Either he must thus contend, or give up his scheme of a gospel church, or show that the apostle was mistaken, when he, in conjunction with the presbytery, laid his hands on Timothy, and when he directed Titus to ordain elders in every city—and when he declared to the elders or pastors of the Ephesian church, that the Holy Ghost had made them overseers, or, as it is in the original, bishops.

It may further be observed, that if this office was designed to have been but temporary, and especially if there were to be no more introduced into it, would the apostle have been so *full*, as well as *particular* in his instructions, (especially as contained in his letters to Timothy and Titus,) both concerning the requisite qualifications of a pastor or public teacher, and the caution that ought to be observed in introducing, or admitting any into the sacred office.

In support of the position, that such as rightly undertake this office, are in a certain sense called of God, several passages of the word of God were referred to, and indeed it might well be contended, that as all the

true prophets, as well as priests, under a former dispensation, were called of God to their respective offices, so that "no man taketh this honor unto himself, but he that is called of God, as was Aaron;" so it would also seem reasonable to conclude, that God would in some way designate such as he designed to be teachers and rulers in the church, under the dispensation of the gospel. It was therefore observed, that Christ has given direction to the church, in relation to this important subject, to *pray the Lord of the harvest to send forth laborers into his harvest*. If there were no special divine influence upon the minds of men, or special interpositions of divine providence, whereby they were inclined to seek this sacred office, and directed in the path of duty, there could be no encouragement or ground for offering the prayer which Christ directed; and consequently we may conclude he would not have required his disciples thus to pray. So also, the declaration of the apostle to the elders of the church of Ephesus, already alluded to, clearly shows the divine call of those men, and consequently of all others who properly undertake the sacred office, to be bishops or pastors in the church of God, "of which (church) the Holy Ghost hath made you overseers." Thus also, it is said by the same apostle, (Rom. 10:15,) "How shall they preach except they be sent?" Who shall send them? Certainly none but the great God, even our Saviour himself, the same whose voice the prophet heard saying, "Whom shall I send, and who will go for us?" This emphatic declaration of the apostle, is entirely subversive of this part of Mr. C.'s scheme. It amounts to a most positive declaration, that none can preach with God's approbation, unless they be sent by him, or in other words, are made teachers by the Holy Spirit. Declaim, or proclaim, or harangue the people, as does Mr. C., they *may*; but preach Christ Jesus the Lord, as do those laborers whom he has sent forth into the harvest, it is declared, upon apostolic authority, they *cannot*. But then this special call is, by Mr. C., alleged to be incredible, because of the contradictory messages delivered by

men, who equally pretend to it, and because no one of all such as believe, or profess themselves to be the subjects of it, can prove himself to have been thus called or sent of God. That the ministers of the gospel belonging to the evangelical denominations of Christians, at least such as may be said so be sound in the faith, do deliver contradictory messages, so far as they relate to the only foundation of the gospel, I affirm to be a false assumption, nearly allied to another of Mr. C., that the preachers of the various sects preach different gospels. In truth they preach in substance the same gospel, whilst Mr. C., it is believed, preaches "another gospel" than that taught by Christ and his apostles. And their difference of views upon points that do not affect the sure foundation, furnishes no more evidence that they cannot all be sent of God, than do the differences which existed among the apostles, prove they were not all inspired.

Nor was it designed, nor is it deemed at all necessary, that such as profess to believe themselves thus called to the work of the ministry, should be able to prove the fact, by any positive or miraculous evidence. "The only call, (says Mr. C. in his narrative,) which any man could urge, with either scripture or reason on his side," is "his competency to instruct, and the need for it." I do not certainly know whether he intended this "*competency to instruct*," to include true godliness, or piety of heart and soundness in the faith, as well as intellectual powers and acquirements, together with an aptness to teach. If he did, then I would say that this "competency to instruct, and the need for it," together with "a desire for the office of a bishop," constitutes the evidence which ought usually to be deemed sufficient, to lead the mind to a charitable conclusion, that a person possessed of such qualifications is called to the work of the ministry. It is God alone who can thus qualify men for, and incline them to this work. "But the competency of that qualification, and the sincerity of that inclination, (says the good Matthew Henry, as Mr. C. himself, if I mistake not, calls him,) must not be left to the judgment of every



man for himself: the nature of the thing will by no means admit that; but for the preservation of due order in the church, this must needs be referred and submitted to the judgment of others; who, as in all other callings, are presumed the most able judges; and who are empowered to set apart such as they find thus qualified, and inclined to the work of the ministry. Does a man then profess to desire the work of the ministry—and is he at the same time found, (as I would without hesitation say is the case of Mr. C.,) to be unsound in the faith—or is he defective as it regards aptness to teach—or has he not the character and qualifications described by the apostle in his letters to Timothy and Titus? In any of these cases, it would sufficiently appear, that he is a deceiver, or that he is deceived, or at least mistaken. But where the reverse of this *appears* to be the case, and the tenor of the life and conversation of the person professing this desire, shows that this sacred office is sought with a view to God's glory and the salvation of souls, it is, it is believed, in accordance with scriptural examples, as well as precepts, that such person be set apart to the work of the ministry by the imposition of hands; even though he himself, or they who thus set him apart, may be mistaken with regard to his supposed qualifications for, and call to the ministry. They have, it is supposed, duly regarded and conscientiously observed, in relation to the solemn transaction, the directions of the great Head of the church, so far as they have been enabled to understand them. That persons who are believed to have been thus called, are to be set apart by the laying on of hands, it would seem is clearly evident, both from apostolic precept and example. The single direction to "*lay hands suddenly on no man,*" would seem of itself, sufficient to establish the position, unless Mr. C. can give it such an interpretation, as will prove that it has no application, whatever, to the setting apart men to the ministry of the gospel.

Mr. C. seems, in relation to this subject of ordination, to lay great stress on the fact, which he states was urged

on his part, without an effort on mine to adduce an exception, "that no man was ever ordained by the apostles, to break or consecrate the loaf, (in other words to administer the Lord's Supper,) or to immerse or sprinkle." In opposition to this, another *fact* may be urged, that it does not appear from the sacred record, that any man was ever ordained by the apostles, *expressly* to preach the gospel. Yet we know from facts recorded, as well as from the apostolic directions, that this was a chief part of the commission. If therefore we learn from the sacred history, that such as had been thus previously ordained, did baptize such as professed to believe on the Lord Jesus Christ, and especially, if we find no satisfactory evidence that any person, not thus ordained, and not acting on an extraordinary or special commission from the Head of the church, ever did baptize or break the bread, or bless the cup, that was used in the celebration of the Lord's Supper, then it will clearly follow, that to perform these services, or to administer these ordinances, appertains to the work of the ministry, as well as the preaching of the gospel. In proof, as well as by way of illustration of the *fact*, opposed to the fact urged by Mr. C., it is worthy of notice, that when Barnabas and Saul, (afterward called Paul,) were *separated*, set apart, or ordained, by fasting and prayer and imposition of hands, at Antioch, by the special command of the Holy Ghost, "for *the work whereunto*" he had called them, we are not informed by the history of that ordination, what was the particular nature of that work. By the subsequent part of that history, we learn, however, that they went forth in consequence of such ordination, and "preached the word of God," first to the Jews, (Acts 13:1—5,) but when they put it from them, and judged themselves "unworthy of everlasting life," (ver. 46,) they turned to the Gentiles. We further learn, (chap. 14:23,) that another part of their work was to ordain elders, for they did thus set men apart in every church. It was, then, in pursuance of this special commission, that Paul first became the apostle of the Gen-

tiles; and we learn that the labors of himself and his companion Barnabas, were not in vain. Their preaching was in the demonstration of the Spirit, in consequence of which "the Gentiles were glad, and glorified the word of the Lord." (ver. 43.) As the fruit of their labors, sinners were converted to the faith, churches were established, and elders ordained in them. Now, I ask who baptized such as professed their faith? Not Paul, or at least if he did baptize, it must have been very few, for he himself declares, (1 Cor. 1:14—16,) that he baptized none but Crispus, and Gaius, and the household of Stephanus; and it moreover appears, by the history of the Acts of the Apostles, that Crispus was not converted until after the fulfilment of this special commission. Nor can we conclude that Paul directed the converts to baptize one another, according to the principle advocated by Mr. C., for as they preached the gospel to Gentiles, where no church, or church members existed, it follows that they must have been baptized by Barnabas, who was not an apostle, but an ordained minister of Christ.

What thus appears clear as a matter of inference, in this instance, is put beyond all possible doubt, by the fact that Philip not only baptized the Eunuch, but the numbers who professed their faith under his preaching at Samaria. But the baptism of the Eunuch, is adduced by Mr. C. as an instance of that ordinance having been administered by a *layman*. Can it be possible that Mr. C. is so ignorant of the history of the Acts of the Apostles, about which he writes and harangues so much, as not to know, that notwithstanding Philip was one of the seven who were first chosen by the people, in pursuance of the direction of the apostles, and afterwards by them set apart to "serve tables," &c. he was also an *evangelist*. (Acts 21:8.) When therefore we consider that the apostle enumerates evangelists, among the various grades of the servants and ministers of Christ, the case of the Eunuch's baptism by Philip, proves my position, but disproves that of Mr. C. He also refers to the baptism of Paul by Ananias, as another instance of a *layman* having administered the

ordinance. It seems to me there are answers to the argument drawn from this case, neither of which can be resisted. The first is, that the fact that Ananias was a mere *layman*, is not, and cannot be established. The contrary, it would seem from the nature of the service he was called to perform, would be a reasonable inference. But be that as it may, Ananias had a *special* commission from the head of the church, and if any Campbellite is able to produce a similar authority, I shall no longer object to his administering the ordinance, though he be in other respects a layman. The only remaining case, referred to by Mr. C., is the command given by Peter, (Acts 10,) that the Centurion and his household should be baptized. Here again Mr. C. rests his argument upon two presumptions—that there were no disciples, except the brethren which accompanied Peter from Joppa, and that all these brethren were laymen. If we were to admit the first presumption to be a *reasonable* one, the last, it is considered, is the reverse; at best it leads the mind to no certain conclusion, that baptism in the apostolic church, was ever administered by a *layman*. And when it is considered that we know with *certainty* the opposite practice existed, and was continued till the darkness and superstition of Popery introduced the doctrine, which is now revived by Mr. C., as a part of the ancient gospel, that baptism was essential to salvation, (which led to the introduction of *lay* baptism, that in cases of necessity the soul might not be lost for the want of the outward application of water,) we may safely conclude, that the idea of baptism being administered by mere *laymen*, in the apostolic church, is a figment of Mr. C.'s imagination.

With regard to the celebration of the Lord's supper, it is alleged by Mr. C., that the coming together of the disciples to break the loaf at Troas, was adduced to show, that "no *official* hands or consecrated heads," were required to celebrate this ordinance. Here, again, the argument rests altogether upon presumption. It is presumed, either that there were no pastors or elders in the church at Troas, or if there were, they did not officiate



as such in the celebration of the Lord's supper. Suffice it to say, that the contrary presumptions are, at least in my apprehension, by far the most reasonable, especially when we consider the declaration of Paul, (1 Cor. 10:16.) "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" Mr. C. alleges, that in the debate, I did not attempt to sustain this text, as spoken of the apostle's breaking the loaf. If he means that I did not attempt to show from this passage that the apostles alone, or exclusively of *other* elders, or pastors or teachers, administered or celebrated the ordinance of the supper, he is correct. I considered, and still consider, that Paul, in this passage, included all the ordained ministers of Christ, as well as the apostles. For these last, as well as the former, were but servants of Christ who acknowledged themselves to be elders, in common with their brethren, who had been ordained or set apart to the work of the ministry, though at the same time they had an extraordinary commission as apostles, and were endued for special purposes, with the Spirit of inspiration.

My denying, therefore, that I considered myself as a successor of the apostles, as such, neither touched the question of a succession of a regular ministry, nor yet had any bearing upon that under discussion. I would further observe, that, if Mr. C. means to contend, that in the passage just quoted, the apostle has no allusion to the Lord's supper, it shows, according to my judgment, the weakness of his cause. I therefore, upon a review of the whole matter, assume this position, which I am ready to think every candid and impartial reader will think to be sufficiently supported, that nothing less than precept or example, drawn from the New Testament, not by doubtful presumptions, or vague inferences, but by the express declaration of the sacred writer or historian, ought to be considered as a sufficient warrant for the administration of either the ordinance of baptism, or the Lord's supper by laymen. Whether such precept or example, has been,

or can be shown, by Mr. C., let the candid reader determine.

That part of Mr. C.'s narrative which has already come under consideration, does assume something of the form of a history of the debate, though partial, garbled and containing much misrepresentation. An instance of which is found on page 114 of his *Harbinger*, containing his narrative, where he asserts that I "put to sea, and only touched upon the coast of foreign countries, never entering a single harbor." Another instance of misrepresentation, as well as a *false* assertion, are found on the next page, where Mr. C. represents me as "having first *plead* [pleaded] that a man's *desire* for the office of a bishop, was a special call to the work," and afterwards having abandoned "that point."

The direct false assertion to which I have alluded, is, that with the alleged abandonment of *that point* "ended *any thing like discussion on Saturday.*" It seems to have suited Mr. C.'s views to *suppress*, as far as possible, all account of what I considered the most important parts of the discussion on Saturday. He has therefore thought proper to despatch his account of the remainder of that day's debate in two short paragraphs, which, besides his allusion to the wounded Parthian, and his brilliant attempt at wit in misrepresenting me as flying from point to point—from Point Look-out, to Point Look-in, &c., contains two other direct assertions that are positively false, and which I shall notice in due time. The simple and naked truth is, that instead of touching only upon the coasts of foreign countries, with an array of facts clad in the bright robe of truth, and supported by the sharp and two edged sword of the Spirit, I not only invaded the coast, but I trust was *enabled* to make a breach upon the enchanted castle of this giant of error, which it is hoped he will not be able to repair. In this conflict, whether he or myself was wounded, let the impartial part of the audience decide; for if I was the wounded person, I was not conscious of it. And instead of flying from "*point to point,*" I was under the strong impression, that under

the attacks that were made on Saturday, (and especially after the time when Mr. C. represents every thing like discussion had ended,) as well upon his integrity as a compiler of a new version of the New Testament, as upon his principles, he was so pressed by the sharp *point* of the weapon of truth, that he rather resembled a wounded Parthian, who, notwithstanding all his boasted dexterity and prowess was compelled to "look out," as well as to "look in." In other words, to put in requisition all his resources, as well to discover a way of escape, as to maintain an affected composure, that did but very imperfectly conceal the torture under which he writhed. Mr. C. may misunderstand or misrepresent what I have here said, as he did my allusion, in the commencement of the debate on Saturday, to the case of David meeting the giant of Gath with a sling and stone, and represent me in this instance, as he seems to have in that, as boasting of what I at least supposed I had done. Such, however, in the instance alluded to, was not, as I trust in this case it is not, the fact. I knew that in the opinion not only of all his followers, but also of many others, Mr. C. possessed, and especially in public debate, besides a giant's strength, more than *Parthian* dexterity; and that the confident expectation of *all these*, was, that such a *pigmy* as myself must be speedily, if not instantly, overthrown. My allusion, therefore, to the conflict between Jesse's son, and Gath's boasted giant, was intended as an apology for my *apparent* presumption, in having accepted, under an imperious sense of duty, the challenge of this champion of error, who had long been in the habit of defying the armies (not of Calvinism, as Mr. C. has *falsely* represented, but) of evangelical Christians of every name, who were considered as belonging to the armies of the living God. As I trust I was in some measure conscious of my own weakness, and therefore entered into the contest with some degree of the same sensible dependence upon, and trust in, "the Lord Jehovah, in whom there is everlasting strength," which so pre-eminently was exhibited by the beardless shepherd youth, when advancing to meet the

Philistine, confident and boasting in his own strength; so I believed, and still believe, (and this belief is certainly in accordance with that of a vast majority of all that part of the audience that could be said to be in any degree impartial, or whose minds were at all open to conviction,) the result was in some measure *the same*. I am not, therefore, boasting of my strength or skill, and if in that conflict, I was enabled in any degree to exhibit the one, or to exert the other, all the glory is due to "Jehovah my strength," who himself declares his strength to be perfected in weakness, and "who teacheth" the hands of his servants "to war," and their "fingers to fight."

After "any thing like discussion on Saturday" had ended, according to the *false* assertion of Mr. C., he adds, "'Tis true he read and commented on some extracts from his manuscript sermons on Divine operations," &c. This, also, so far from being true is *false*, absolutely *false*. I had not then, or at any time during the debate, in my *immediate* possession, any of my "manuscript sermons," or any extracts from them. Nor did I look at, or make the least use of any manuscript sermons, during the discussion with any reference thereto. It is true, nevertheless, that before the return of Mr. C. from Columbia, and when it began to be generally expected that a further discussion would take place, I noted some of the most exceptionable points advanced by him in the discourse I had heard him deliver, as well as a number of passages of scripture upon which he professed, as well as others, and upon which, I intended in case of a further debate, to rely. As also, a number of passages in the New Testament, which I considered to be materially altered or corrupted in his version, together with some brief memoranda of the result of such a *critical* examination of the same, as time and circumstances permitted me to make. And the circumstance of my using these brief notes, during the debate, was fully sufficient in the view of Mr. C. to warrant him in making the *false* and *reckless* assertion, which, as will be seen in the sequel of his narrative, he in substance not only repeats, but aggra-



vates, by the insinuation, that in order to get a fresh supply, I, like himself, dealt in dissimulation and falsehood, and that I read and commented on extracts from my manuscript sermons.

Mr. C. further states, that I “*even* professed to criticise some phrases in the new version, and represented Dr. Macknight as a formalist, because a *dry* preacher.” In this statement there is some faint resemblance, or slight approximation to, a true representation of what was, at least, attempted to be done. As I considered the “*new version*” one of the greatest and most dangerous impositions which has been attempted to be practised upon the public, by any *pretended* religionist of the present day, I next entered upon a brief examination of Mr. C.’s qualifications, as well as pretensions to integrity and impartiality, as a *compiler* of “the new version;” and also of the merits or truth and accuracy of the version itself. To enter upon the discussion of this subject, Mr. C. evidently manifested great reluctance. He loudly complained, that I would not *stick* to any one subject, but kept flying from one point, or subject, to another. He moreover alleged, that *that* was neither the time nor place to discuss the merits of the *new version*. He professed his readiness, at any time, to vindicate it against any, and all attacks that could be made upon it, provided there could be a proper, or competent tribunal constituted or erected, that would be well acquainted with the original (or Greek language) in which the New Testament was written; but insisted it would be useless, if not absurd, to enter into the discussion of this subject before such an audience, as was then present.

To me it seemed inconsistent, and absurd, that Mr. C., who had challenged *objections* to his views, should afterwards complain when *objections* were made, that they were multiplied too fast upon his hands; or, in other words, that I would not confine myself to *one* subject. It was, however, replied, that I would have no objection to gratify Mr. C. so far, at least, as to dwell upon each topic I advanced, as long as it could with any propriety

be desired, were I not so straitened for time. But as I had an extensive field before me, which I wished to traverse in company with Mr. C., I was under the necessity of moving with as much celerity as the nature of the case would admit. That his objections to entering upon the examination of the merits of the *new version*, were predicated upon the gratuitous assumption, which was contrary to the *fact*, that there were no persons present acquainted with the original language of the New Testament, or qualified to judge the question then to be discussed.

The objection, moreover, came with a very bad grace from Mr. C., who, with an affected display of his learning, so frequently, in his *public* harangues, resorts to, and criticises upon the original Greek of the New Testament; and especially when he wishes to make it speak a language different from our long approved version; or, when that cannot be done, to wrest its true meaning in support of his *religious* infidelity, as in the case before alluded to, where he talked so much about *musterion*. That he had not been backward in our first debate to recur to the Greek, for the first of the purposes just mentioned, is also evident from his criticism upon the word *rouro*, (Eph. 2:8.) It evidently seemed therefore that Mr. C. was himself conscious, there was "something rotten in the state of Denmark;" or, in plain language, that this subject of the *new version*, with the facts and circumstances therewith connected, could not bear examination, without furnishing sufficient cause for "shame and confusion of face" on his part. And it is due to Mr. C. to say, that, unless many were greatly mistaken, the progress of the discussion of this particular subject, evinced, that he *can* yet blush, notwithstanding any opinions that may have been entertained to the contrary.

Notwithstanding the great reluctance of Mr. C. to enter upon the discussion of this subject, it was observed in continuation of the debate, that of all men in our country, it was conceived that he was the most unqualified to undertake, even the compilation of a *new version* of any

part of the sacred scriptures. To say nothing of the various acquirements, and especially of that deep and unaffected spirit of humble piety, which the undertaker of such a work ought to possess,—the fact that he was, as he still is, at the head of a party, and that he had evidently been long laboring to become the founder of a sect, ought to have been, and had he been possessed of a usual share of modesty, *would have been*, sufficient to prevent him from attempting to put forth a new version of the New Testament; and the manner in which he has executed his *pretended* compilation, shows clearly, it is conceived, not only his arrogance, but want of moral integrity.

That with a view to give currency and publicity to his own peculiar sentiments, as well as the appearance of their being supported by the word of God; and also, as it would evidently seem, with a view to *make money*, Mr. C. has attempted to practise a deception upon the public by the publication of his *new version*, was a position not only assumed, but established, in the discussion; so far at least, as to render his situation and feelings, in the view of a large portion of the audience, far from being enviable. The facts and circumstances chiefly relied upon in support of this position, it is now proposed to give in detail, with a view that my readers may for themselves determine whether it was sufficiently established. That Mr. C.'s motives were such as have been suggested, may be inferred from the circumstance, that for the purposes of the advancement of the cause of truth, and the promotion of pure and undefiled religion, a new version, (much less such a version as that of the Bishop of Bethany,) was not needed. I am aware that it may be alleged, that in assuming this position, there is a begging of the question, or what logicians call a *petitio principii*. It is conceived, nevertheless, that such is not the fact. The position rests upon the undeniable fact, that our standard version of the scriptures, has, for several generations, received the decided approbation of all sects, that can with any propriety be said to belong to the Christian world—not

only of such as were comparatively ignorant and unlearned, but also, and especially of such as have been most distinguished for their learning, among whom have been found Unitarians, whose candor compelled them to unite in bearing testimony to the superior excellence and accuracy of our English translation of the Bible. If then it would not be considered as involving the *petitio principii*, to argue from the established character of the Father of his and our country, for patriotism, skill in the art of war, or political wisdom, (as it is humbly conceived it would not,) much less, can it justly be alleged, that the assertion is a sophism, that a *new version* of the New Testament is not needed, unless it be for some sinister design.

If, indeed, we are to give heed to Mr. C., and credit his testimony, in opposition to that of the Protestant Christian world united, and continued from one century to another, we should be led, as are some of his deluded followers, to a very different conclusion. In the defence of his new version, which he attempted to make in the public discussion, he asserted our standard translation to be very defective and erroneous; and that in some instances, (of which he attempted to specify two,) it had been made to read, as it now does, with a view to have a bearing against the sentiments of the Remonstrants or Arminians, and to support those of Calvin. It is not thought necessary to specify or comment upon those passages in the New Testament to which Mr. C. referred. It is deemed fully sufficient to refute his allegation, to observe that Arminians and Calvinists, at least equally as learned and as well informed upon the subject of our standard translation of the Bible, as Mr. C. himself, have ever most heartily united in bearing their testimony in favor of its excellence and faithful exhibition of divine revelation, in our own tongue.

But it may be alleged, as it was, and has frequently, in substance at least, by Mr. C. in defence of his *new version*, that whatever degree of excellence may be claimed for our standard version of the Bible, it cannot



be asserted that it is like the original, *perfect*, or unsusceptible of any amendment, and to call in question his motives in undertaking to give the New Testament in a new dress, is virtually passing a censure upon every individual, who, since the reign of James I., has given to the world a translation of the scriptures, different from that which was made by the numerous, learned, and pious men, selected by him for that purpose.

Without undertaking to determine on the undertaking of any one of the individual translators referred to, whether deserving praise or blame, suffice it to observe, that however the labors of some of the translators alluded to, have been, or may be found useful, especially to biblical scholars and critics, by shedding additional light upon some passages of the sacred oracles, it is believed that Mr. C. is the first translator, or *pretended* compiler of a new version, that has ever been so devoid of modesty, as to urge the substitution of his *own* work, in place of that which has been so long approved. Much less is it supposed, that any individual translator, since the general adoption of the standard version, has ever been found so full of self-sufficiency and arrogance, as to stand up in a public assembly, under the assumed character of a public teacher, and say to his audience, (as it is the constant habit of Mr. C., with his *own* version before him,) "let us attend to the word of God." With a view, it is presumed, to exercise their talents and acquirements, as well as to edify Christians, and especially such as would desire to search the scriptures thoroughly, the most of the translators alluded to, were induced to undertake the work, and publish the result of their labors to the church and to the world. At the same time they had no desire, or intention to lessen the estimation in which the old version has so long been deservedly held; much less to supersede its general use, as that standard of truth to which the Christian world at large, who speak the English language, ought to continue, as they have done for centuries, to make their ultimate appeal. But if any of the individual translators of the scriptures, al-

ready alluded to, were so presumptuous as to publish their respective versions of the scriptures, or any portion of them, with a view or expectation, (such as was evidently entertained by Mr. C., in giving his new version to the world,) thereby to supersede that which has been, and continues to be, in general use, the result has proved how greatly they were mistaken in their calculations. Still, Mr. C., although *professedly* a mere compiler, has not been disappointed in his expectations, at least, to the same extent. How is this to be accounted for? The translators alluded to, for the most part, at least, were persons of candor, piety, and impartiality, who had no sectarian or party views to accomplish—no selfish or ambitious schemes in view. They did not, therefore, strive to make the scriptures speak a language different from their true meaning, and such as would seem to discover some easier way to heaven. They were willing to rest the claims of their respective translations to the patronage of the Christian public, upon their intrinsic value. And the consequence has been, that however highly some of these translations may have been esteemed as a valuable acquisition to a library, no attempt has ever been made to adopt them, or any one of them, instead of that version which has been so long approved.

But Mr. C. has *wisely*, (as it regards his own interest and the promotion of his sinister designs,) identified the claims of his patched version, with his system of divinity, or rather his system of errors, which may well be compared to a coat of many colors, and made up of many patches, some of which are indeed very old, and long since were considered to have been worn out, and others are of a more recent fabrication, which, by a bold misnomer, he calls the “ancient gospel.” The consequence has been, that whilst the great body, not only of professing Christians of every evangelical sect, but also of men of intelligence and candor in our country, who make no profession of religion, have set their seal of decided reprobation upon the new version, of the “Bishop of Bethany,” all his converts or proselytes, as a matter of

course, receive it as containing the lively oracles of God. And when it is considered that he boasts of his 150,000 followers, (the most, if not all of whom, we may conclude, have become purchasers of his New Testament,) and the increasing progress of what he calls the cause of reform, it cannot but be perceived what a strong temptation was presented to his cupidity, in undertaking to furnish a new version. The facts and circumstances from which it was, and still is inferred, that he yielded to the temptation, and that a desire to make money was one of his governing motives in giving to the world his New Testament, I shall now distinctly present to view. Whether they will prove as convincing to my readers, as they evidently did to a great majority of the hearers, yet remains to be seen. The principal, or leading fact, from which the inference just stated was drawn, was, that whilst in defence of his new version, and in justification of his own conduct in reference to its publication, he labored to produce a conviction in the minds of the audience, that the old version was very defective and erroneous; and that the cause of truth and the salvation of perishing men, called loudly for a new version, such as his. He had been *careful* to secure "the copy right" to *himself*, according to the provisions of an act of Congress, in that case made and provided. And further, that not content with the profits of his *first*, he had continued to *hold on* to the same right in the publication of his *second* edition. From which it evidently appeared, that however important to the cause of truth, and the salvation of souls, he *deemed* his version of the New Testament to be, still he would rather that truth should suffer injury, and souls perish "for lack of knowledge," than that he should lose his profits upon the work. What would have been thought, and what would not have been said, and that too by Mr. C. himself, had the translators of the Bible, under the reign of king James, used similar means to line their pockets as a reward for their labors? This strong fact, which was brought out in full relief to public view, seemed to be quite unexpected by the

Bishop, as well as productive of some perturbation on his part. Prudence prevented him from attempting any justification or apology, for this part of his conduct. In connection with this, there was another fact, of which I was not then in possession; had it then been disclosed, I cannot undertake to say what might have been the consequence in reference to the Bishop's composure of mind, or his nervous system.

Whilst Mr. C. lends the whole weight of his authority and influence in circulating the slanders fabricated by the enemies of truth, against the American Bible Society, and particularly on the occasion of the debate, stated, that he had seen in some periodical, (the name and publisher of which he was careful to withhold,) a statement by some writer of intelligence, who seemed to be well acquainted with the proceedings of the Society, that the actual cost of every Bible distributed, or put gratuitously into circulation by that institution, was SEVEN dollars. And while the American Bible Society *sell* the whole Bible, neatly printed and well bound, as low as fifty or fifty five cents; and while, in consequence of their benevolent operations, the New Testament can be purchased from twenty-two down to twelve cents a copy, it is a *fact*, that in Nashville, at least, the *new version* of the second edition, of the smallest size and cheapest materials, is retailed at *one hundred and twenty cents a copy*.\* When we see the enormous profits arising from the publication of this work, all flowing into the pockets of the Bishop of Bethany, can any one resist the conviction, that his principal object was to realize, (as he must already have done from this and his other publications,) an estate of no trifling magnitude? As corroborative of the inference drawn from the facts above stated, I would advert not only to the circumstances already stated, of Mr. C. lending the influence of his pen and his tongue, to give currency to the vile slanders that are from time to time

\* It is retailed in Pittsburgh at *one dollar and twenty-five cents per copy*, according to Mr. C.'s directions.—Ed.



propagated against the American Bible Society, as well as the other benevolent institutions which exist in our country; but also to the fact, that he, as well as many of his followers, seize with greediness every occasion that is presented, to disparage and bring into disrepute, the old version; and especially by affixing thereto the appellation of "the king's translation," and to the learned and pious men, who executed the work with such unparalleled fidelity and ability, *that* of the "king's translators." He well knows how to take advantage of the prejudice which exists in the minds of the free-born sons of the United States, against that which savors of monarchy, and especially that of Great Britain, by which we, or our fathers, were once oppressed. But however well founded or commendable this prejudice, in regard to politics or government, Mr. C. cannot but be well aware, that no substantial objection can be raised against the old version, because it was prepared, not only under the reign, but the immediate direction of a king. If this were indeed a just cause for such objection, it might with equal force be alleged against the Septuagint translation of the Old Testament into Greek, (which was made some two centuries before the birth of our Saviour, and which appears to have been the version of the Old Testament scriptures, that was uniformly quoted by him, as well as his apostles,) for this translation was made by seventy learned Jews, in pursuance of the direction or command of one of the kings of Egypt. What then, it is asked, can be the motive of Mr. C. in thus laboring to lessen the estimation in which the old version is held, by the people of these United States, if it be not to promote the sale of his own *wares*, and thereby to increase his stores?

In detailing the series of proof, relied upon to show the deception practised upon the public by Mr. C., in the publication of his new version, the reader is, in the first place, referred to the title page of the work. This may well be compared to a false sign hung out at the door of a house of entertainment, with a view to draw in customers. It is well known that the great mass of such as

would be most likely to purchase this *new version*, belong to that class of readers, who are guided in forming a judgment concerning the books they purchase, by the title they bear. Of this Mr. C. could not but be well aware, and he knew as well how to turn it to his advantage. The title page, therefore, of his *version*, informs his readers, that it was "translated from the original Greek, by George Campbell, James M. Knight, and Philip Doddridge, *Doctors of the Church of Scotland;*" when in fact Dr. D. was an English Dissenter and a Congregationalist, or Independent, in principle, and in all his ecclesiastical connection. Here we are at once met with a misrepresentation, which thousands of the readers of the new version, would not be possessed of sufficient information to correct. And the only excuse offered by Mr. C., (found under the head of *Errata*, or *mistakes*, in his 2d edition at the close of the volume,) is, that "since the publication of the first edition, he had learned that P. Doddridge, D. D., was not a Presbyterian, but a Congregationalist, or a Doctor amongst the English Independents." Upon this pitiful excuse for a misrepresentation of a *fact*, which when properly considered, will, it is believed, justly affix disgrace to the author of the new version, it is very obvious to remark, that the Bishop of Bethany finds himself in a dilemma. That his veracity and integrity may not be impugned, he is willing, nay desirous, that his readers should believe him to be very ignorant, notwithstanding his high pretensions. But admitting that Mr. C.'s knowledge of men and things, is not so extensive or so accurate as many would suppose, and his loud sounding pretensions would imply,—can it after all be believed, that he really did not know, when he published his first edition, that Philip Doddridge never was a Doctor of the church of Scotland? The Bishop of Bethany, a native of Ireland, and educated at one of the colleges or universities of Scotland, and conversant with the writings of Philip Doddridge, and yet not know that he was neither a Scotsman, nor a Doctor of the Church of Scotland! The question will arise in

the mind of every reader, how could he remain ignorant of the fact? Was he, it is again asked, ignorant of it? *Credat Judæus Apelles!* But if Mr. C. did not know that Philip Doddridge was not a Doctor of the church of Scotland, before he published his first edition, ought he not, and had he been actuated by that regard for candor and truth, which ought to characterize every author, and especially an author of a version of the scriptures, would he not have taken care to know that he *was* a Doctor of the church of Scotland, before he made the formal assertion, as contained in the title page? It would require a casuist, such as the Bishop himself, to estimate, in point of morality, the difference between a wilful assertion of that which is false, and a formal and solemn assertion of a thing as a fact, without knowing the same to be true. Nor is this all; if it were a mere mistake into which the Bishop had inadvertently and through ignorance, fallen, why did he not openly and candidly correct the mistake in the 2d edition of his version? Why did he still retain the assertion in the title page, where it must meet the eye of every reader, after he, by his own admission, knew it to be *false*, whilst he attempts to save appearances, by inserting his excuse in a note, that by hundreds of his readers may never be observed? But Mr. C., in the conclusion of the note alluded to, has given his own reason for this procedure. "But, (he adds,) as the Presbyterians and Congregationalists in this country do amalgamate to a certain extent, the differences are more nominal than real." How this matter stands, will be seen in the sequel; at present, it would seem that his explanation amounts to this, that although, in the first edition, he made a reckless assertion in violation of the truth, yet upon the whole, it was in relation to a point which he deems too unimportant to require correction.

But still it may be asked, what advantage could Mr. C. hope to derive from the alleged misrepresentation? That the inquiry is worthy of attention, is frankly admitted; for it cannot reasonably be supposed, that he would wilfully make the misrepresentation, or retain it

after *knowing* it to be incorrect, unless he supposed there might be at least *something* gained. If therefore the title page, in its present form, is calculated to help the sale of his book, (and who can say it is not,) there is at once a reason that will suggest itself to the mind of every one, why the misrepresentation has been retained by Mr. C. in his 2d edition. But there is, perhaps, a still more important reason. It has been alleged that, notwithstanding his strong asseverations to the contrary, one leading object of Mr. C., in his version, is to support his own sectarian or party views, and to give them the appearance of being supported by the word of God. Now one of the positions assumed by him, in support of his views is, that the Greek word, EKKLESIA, translated *church*, in our old version, ought invariably to be rendered congregation; and as he cites Dr. Doddridge as one of his pretended authorities, in support of his view of the meaning of this word, he well knew how much seeming strength his testimony would derive, if it had the appearance of being given by a Presbyterian, instead of a Congregationalist. It is well known to all who are acquainted with the sentiments of the Independents, or Congregationalists, and those of Mr. C., that however widely they may differ on other, and more important points, (and that, notwithstanding between the good Dr. D. and Mr. C., there is, in many respects, a difference as great as that between light and darkness, or truth and falsehood,) still, with regard to the abstract point now under consideration, there is at least, to some extent, a similarity of views. The opinion, therefore, of Dr. D., as a Congregationalist, would not be received with that deference, to which it would be entitled, upon the supposition that he was a Presbyterian in sentiment; as in that case it might be inferred, he had been guided in forming his judgment by the force of truth alone, in opposition to preconceived opinion, or sectarian prejudice. And this was the more important, inasmuch as Mr. C. seems not to have had it in his power to derive even the show of assistance in this particular, from his friend Dr. M'Knight,



and therefore had to place his reliance on what he would wish to be considered, (not indeed a three-fold,) but at least, a two-fold cord. But to effect even this, Mr. C. was under the necessity of giving an unfair and garbled representation of the sentiments of Dr. George Campbell, in relation to this subject. The fact is, that Dr. C. takes a distinction between those cases where the word *EKKLESIA*, is used to signify *all*, without exception, to the end of the world, who have believed, or shall believe on Jesus Christ to the saving of the soul; as for instance, where it is said, "Christ loved the church and gave himself for it." And such, where the same word is used to denote a single assembly, or congregation of professed worshippers; as where, (Matt. 18:17,) it is said, "if he shall neglect to hear them, tell it to the *church*." In the former cases he would retain the translation, as it is in the old version, in the latter, he is of opinion, that it would be more correctly rendered "*congregation*."

The discussion of the merits of the question is here purposely avoided, and more especially as they were not discussed in the debate. It is only intended to consider the subject, so far as is deemed necessary to expose the deception of the author of the new version, in imposing that work upon the public, under the authority of names whose sentiments he has garbled and misrepresented, to promote his own views.

If the reader should entertain any doubts concerning what is here alleged concerning the conduct of the Bishop, he is requested to refer to the appendix No. 10, of the new version; and in connection therewith to the note of Dr. George C., upon Matth. 18:17, (a part only of which it suited the purposes of Mr. C. to quote,) and he will have his doubts removed. In the commencement of this appendix No. 10, Mr. C. informs his readers that "*wherever* the word *Church* is found in the common version, *congregation* will be found in" the new version. "We shall (he adds) let Drs. Campbell and Doddridge defend this preference. For although they have not always so rendered it, they give the best of reasons why

it should be *always* so translated." He next proceeds to favor his readers with an extract from a note by Dr. D., and another from the note of Dr. C., not upon the passage (Matth. 16:18,) to which his appendix No. 10 refers, and where the whole body of Christ is spoken of—but on Matt. 18:17, which evidently has an exclusive relation or reference to a single church or congregation of professed worshippers. The concluding part of the note of Dr. C., (which it did not suit the purpose of the Bishop to quote,) not only shows how the views of the former in relation to the translation of the word EKKLESIA, have been garbled and misrepresented by the latter; but also that, contrary to what every reader of the appendix No. 10, who was not informed particularly of the truth of the case, would conclude, Dr. C. in the very passage to which the appendix refers, has retained the word *church*. In addition to what Mr. C. saw proper to quote, Dr. C. adds: "but in ch. 16:18, where our Lord manifestly speaks of all without exception, who, to the end of the world, should receive him as the Messiah, the Son of the living God; I have retained the word *church*, as being there perfectly unequivocal." This observation would seem to commend itself to the understanding of every person of candor, and is more than can be said of the Bishop's translation of the same passage,—“On this rock I will build my congregation,”—the question arises what congregation? The term, to say the least of it, is undefined and equivocal. Not the translation in our standard version, “On this rock I will build my church.” Every one who has any knowledge of the New Testament, at once understands with Dr. C., what is intended here by the term *church*, even the whole body of Christ purchased by his blood.

Notwithstanding Mr. C. has the modest assurance to assert, in the conclusion of the appendix No. 10, “there is no good reason given, nor *can* there be any produced, for departing in any instance, from (what he *modestly* calls) the acknowledged meaning of a word of such frequent occurrence, and more especially when it is contem-

ed that this term fitly represents the original one. The term church or kirk (he adds) is an abbreviation of the word [words] KURIOU OIKOS, the house of the Lord, and does not translate the term EKKLESIA."

If the Bishop means that the word *church*, as an abbreviation of the Greek words which signify "the house of the Lord," does not *literally* translate the word EKKLESIA, he says that which is correct; but if he means, as it would seem he does, that it does not (and especially in reference to Matth. 16:18, as well as many other passages which refer to the *church* which Christ loved, and purchased with his own blood,) give the true meaning of the original, he is most manifestly, not to say perversely, incorrect. His position is indeed so directly in opposition to the truth, that it is fearlessly affirmed (for it is as will be seen presently,) upon divine authority, that it is this very translation, which removes all uncertainty as to the meaning of the term, which at least in many instances, must attach to the word *congregation*. "But if I tarry long, (said the apostle in his first letter to Timothy,) that thou mayest know how thou oughtest to behave thyself in the house of God (EN OIKO THEOU), which is the church, (EKKLESIA,) of the living God." Thus it appears, that the translators of the standard version, had better authority than that of the Bishop of Bethany for translating the term EKKLESIA, and especially in the passage in Matth. 16:18, as well as in all other passages, which refer to the possessions of Christ, by a word which signifies the house of God.

The deception thus practised by the author of the new version, which has, it is conceived, been made clearly to appear, is nevertheless of small importance compared with what yet remains to be exposed to view. When we consider the strong asseverations of the author, contained in his preface, that in putting forth his version he had no sectarian object in view, in connection with the humble pretensions of the *title page*, which professes to be the translation *not* of the Bishop of Bethany, but of three "Doctors of the Church of Scotland," it could not have

been supposed that their authority was in any instance to be superseded by that of the compiler, or that his translation was to be substituted for theirs; and especially as he gives no intimation of any such procedure even in his preface. Yet this he has done in numerous instances. If it be alleged that he has a right so to do, this will not excuse, much less justify, the deception practised in representing the *whole*, as the translation of others and not his own. If it should be further alleged that he has given his readers notice of the alterations made in the translation in the numerous appendices attached to the work, it is asked why he did not also give some intimation of it in the title page? He there indeed gives notice of "an appendix," but it is such a notice as is calculated still further to deceive the unwary in relation to this very subject. He describes the appendix as "containing critical notes and various translations of difficult passages," but not the least hint is given, that any of these various (or any other) translations of difficult passages are transferred to the text, and substituted for the translation of any of his three authors. And who does not believe, or rather feel assured, that hundreds, if not thousands, have read this version, without ever having adverted to the appendices, in such manner as to have distinguished between what belongs to the three translators, whose names hold so conspicuous a place in the title page, and that which has been introduced upon the Bishop's own authority, or foisted into the text from other translators, and which will be noticed in the sequel.

In addition to the numerous alterations already noticed, not only of our standard version, but of the versions of his own translators, made by Mr. C. upon his own authority, I shall notice one other, of still more importance, as well as of very frequent occurrence in the new version. The alteration alluded to, seems to be so well calculated to expose, not only the deception, but the arrogance of the Bishop, that the bare recital of the facts and circumstances, connected therewith upon the occasion of the debate, seemed not only to make a deep impression upon



the audience, but even, for a short time, at least, to make the author himself restless. In order that the alteration, which is now to be noticed, may be viewed in a proper light, let it be remembered that the Christian world has for centuries been divided, and no doubt honestly and sincerely divided in sentiment, with regard to what was the *mode* of baptism originally ordained or appointed by the great Head of the church, and that this diversity of sentiment, has arisen chiefly from a difference of opinion, or judgment, concerning the meaning of two or three kindred words in the original language of the New Testament. And let it be further recollected, that there have ever been many men, on both sides of this disputed question, equally learned and pious, and who, in these particulars, have certainly not been excelled by the Bishop of Bethany.

In such case, what was, and still continues to be the duty required of Christians, whatever may be their peculiar sentiments upon this subject, and however well they may be persuaded in their own minds, (as they certainly ought to be,) that their own opinions are correct? There would seem to be but one answer to this inquiry, that could be suggested to the candid and humbled mind. The duty required is mutual forbearance. And although it has happened, as it ever will, among imperfect men, that in the discussion of this subject, as well as of others connected with religion, that angry disputations have sometimes arisen, still the two great bodies of the Christian world, who have been thus long divided, have nevertheless exercised towards each other a good degree of forbearance and candor, and regarded each other as brethren in Christ, engaged in the same great and glorious cause, and journeying to the same heavenly country. Again, it is asked, in view of this diversity of sentiment among Christians, what was the duty required of the translators of the Bible, that produced the standard version, to which all sects who speak the English language, have so long appealed? Could it have been considered expedient, or even justifiable in them, whatever may have

been their own private opinions, to have so translated the words in the original, already alluded to, as thereby to decide the doubtful and long disputed question? Would such a translation have been the result of candor, impartiality, or forbearance; or would it, as has the present version, served as the *ore* standard, to which all sects or denominations could with confidence appeal? On the contrary, would it not have been considered, and justly too, even by the candid of all parties, as a sectarian translation, made with a view not so much to promote the cause of truth and pure religion, as the views and interests of some predominant party?

It is evident that such were the views entertained by the translators of our excellent version, and therefore they adopted the plan, equally wise and prudent, of merely changing the Greek terms into English, leaving it to every individual Christian, to determine for himself, what is the true meaning of the original terms, and what the true, or most scriptural mode of baptism. The wisdom and prudence of this measure, have long been evinced, not only by the fact, that all that part of the Protestant Christian world who speak the English tongue, have approved of it, but also by the fact, well worthy of particular notice, that no translator of the Bible, or New Testament, or compiler of any new version of either, since the completion of the common version, and before the bold Bishop of Bethany appeared, has ventured so far to brave the public opinion on this point; or, as it is believed, has thought it right to change our translation in this particular, whatever his own sentiments may have been, or however confirmed he may have been in the rectitude of his opinions. This bold step, it well became the Bishop of Bethany to take; it is not the only instance in which, like his brother of Rome, he has assumed infallibility to himself. Can any thing be even conceived of, more arrogant? A man, who, as an author, *professes* to be no more than an humble compiler of a version of the New Testament, from the works of three translators, yet, in opposition to their authority, and by his own individual authority, hesitates not to make

an alteration, involving a decision of a question, for the whole of that part of Protestant Christendom who speak English, upon which they have long been divided, and for a satisfactory decision of which, the united wisdom of Christians could neither devise any method, nor erect any tribunal. And yet this is not all, nor have we yet arrived at the summit of this man's arrogance. If the views of Mr. C. concerning the nature and effect of baptism, accorded with those of the various sects of evangelical Christians, the alteration made by him, in his version of the New Testament, so as to make baptism conclusively to mean, and to be valid only when performed by immersion, would still have been bold, unprecedented, and unwarrantable, but still it would not have so high a degree of presumption and bigotry, as it now has, when it is considered, that according to his creed, there is no forgiveness for such as have not been immersed, and that immersion is the only means of washing away our sins. It is then fearlessly asked, if the Bishop of Bethany could have acted more in the style of a Pope? First he decides, without hesitation, a question that has for many ages divided the Christian world, and then suspends the salvation of the soul, or, which is the same thing in substance, the forgiveness of sins and acceptance with God, upon an implicit acquiescence in his decision. Mr. C. seems to have been in some measure aware of the boldness of the step he was about to take, or at least that it would justly be thus deemed by the community at large, and that some apology or justification of his conduct would be needed. He therefore, in his app. No. 4, makes a declaration, (whether the reader may believe it or not,) in the presence of Him who searches the heart. (in plain language, he takes a solemn and voluntary oath.) "that no interest, inducement, or consideration, could, in an undertaking so solemn and responsible, as that in which" he was engaged, cause him "to depart in the least respect from what" he believed "to be the meaning of the sacred penmen."

Upon this, it is very obvious, in the first place, to re-

mark, that it must afford a strong ground to suspect the honesty of any man, if he begins to excuse, and especially if he attempts to purge himself upon oath, before he is accused of any crime. What would have been thought, and what would not the Bishop himself have said of the *king's* translators, had they pursued a similar course, instead of honestly and conscientiously performing the work assigned them, and leaving the result of their labors to commend itself to every man's judgment and conscience, as in the sight of God."

But the inquiry very naturally arises, was Mr. C. under any necessity to make this alteration in the translation of the New Testament, to avoid a departure "in the least respect, from what he *professed* to believe to be the meaning of the sacred penmen?" If so, he is not without excuse. But such was evidently not the case. Although the words baptize and baptism, adopted by the translators of our version, do not explain, they certainly do not "depart in the least respect," from "the meaning of the sacred penmen." That is purposely left to be sought after by every serious inquirer for the truth; but this did not suit the views of Mr. C., who, according to his own showing, began, about the time he prepared his new version, to feel the importance, and to practise upon the tendencies of the doctrine of immersion for the remission of sins, or the only means of obtaining a "change from the state of condemnation to the state of favor" with God; and therefore it became necessary, or at least expedient, in his view, to establish by his decree, what should thenceforth be held as the true signification of words, whose meaning had so long been a matter of doubtful disputation. That the reader may see that this is according to Mr. C.'s own showing, he is referred to the *M. Harbinger*, Extra, No. 1, p. 50,51. "We can sympathise, (says the Editor,) with those who have this doctrine, (i. e. the doctrine above described,) in their own creeds, unregarded and unheeded in its import and utility, for we exhibited it fully in our debate with Mr. McCalla, 1823, without feeling its great importance, and



without beginning to practise upon its tendencies, for some time afterwards. But since it has been fully preached and practised upon, it has proved itself to be all divine." This statement or confession, is deemed to be quite important in more respects than one, in relation to the present discussion, and the reader is requested so to notice it, that he may not only fully comprehend its bearing, but that it may without difficulty be referred to when occasion shall require. At present, it is only necessary farther to remark, that a comparison of the date of Mr. C.'s controversy with Mr. M'Calla, with that of the preface to his first edition of the new version, will establish what has been advanced concerning the coincidence of the adoption of the new-fangled doctrine nick-named "the ancient gospel," and the preparation of the *patched version*, evidently, as it would seem, with a view to support it.

But Mr. C. pleads the authority of two of his "Presbyterian Doctors," in justification of this alteration of the old version. "Drs. Campbell and M'Knight, have not only occasionally translated BAPTISMOS and BAPTISMA, by the word *immersion*, but have contended in their notes that such is its [their] meaning."\*

What judgment will the reader form, not merely of the candor, but of the *veracity* of Mr. C., when he is informed, that after a careful examination of every passage in the epistles, (the books of the New Testament translated by Dr. M'Knight,) there is not found *one* instance of a translation of either of the Greek words contained in the foregoing quotation, by the word *immersion*, nor one instance in which the Greek verb BAPTIZO, or any of its variations, is translated by the word *immerse*.

The only ground which the Bishop seems to have had for the above assertion, so far as it relates to the translation by Dr. M'Knight, of the words BAPTISMOS and BAPTISMA, by the word *immersion*, is his commentary upon 1 Cor. 15:29. Both the translation and commentary are

\* See app. to the new version. No. 4

here given, that the reader may see upon what slender grounds Mr. C. can make a round assertion, when it suits his purpose. The translation reads thus: "Otherwise what shall they do who are baptized (UPER TON NEKRON, supply ANASTASEOS,) for the resurrection of the dead, if the dead rise not at all? and why are they baptized (UPER TON NEKRON,) for the resurrection of the dead?" The commentary upon this verse is as follows:—"I told you, ver. 22, That by Christ all shall be made alive: and ver. 25,26, That he must reign till death, the last enemy, is destroyed by the resurrection, *otherwise what shall they do to repair their loss, who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all?* And what inducement can they have to suffer death for believing the resurrection of the dead?" Further remarks upon this part of the Bishop's assertion, or plea in justification of his conduct, are deemed unnecessary. A discerning public cannot but see that here is a clear development of a part of that system of deception which he has, by means of his *new version*, practised upon the public. Nor is that part of his assertion, which relates to the translation of Dr. George Campbell, less calculated to deceive, than *that* which has already been considered, notwithstanding it is *literally* true, that he has "*in some instances*," translated the Greek words above mentioned, by the word *immersion*. This part of the Bishop's assertion, is like the testimony of a witness who tells the *truth*, but not the *whole* truth. The deception practised by this part of the assertion consists in *this*, that it is evidently designed to make the impression upon the minds of the readers, that Dr. George C. has *occasionally* translated the words alluded to, by the word *immersion*, when they were used by the sacred writers, *literally* to denote the ordinance of baptism. Now such is not the fact—it is only when they are used *figuratively*, as where our Saviour declares, (Luke 12:50,) "I have a baptism to be baptized with," that Dr. George C. translates the Greek words BAPTISMOS OR BAPTISMA, by the word *immersion*, or the Greek

verb of a kindred meaning, by the English verb *immerse*. I wish it to be distinctly understood, that it is not intended here, or in any part of this work, to discuss the question, what is the true or most scriptural *mode* of baptism? This is a family dispute between the evangelical pædo baptists and anti-pædo baptists, which I do not wish to agitate. The object at present, as before stated, is to expose the deception practised by him, in giving his own views in his *new version*, under the imposing authority of other names. And if in quoting from the dissertations of Dr. George Campbell, vol. 2, p. 23, he had not given in his App. (No. 4,) to the new version, a garbled extract, his readers must have discovered, that it is a wilful misrepresentation of the views of the author of the translation of the gospels, to plead him as an authority for translating the words BAPTISMOS and BAPTISMA, by the word *immersion*, in any instance where either of them is used by any of the sacred writers to denote *literally* the ordinance of baptism. In addition to, and immediately following that part of the dissertation quoted by the Bishop, it is added, "But we are not," that is, we are not now, at liberty to make a choice of the word *immersion*, in preference to *baptism*. "The latter term, (i. e. baptism, continues Dr. George C.,) has been introduced, and has obtained the universal suffrage; and though to us, not so expressive of the action, yet, as it contains nothing *false*, or unsuitable to the' primitive idea, it has acquired a right by prescription, and consequently is entitled to the preference." This part of the dissertation, though intimately connected with the subject of which the Bishop was treating, *he* did not see proper to quote, although he could not but have seen that by withholding it from his readers, he was doing injustice to Dr. George C., and at the same time deceiving *them* with regard to what were his views in relation to the propriety of translating the Greek words before mentioned, by the word *immersion*, instead of the word *baptism*.

If any should inquire why Dr. George C. translates the Greek words alluded to, when used figuratively, by

the word *immersion*, they are referred to the reason assigned by himself, vol. 4, p. 128, and quoted by Mr. C., in his app. No. 4, already referred to. Whether his opinion be correct or incorrect, it is not intended now to inquire. "The primitive signification, (says Dr. C.,) of BAPTISMA, is *immersion*; of BAPTIZEIN, to *immerse, plunge, or overwhelm*. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony." The only part then of the Bishop's assertion, relating to the authority of two of his Presbyterian Doctors, is that which alleges that they have contended that the meaning of the Greek words, so frequently alluded to, is *immersion*. Had he contented himself with making the most of their authority, in relation to the point of the true meaning of the original words, (as he certainly had a right to do,) he would certainly have had a better, or at least, a more plausible claim, to an honesty of purpose, than can by any ingenuity be urged under existing circumstances.

It cannot be expected that all the rottenness of the new version, should be exposed in a publication such as this, but there is one other part of the system of deception practised by its author, which must yet be noticed. What is here alluded to, is the fact that in very numerous instances, Mr. C. has foisted into the text, the translation by *others*, of many important passages, and to the manifest perversion of the truth of God, instead of the rendering of the three translators, from the result of whose labors, it purports to be a compilation. Although this was brought out fully to view, and distinctly presented for the consideration of the Bishop, as well as the audience, upon the occasion of the debate, and notwithstanding it evidently made no slight impression upon the minds of a majority of the numerous assembly then present, his ingenuity did not seem to furnish him with any apology or justification, for this part of his procedure. Indeed, it would seem to have been impossible for him to have given any other explanation of the motives by which he was actuated, than that contained in the



obscure intimation which he gives his readers of the fact, in his preface. "All (says Mr. C.) that we can be praised or blamed for, is this one circumstance, that we have given the most conspicuous place, (i. e. in the text,) to that version which appeared to deserve it."\* True. And whilst this is no doubt the very thing, or at least one of the many things, for which the schismatics, heretics, Arians and freethinkers, of our country, laud the new version, it is, in the view, not only of all professing evangelical Christians, but also of the great mass of the population of our country who reverence divine truth, one of the things for which he deserves reprehension. Mr. C. indeed endeavors to shield himself, by adding to what has been quoted above, "But as the reader will have both (versions) we have not judged for him, but left him to judge for himself."

If so, why did he not give his readers the versions of others (if he thought there must needs be a collation of different translations) in his notes or appendices instead of foisting them into the text, to the falsification of his title page and the deception of all that numerous class of his readers, who, he must have been well aware, would look no further than the text. Nor is this all. If he did not wish to judge for his readers, why did he not give them some information concerning these other translators, whose renderings of important passages he had introduced into the text. Of the "*Presbyterian Doctors*," he speaks *much*, but concerning the other translators, whose versions he frequently prefers, he is silent—as the grave. These remarks are made especially in allusion to one of his *Extra* translators, (Thompson,) of whose labors he has made the more frequent and liberal use. Whatever may have been his *professed* or *private* sentiments, or his supposed qualifications as a translator, it must be evident to every one that carefully examines interpolations from his renderings that are found in the new version, that Thompson's translation of the Bible is calculated, if not

\* See the preface to the new version, page 13.

expressly designed, to favor the Arian and Unitarian schemes of doctrine. And in further illustration and proof of the position already assumed, that *one* leading design of Mr. C. in giving to the public his new version, evidently was to give his own new-fangled scheme of salvation, the appearance of being supported by the word of God, some of the interpolations alluded to, I shall now notice more particularly.

As has already been observed in a former part of this work, the sentiments of the Bishop of Bethany in relation to the doctrine of the Trinity, and the supreme and absolute divinity of our Lord Jesus Christ as the second of the three persons in the Godhead, which constitutes the *One* living and true Jehovah, have become, and especially since his altercation with the Rev. Mr. Jamieson of the Methodist Episcopal church, too well known to admit any longer of any doubt. The passages therefore introduced by Mr. C. into the text of his new version from Thompson's translation, which I shall first notice, are such as were evidently designed to favor his views in relation to that most important doctrine. There are, it is believed, but three instances in the old version of the New Testament, where the word *Godhead* occurs. The first is Acts 17:29, and the original word thus translated, is *THEION*, which Dr. Macknight translates "*the Deity.*" His rendering is retained by Mr. C. The second instance in which the word *Godhead* occurs in our standard version is Rom. 1:20. The original term is *THEIOTES*, which Dr. Macknight has with the translators of the old version rendered *Godhead*, which term the Bishop has superseded in his version by the word "*Divinity,*" taken from Thompson. The third instance alluded to is in Col. 2:9. "For in him dwelleth all the fulness of the *Godhead* bodily," which accords with the translations of Macknight and Doddridge, as also the Vulgate. The original word here translated *Godhead*, is *THEOTES*. the meaning is so nearly related to, or rather so identical with the original word, similarly rendered in Rom. 1:20, that it would be difficult to assign any sufficient reason

for giving one a different rendering from the other, or for substituting in either, another translation, in place of that found in the old version. Mr. C. nevertheless has, in this instance, as well as in that last mentioned, given the preference to Thompson, and made the text read thus: "Because all the fulness of the *deity* resides *substantially* in him." According, then, to his view of these passages, he has given the most conspicuous place to the translation of Thompson, as being most deserving of it. But why, let it be asked, does Mr. C. manifest such dislike to the word *Godhead*? Why does he altogether exclude it from his version? Why, in opposition to the authority of two of his *Presbyterian Doctors*, does he prefer the rendering of Thompson? It is left to the candid reader to judge, whether it be not because the term *Godhead* is too emphatic and unequivocal, and savors too much of orthodoxy; because it evidently has an allusion to, and embraces the "*three that bear record in heaven.*" In plain language, it too clearly refers to the doctrine of the trinity, or that of the triune Jehovah, to suit the views of Mr. C. And what is still more, it too clearly and fully asserts (in Col. 2:9,) the doctrine of the supreme divinity of our Lord Jesus Christ, to be retained in the *new version*. If it should be alleged by Mr. C., that the words "*divinity*" and "*deity*," are synonymous with *Godhead*; the obvious reply would be, why then was not this word, which had so long been sanctioned by usage as well as the best authorities, retained? The truth is, that although the word *Godhead*, expresses all that is contained in the words *divinity* and *Deity*, it expresses more, and is also more unequivocal in its meaning, at least in the view of a high Arian, as well as a modern Unitarian. These ascribe some kind of inferior deity to the Saviour; and admit that he is in some sense Divine. But to admit that he is equal to and one with the Father,—that he is one of three persons in the one *Godhead*, and that in him dwelleth all the fulness of the *Godhead bodily*," (i. e. fully as well as truly) and consequently that he "is over all God blessed forever," would be to "honor the Son" as we honor the

Father,—this they are unwilling to do; and hence, it is believed, may be discovered the true reason of the preference given by Mr. C. to Thompson, in the instances already described.

There yet remains to be noticed, another class of interpolations, from Thompson, found in the *new version*, perhaps more evidently in opposition to the mind of the Spirit of God, as revealed in the New Testament, than those already remarked upon. It is well known that the Bishop, not only denies, but ridicules the doctrine of divine influence, or the special operation of the Spirit of God upon the mind or heart of man, in the great work of the regeneration and sanctification of a sinner. His new-fangled scheme, made up of the shreds of errors, old and new, together with some patches of Popish mysticism, teaches men to believe that the Spirit of God, is in the word, and that thus, and thus *only*, was the Holy Spirit sent into the world. That consequently the word of God has in itself the *inherent* power, when historically believed, provided it is rendered effectual by immersion, of regenerating and sanctifying the soul, so that the subject of this historic belief, and consequent immersion, is thereby “pardoned, adopted, justified, sanctified and saved.”

The interpolations now to be noticed, seem clearly to have been intended by the author of the new version, to support his delusive scheme, and to oppose the doctrine of divine influence, as held by the churches of evangelical Christians, and as they believe, revealed and taught in the word of God. Thus it is distinctly declared by two apostles, (2 Thess. 2:13, and 1 Pet. 1:2,) that such as be saints, are chosen unto salvation “through sanctification of the Spirit,” &c. But Mr. C., who is determined to exclude all special agency, or operation of the Spirit of God, in this matter, has substituted the renderings of Thompson in both these passages, so that they read thus: “*through a sanctification of the spirit.*” The alteration may seem of little importance to the inattentive reader, but it nevertheless strikes at the vitals of the religion of



Christ. It excludes, or at least, is designed to exclude the agency of the Holy Spirit in the great work of sanctification, and to lead men to rest upon the efficacy of water to wash away their sin. According to the rendering of Thompson, as thus preferred by Mr. C., we are clearly to understand by the word *spirit*, the soul of the person sanctified, instead of the Holy Spirit, by whom this good work is begun and performed, until the day of Jesus Christ. Another interpolation, constituting a still more palpable perversion of the sacred text, is found in the epistle of Jude, (ver. 20,) where the rendering of the translators of our standard version, "*praying in the Holy Ghost*," and that of Dr. Macknight, "*praying by the Holy Spirit*," are superseded by Mr. C., to make room for the translation of Thompson, which reads thus: "*Praying with a holy spirit*." According to this rendering, we are not to understand the apostle as directing the saints to pray in or by the Holy Spirit, who, it is declared, helps their infirmities, but as instructing them to pray with a sanctified heart. I am aware that it is pleaded by the author of the new version, as well as others, who, like him, wish as much as possible, to exclude the special agency of the Holy Spirit in bringing a sinner into favor with God, and preparing him for heaven, that in the passages cited, as well as others of a similar character, the Greek article is not prefixed to the word translated *spirit*, as is the case in Rom. 8:26, and other passages where the Holy Spirit is clearly referred to; and therefore it is said, that inasmuch as the original word (PNEUMA,) has various significations, we are to understand it in those passages where the article is omitted, as referring, not to the Spirit of God, but to the soul of man, the air, or wind, as the case may be. However plausible this argument may appear, it is apprehended to be utterly fallacious. Learned critics, (among whom is Dr. George Campbell, the Magnus Apollo of the Bishop of Bethany,) have shown that this pretended rule of distinction, in relation to the meaning of the word PNEUMA, will not, in many cases, hold or apply. And Dr. Campbell, more-

ever, contends, and that too with a force that will carry conviction to the mind of every serious and candid inquirer for truth, that especially in those instances where the word AGIO (holy) is prefixed to the word PNEUMA, as is the case in Jude, (ver. 20,) it is a much more clear designation of the Spirit of God, than is, in any instance, the prefixed article. Nor need we go further than the next preceding (19th) verse of this same epistle, to demonstrate the futility of the alleged, and every argument that has been attempted therefrom to be deduced. In ver. 18, the apostle speaks of mockers that should appear in the last time. "These, (he adds ver. 19,) be they who separate themselves, sensual, having not the Spirit." In this passage the article, in the original Greek, is not prefixed, and yet it is so evident that the sacred penman alludes not to the soul, but to the Spirit of God; that Thompson was compelled to translate the word PNEUMA, "*the Spirit,*" and not merely "*spirit,*" or "*the spirit,*" or "*a spirit,*" as we have seen he does in the next verse, and that too notwithstanding the word *holy* (the special designation of the Spirit of God,) is prefixed. And that which renders the departure from the meaning of the apostle, in the 20th verse, by Thompson and his copyist Mr. C., the more palpable and unjustifiable, is the contrast which is here evidently designed to be exhibited, between the saints and the mockers there described. These have not the Spirit; they are a constituent part of the world which "cannot receive the Spirit of truth," because "it seeth him not, neither knoweth him." Not so the saints, "They know" him, for he dwelleth with "them," and shall be in "them."\* Hence the apostle adds, (ver. 20,21,) "But ye beloved, (seeing that God hath sent forth the spirit of his Son into your hearts, crying Abba Father, and you have received him as the Spirit of truth,) building up yourselves in your most holy faith, praying in (or by) the Holy Ghost, keep yourselves in the love of God," &c. It is supposed that nothing

\* John 14:17.

further need be added, to demonstrate what would seem to be a wilful and wicked perversion of the revealed truth of God, with a view to support a false system of religion.

As it cannot be expected, that in a work like this, there should be even an attempt to detect and expose all the rottenness of the new version, I shall notice, and that briefly, but one other part of that extensive system of deception practised by its author, which consists in a misrepresentation of the sentiments and translation of Dr. Macknight.

If we form a judgment of the sentiments of this writer, from his translation of various passages of the Epistles, as given or stated, in the new version, and detached as they are from his commentary and notes upon them, we shall certainly be led to the conclusion, that he was tainted, and that in no slight degree, with the Unitarian heresy, which pervaded the established church of Scotland in his day.

Thus if we judge of his views of the doctrine of divine influence from what (according to the new version\*) purports to be his translation of two important passages in the writings of the apostle of the Gentiles, (Rom. 8:15, and Gal. 4:6,) we shall be led into a mistake of no small importance. In both these passages, where the apostle speaks of the Spirit of adoption, which all saints receive, Dr. Macknight so translates the word PNEUMA, as to leave no doubt that he understood it to refer to the Spirit of God. But in both instances, Mr. C., without giving to his readers any intimation of the alteration, has changed the renderings of his translator from "*the Spirit of adoption,*" and "*the Spirit of his Son,*" to "*the spirit of adoption*" and "*the spirit of his Son,*" evidently with a view to avoid the conclusion that the apostle in these passages had a reference to the Holy Spirit. The alteration is apparently small, and, to many, may seem of no great importance. But herein lies the art of the Bishop. To the intelligent and attentive reader of the New Testa-

\* See 2d edition, (duodecimo), of the new version.

ment, it is well known, that whenever the word Spirit is used to designate the Spirit of God, the first letter is, as it ought ever to be, a capital; and on the other hand, when it is used in any other sense, it is otherwise—a capital letter is not employed. Nor is the author of the new version inattentive to this rule. He invariably, it is believed, adheres to it, according to his own views of the passages where, in the original, the word PNEUMA OCCURS. And that there was a sufficient inducement to make the alteration, will be evident, when it is considered that the passages last cited, in their evident and true meaning, have an important bearing upon, or rather, are subversive of, an important part of the system of Mr. C.\*

It is true, that Dr. Macknight, (all whose views and renderings of the sacred text I should be very unwilling to defend,) in some instances, does seem by his translation to favor the views of the Bishop. Thus Eph. 6:18, which the translators of our version have rendered "Praying always with all prayer and supplication in the Spirit," &c., the Doctor translates as follows, "With all supplication and deprecation, pray at all seasons in *spirit*," &c. He nevertheless explains his views of this passage in a note, in the following language: "This they were to do *in the Spirit*, that is, either with the heart and sincerely and fervently, or according as the Spirit of God should excite and move them."

Other instances of unfair representation of the renderings of Dr. Macknight, by the Bishop, consist in his giving in his version, no intimation to his readers of words which the Doctor thought it necessary to supply, notwithstanding the words thus supplied, are in his translation printed in capitals. A glaring instance of this is found in Eph. 5:26, the consequence of which, is, that the new version is made to speak a language very different from the original. Our version, which is in strict accordance with the original, reads thus: "That he might

\* Other instances of similar misrepresentation might be given, but it is deemed unnecessary.



sanctify and cleanse it (i. e. the church) with the washing of water by the word." In the new version it reads as follows: "That he might sanctify her, having cleansed *her* with the bath of water, *and* with the word." The words *her* and *and*, are, in Dr. Macknight's translation printed in capital letters, to apprize the reader that there are no corresponding words in the original, but that they have been supplied, as necessary, according to his view of the passage, to make clear its meaning. It suited the views of Mr. C., however, to withhold this from his readers, and to represent the whole as a just translation of the original. The inducement which he had for this and the bearing which this passage, as thus wrested from its true meaning, is made to have upon his *watery* system, will be shown in a subsequent part of this work.

A few more remarks will conclude the strictures which it was designed to make at present upon the new version, in which, Mr. C. *very modestly* to be sure, but with what degree of propriety, the candid reader will judge, asserts, "the ideas communicated by the apostles and evangelists of Jesus Christ, are incomparably better expressed, than in any volume ever presented in our mother tongue."

Whilst he professed to be a decided advocate for the general distribution of the scriptures, without *note or comment*; and whilst he publicly asserts, as he did in one of his harangues in Nashville, (and which he could not but have known at the time to be most incorrect,) that it was not until the year 1800, that Protestants in England, were generally permitted to read the Bible without the gloss or interpretations of the clergy; yet, as was observed upon the occasion of the debate, he had given a volume which *did not* profess to be a commentary, but a version of the New Testament, and that too "incomparably better" than any other "in our mother tongue," and was not willing that the text should speak for itself, or that his readers should judge for themselves without the help of more than one hundred *appendices*, besides *numerous prefaces, prefatory hints, introductions, hints to readers, &c.*

I am aware that it is asserted by Mr. C. that none of *these* are intended to give his gloss or interpretation of the sacred text. But how is the fact? By reference to his appendix No. 46, will be found a note upon the inquiry made by the jailer of Paul and Silas, as related in Acts 16, which purports to be taken from a translator of the name of Wakefield, which must evidently appear to be a gloss upon the text very much in accordance with the views of the author of the new version: "The jailer (it is said) meant no more than what shall I do to be safe from punishment, for what had befallen the prisoners and the prison. This is beyond doubt the sense of the passage, though Paul in his reply, uses the words in a more extensive signification, a practice common in these writings." If this be not an interpretation, and that too in a high tone of assumed authority, it would be difficult to tell what amounts to an interpretation; and moreover, if it be not a genuine Unitarian gloss, I shall be willing when made sensible of it, to acknowledge the mistake. This interpretation of the passage seems so well to accord with the views of Mr. C., that he has given the translation of the inquiry of the jailer by Wakefield, the preference, not only to our standard version, but to the translation of Dr. Doddridge, which in this instance, is more literal than the former, whilst that of the translator Wakefield, agrees neither with the letter nor spirit of the original. The three translations of the inquiry of the jailer, (Acts 16:30,) are as follows: old version, "what shall I do to be saved?" Doddridge, "what shall I do that I may be saved?" Wakefield, as adopted by Mr. C., "what shall I do that I may be safe?" Whilst the first evidently expresses the meaning of the text, the second is exactly a literal rendering of the original, but the third is a departure from both.

Again, by reference to Phil. 1:5, it will be perceived that the author of the new version, has substituted from Thompson, the word *contribution*, for the word *fellowship*, which is not only found in our standard version, but in the translation of Dr. Macknight; and in his ap-

pendix No. 82, he adds the following note, "the Philip-  
pians were much commended by the apostle for their  
liberality to him. It is the first thing mentioned in the  
epistle. This the apostle calls, verse 6, the good work  
begun *among* them, or *in* them, which he had no doubt  
would be continued and completed until the day of re-  
wards." "Some secretaries" [sectaries] it is added, "have  
converted this *good work* into God's work upon them,  
and have made the apostle invalidate his own exhorta-  
tion to them, to work out their salvation with fear and  
trembling."

Will it be alleged by the Bishop, that he has not in this  
instance, assumed the office not only of an interpreter  
but of a censor, instead of confining himself to the duty  
of an humble compiler? What would we have said, if the  
"king's translators," had appended a note to any passage  
of the sacred text, explanatory according to their views  
of its meaning, and bearing as hard upon Arians or  
Unitarians, as does the foregoing upon the various sects  
of evangelical Christians? Would not the fact have occu-  
pied a conspicuous place in his writings, and would it  
not have been trumpeted a thousand times over in his  
public harangues? And yet the Bishop (modest and un-  
assuming man!) has made no attempt (if we are to be-  
lieve his word in opposition to what he himself has  
written,) to put a gloss upon any passage of the New  
Testament!

But perhaps he may, in this instance, plead in justifica-  
tion, his *zeal against the sectaries* who hold and maintain  
that by the "good work" which the apostle declares  
"he" (i. e. God) had "*begun in*" the believing Philippi-  
ans, is to be understood something very different from  
their liberality in contributing to his necessities, even  
"God's work upon them," or in the language of the  
apostle, "*in them*," whereby they were quickened who  
were dead in trespasses and sins; and whereby a work  
of sanctification was begun, which the apostle was con-  
fident, would be performed until the day of Jesus Christ.  
And these sectaries moreover maintain, that the same

grace of God is as necessary now to begin a good work in a sinner, and to perform it until the day spoken of by the apostle, as it was in the time and in the case of the Philippians. If this view of the passage under consideration, and of the good work therein mentioned as begun in all that are saints, makes "the apostle invalidate his own exhortation" to the Philippians, "to work out their own salvation with fear and trembling," as Mr. C. asserts, it would have been gratifying to know, what is his gloss upon that which immediately follows and is connected with this exhortation; and which indeed seems to have been assigned as a reason or motive to excite them to diligence in the great work which they had to do. "For (adds the apostle, Phil. 2:13) it is God which *worketh in you both to will and to do of his good pleasure.*" Why did the Bishop garble the exhortation of the apostle, leaving out of view *that*, which furnishes to the saints the only sufficient encouragement to engage and continue in the great work which they are required to accomplish? Must it not have been because it appeared to him that the apostle thereby invalidated his own exhortation? It would indeed seem there is a secret here with which he is unacquainted,—even "the secret of the Lord which is with those who fear him;" and that if there be such "a good work," as the apostle speaks of, begun in all such as are "called to be saints," the learned Bishop of Bethany is a stranger to it.

It would be no difficult task, to refer to other passages or remarks, in the numerous appendices to the new version, the evident design and tendency of which, are to advocate his own views, or disparage those held by the various sects of evangelical Christians, but it is thought to be unnecessary.

I now proceed to give a brief statement of the last topic that was brought under discussion, during the debate on Saturday, 25th December. As Mr. C. had a short time previous to his visit to Nashville, issued his *M. Harbinger*, Extra, No. 1, wherein it is not only contended that "regeneration and immersion are two names for the



same thing," but that "being born again, and being immersed, are (also) the same thing."\* And as in one of his public harangues, or discourses upon a part of the 3d chapter of John, delivered in Nashville, he had endeavored to inculcate the same doctrine, it was thought advisable, after having, to some extent, exposed the rottenness of the new version, to proceed to the examination of his views of the new birth, or what is to be understood by being "born again." With this view, I proposed for discussion the following topic, "To be born again—what is it?"

When this topic was introduced, Mr. C. expressed much satisfaction that a subject was at length brought into notice, the discussion of which he alleged might prove edifying to the audience; and he moreover intimated what he would do, provided I would only dwell upon it a sufficient length of time. The discussion of this topic, was accordingly entered upon, and continued till nearly, if not quite, 10 o'clock at night; but of this part of the debate on Saturday, he takes no notice in his narrative. I am here compelled to notice one of the very incorrect statements with which his account of the debate abounds. He states that at the hour already mentioned, "the worthy gentleman, (meaning myself,) let us know that he had much more to say, and was sorry that my appointments, (i. e. the appointments of the Bishop,) forwarded through Kentucky, prevented a continuance of the conference the next week." This statement does not accord with truth. The fact is, I knew nothing concerning his appointments through Kentucky, and consequently neither felt nor expressed any sorrow on account of them or their supposed prevention of "a continuance of the conference the next week." After what had fallen from Mr. C. in the morning, concerning his *engagements*, and the consequent impossibility that he could remain longer than the next Monday morning, I had no expectation whatever that the discussion

would be continued the next week. Nor did I, at any time during the day or evening, make any observation in relation to the *limited* time assigned for the discussion, except by way of reply to his loud and frequent complaints, that I so frequently changed the subject of discussion, or so rapidly passed from one thing to another, which from a consideration of the course I had determined to pursue, and the want of more ample time for the discussion of the various topics introduced, I was compelled to do. Being therefore, (I certainly was at the time,) under a full conviction that the debate was just about to be finally concluded, I was not a little surprised, but not displeased, with the proposition which, it is affirmed, was gratuitously made by Mr. C., to continue the conference on the next Monday, provided I would select some *one* subject for discussion. The proposition was to me a matter of surprise, because I had supposed him to be *serious* and *candid* in his declaration, made in the morning, that he could not remain, and I am much mistaken if the impression thereby made upon the minds of the audience, or at least a great majority of them, was not, that he found it would not so well answer his purpose, as he had expected, *then* to put an end to the debate. Nor is it difficult to perceive the strong inducement which the Bishop had, in writing his narrative, to represent the continuance of the debate on Monday, as the result of a compliance with my wishes, and not of a gratuitous proposition coming from himself. In acceding to his proposition, I certainly did not understand, as will evidently appear from the sequel, that his proposal to remain, was made upon the condition that I would furnish for discussion, a *logical proposition*. We had not been engaged in the discussion of *logical propositions*, but as he states, in the contents of the 3d number of his Mill. Harbinger, vol. 2, (which contains his narrative of the debate,) of "sundry topics." He had moreover made no complaints, (of which I have the least recollection,) that the topics introduced by myself, did not assume the form of logical propositions, but only that the subject of

discussion was too frequently changed to accord with his convenience, or his views of propriety. And indeed the unreasonableness of such complaints, had they been made, would at once have been apparent. It is evident I could not have introduced a logical proposition, at least of the affirmative kind, unless by assuming some principle, or doctrine, or fact, which I believed to be true, and of course, instead of endeavoring to show the unsoundness of his religious views and sentiments, which was the avowed and only object of the meeting, I should have been compelled to defend my own.

A more particular account of the discussion of the topic last introduced, on Saturday, is not here attempted to be given, because it was substantially, though not in form, renewed on Monday, when all the leading points and arguments, previously adduced, so far as they are now recollected, were recapitulated.

Supposing that Mr. C. *felt* himself at all times prepared, without any previous notice of the point of attack, to defend his system of "*the ancient gospel*," I was again somewhat surprised, when two of his friends, at his instance, called upon me the next (the Lord's day) morning, with a request that I would furnish a statement in writing, of the subject proposed for the next day's discussion. The application was to me wholly unexpected, nor was I determinately fixed upon a subject. After a little reflection, however, I determined to offer the same topic, (with a slight addition,) that had been last introduced and partially discussed on Saturday. My mind was brought to this conclusion, partly by the consideration of the importance of the subject, and partly from a desire to avoid difficulty, or misunderstanding, concerning the topic proposed. Recollecting the gratification expressed by Mr. C., when this topic was introduced on Saturday, I certainly had not the least expectation that he would hesitate, much less object to resume the discussion of it on Monday. Accordingly I heard nothing more from him, until we again met at the Baptist church, on Monday morning, at the hour appointed.

## PART III.

## MR. C.'s UNREASONABLE PREVARICATION—HIS THEORY OF REGENERATION BY IMMERSION—HIS DISINTERESTEDNESS.

I HAVE here again to remark, that the account given by Mr. C., of the proceedings of the forenoon of Monday, is nothing better than a garbled and mutilated misrepresentation of facts. It is indeed, true, that I chose Mr. Hays as one of the moderators who presided on that occasion, but from the account given by the Bishop, his readers, it is thought, would be ready to conclude that the substitution of moderators, in the place of the chairman who had presided on Saturday, was a measure adopted at my suggestion. Such was not the fact. The chairman declined to act on Monday, and it was Mr. C. that proposed the choice of moderators. To this I made no objection; all this while I neither heard of, nor anticipated any objection from my opponent, to the topic proposed for that day's discussion, which was, as he has truly stated in his narrative, "*To be born again—what is it? And what the effects thereof?*" And that which renders this circumstance the more worthy of notice, is, that while the moderators which we had respectively chosen, were employed in selecting a third person, a private and personal conversation of several minutes continuance, took place between Mr. C. and myself, when a convenient and fit opportunity presented itself for him to make his objections, if any he had, to the statement of the subject proposed for debate, if his real object had been the correction of any supposed misapprehension or mistake, or the removal of any difficulty in the way of entering upon the discussion, the expectation of which had excited great interest, and collected a crowded audience. And this will be more evident, when it is considered that any question or difference of opinion, concerning the state-



ment of the subject of debate, could only be settled or removed by an amicable adjustment or understanding between ourselves. It was not a question of order, such as the moderators were at all competent to decide. Mr. C., nevertheless, left me for 24 hours under the impression, (and that too, notwithstanding the private conversation above alluded to,) that the subject proposed was altogether agreeable to him; nor was it until after the moderators selected by us, had appointed the Rev. Mr. Paine, of the Methodist Episcopal church, as the third man, and they had taken their seats, that I had the least intimation of any difficulty in the way of entering upon the debate. Then he made his appeal or complaint to the moderators, informing them, as he states, that he had not received a (logical) proposition from me, but only the statement of a topic for discussion, or in his own language, as contained in his narrative, "only the subject of a proposition, without a predicate." "Mr. Jennings, (he adds,) at first demurred against giving me any thing save the topic already mentioned, but being reminded of the pledge he had given on Saturday evening, he attempted to draft one. But so it came to pass, that we could not get any definite proposition from Mr. J., till one o'clock." With a small mixture of truth, this statement is declared to be a gross misrepresentation, and calculated, as it was no doubt designed, to make a false impression upon the public mind. Mr. C. needs to be "*reminded*," and the public to be informed of the truth. His statement would lead his readers to conclude, that I not only "demurred against giving" him "any thing save the topic already mentioned," which is true, but that upon "being reminded of the pledge" previously given, which it would say, that I at least tacitly acknowledged had not been redeemed, I forthwith attempted to draft a proposition, and yet that nothing definite could be obtained from me before one o'clock. It is true that I demurred, as he has stated, but for the reason, as I contended, that I had fully complied with my stipulation on Saturday evening. It was further alleged, that whatever had been the understanding or

expectation of Mr. C., it certainly was not understood by myself, that a logical proposition should be furnished as the subject of that day's discussion. It was, moreover, shown to be unreasonable and unfair, to make such a demand, inasmuch as such a proposition, at least, of an affirmative character, could not be given without affirming something which I myself believed, and which must have the effect of totally changing the nature and subject of the debate. It was further alleged that the object of the meeting, and that too in pursuance of an invitation or challenge publicly given by himself, was to hear and discuss objections to his religious system, and not mine. That I had accordingly attended with a view to discuss, "not Presbyterianism or Calvinism, but *Campbellism*." Mr. C. was also reminded that his complaint on Saturday, of my course of proceeding, was not because I did not introduce logical propositions for discussion, but because the topic or subject of debate was so frequently changed, and that I had then selected one topic, which alone I expected to be the subject of that day's conference, which was substantially the same that had already been partially discussed, and with which he had expressed himself to be well satisfied. But after an altercation or desultory debate of, perhaps, two hours' continuance, Mr. C. still persisted in refusing to enter upon, or resume the discussion of a topic with which he had been so well pleased the preceding Saturday; and that too, as will be clearly perceived by the sequel, notwithstanding the debate which at last did take place in the afternoon, was, in fact and in substance, nothing more nor less, than a discussion of "the topic already mentioned." At length it became apparent that Mr. C. in persisting in his refusal to discuss the topic proposed, had one of two objects in view. Either he wished to decline any further discussion, or he intended, if possible, to exchange positions, by putting me on the defence of my own religious sentiments, with a view to prevent any further attack upon his. My own impression was, that the latter was his real object; although it is believed

that a majority of the audience were of opinion, that he had a strong disinclination to renew the contest. I was confirmed in my own opinion of his real object, from the fact, that on Saturday, he had made attempts to turn me aside from my avowed purpose in meeting this champion of error and false doctrine, in debate, by endeavoring to provoke me incidentally to discuss the subject of infant baptism, and other doctrines held by the sect to which I belong.

As I had met Mr. C., in pursuance of his own invitation, with a view to attack his system, and not to defend mine, it was my determination not to permit him to change sides. Still, with a view that it would more clearly appear to the audience that Mr. C., (to use a homely, but expressive phrase,) really wished to "*back out*," if he still persisted to decline entering upon further discussion, I at length proposed, to endeavor, if possible, to remove all objections, by furnishing him with a proposition. A proposition, of a negative form, was accordingly prepared, denying the truth of what is asserted in the following paragraph of his Extra, No. 1, (page 12,) "Whatever this act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states. On the one side they are pardoned, justified, reconciled, adopted and saved: on the other, they are in a state of condemnation. This act (of faith) is sometimes called immersion, regeneration, conversion; and that this may appear obvious to all, we shall be at some pains to confirm and illustrate it." This paragraph, which brings out "*the ancient gospel*" in bold relief, evidently contains the affirmative proposition, that such, and such only, as submit to be immersed, with a belief that they shall thereby obtain "the remission of sins," are pardoned, justified, sanctified, &c., while all the rest of mankind, whatever may be the state of their heart, or whatever may be their character, not only in the opinion of their fellow men, but in the sight of God, "are in a state of condemnation." The proposition pro-

pared, and proposed for discussion, instead of "the topic already mentioned," was the negative of the foregoing, which, it seemed evident, Mr. C. was bound to defend or acknowledge his error. Still the proposition was not accepted. Let it, however, be particularly noticed, that the objection first raised, was not that the proposition was too multifarious, but because it was a negative proposition. In making this objection, he indeed observed, that he did not urge it so much on his own account, as mine, for he inquired, could I undertake to support a negative proposition? To which it was replied, that he need not indulge in any uneasiness or concern, on my account.

I would here call the attention of the reader to the evident want of consistency in part of Mr. C.'s narrative. He informs his readers he was "determined not to tarry on Monday, unless a proposition of some sort, affirmative or *negative* was presented;" and yet when a proposition was presented, the first objection made was that it was of a negative character. But this was not all. His determination not to remain but upon the condition already stated, is by him assigned as the reason why he "requested through some of the brethren who waited on" me "next (or Lord's day) morning, a proposition." And yet notwithstanding his determination, although he "had not got a proposition," but a topic, he remained the next day until nearly 11 o'clock, *without giving me a hint* of his dissatisfaction with the topic which had been furnished, or of his determination not to remain unless a proposition was presented.

It is true that Mr. C. did afterwards object to the proposition offered as being multifarious and proposed to engross it, which I agreed he might attempt to do, reserving to myself the right to reject it, if I thought proper. He accordingly engrossed it in a manner to suit or please himself; but after some examination it was rejected, and particularly because, like most of his productions, it contained some small mixture of truth with much error, and therefore it could not be accepted without laying myself under the necessity of denying the part that was true,



as well as that which was erroneous. Determined on my part to leave him without the shadow of a pretext for declining any further debate, I next proposed another proposition, which Mr. C. has, as is usual with him, first stated incorrectly, and then pronounced it to be awkward. The proposition was not as he states it to have been "*To be born again and to be immersed is not the same thing;*" but it was in the following words: "To say that to be born again and to be immersed is the same thing, is *false*, and cannot be supported by the word of God." The Bishop, in his narrative, states that he "was constrained to accept this awkward proposition, or to have no discussion." If the reader will refer to his Extra, No. 1, page 28, he will at once perceive that he had so unequivocally advocated the doctrine or position which the proposition last presented affirms to be *false*, that he could not *unqualifiedly* object to it without making it glaringly manifest either that he was determined to have no further discussion, or that he was unwilling to defend what he had deliberately published. Nevertheless he evinced a desire to avoid the discussion even of this proposition, which, in his view, or according to his feelings at the time, it is believed, was indeed "*awkward*" enough. Instead of frankly and without hesitation accepting of the proposition, as a man who had confidence in the truth of what he had published to the world would do, he required, as a condition precedent to his acceptance of it, that I should make a concession. In the abstract, and according to every sound principle, he had no more right or just reason to demand this than he had to demand one of my garments, or than the robber on the high way has to demand the traveller's money. If he had in his Extra advanced nothing except the truth fairly deduced from the word of God, what need of a concession from me? Could not the champion of Bethany, who could boast of having foiled or totally defeated powerful foes, defend himself in his own intrenchments, if indeed they were fortified "by the word of truth," and he himself clad with the "armor of righteousness on the right

hand and on the left?" It seems to be evident that the object of Mr. C. in demanding the concession, was not merely, as he would have his readers believe, to save debate, but that he might have some plausible pretence for declining a further discussion if his demand were not complied with, or in case of a compliance, that he might gain what he supposed would be an important advantage in the discussion of the proposition. And in confirmation of this view of his real object, let it be observed, that no sooner was the concession made according to his demand, than there were evident indications of exultation among his followers, some of whom, immediately after the adjournment until the afternoon, and before the discussion of the proposition commenced, were heard to say there could be no doubt about the issue of the debate, inasmuch as they considered the concession decisive of the question. The concession required by Mr. C. and made by me, was, as he has *truly* stated, that the term regeneration, in Titus 3:5, was equivalent to "being born again," according to the sense in which I understood the phrase. Believing as I did the concession required to be in accordance with the truth, it was made with a view of removing even the shadow of a pretence for avoiding any further discussion, and the Bishop may well say he was *constrained* to accept the "awkward proposition."

After an adjournment till 3 o'clock, we again met, and the discussion commenced. As I held not the negative, as Mr. C. in his narrative has represented, but the affirmative of the proposition, as I had therein affirmed one of his leading doctrines to be *false*, it is true that I "arose without ceremony," and opened the debate by speaking twenty minutes. The first argument in the series of proof advanced to show the unsoundness of the position that "to be born again and to be immersed is the same thing," was drawn from the apparent uncharitableness of the doctrine thereby implied. For if it be true, as our Saviour declares to Nicodemus, that except a man be born again he cannot see the kingdom of God; and if by this expression we are to understand that unless a man be

immersed he cannot obtain the forgiveness of his sins, or the favor of God, as Mr. C. in his Extra (page 12) contends, then it follows, as it is also alleged by him, that all who are not immersed are in a state of condemnation. It matters not, however upright they may be in their intention,—or however truly disposed in heart to obey all the commands of God, or however desirous to know the will of God that they may do it,—it matters not how penitent they be for their sins, and contrite and humble in their spirit, and holy in their life and conversation,—it matters not how conscientious they may be in refraining from being immersed, influenced by a belief, and that too after a careful examination of the word of God, that he does not require it at their hands,—still, if the Bishop's doctrine be true, they must be and remain in a state of condemnation, until they receive the law at his mouth, and be immersed, at the same time believing that he “that made the washing of clay from the eyes, the washing away of blindness,” has made “the immersion of the body in water” (of him who *historically* believes the gospel) “efficacious for the washing away sin *from the conscience.*”\*

It is true, as Mr. C. states in his narrative, that he in reply made his appeal to the audience, “whether *his* charitableness or uncharitableness was any proof of the proposition,” and he loudly complained that I was endeavoring “to incapacitate them for examining coolly and dispassionately the question, by an attempt to inflame their passions and arouse their prejudices.” The Bishop seemed, both in his own view and in fact, to be so identified with his favorite doctrine, as to render him incapable of distinguishing between that *convenient* method of washing away sin, and himself; and was led to consider any attack upon the former, as levelled *personally* against its author. It was admitted that his “charitableness or uncharitableness” had nothing to do with the question. But not so with regard to the true *nature* or *character* of his doctrine which he was endeavoring to defend, and

\* See Mr. Campbell's Extra, No. 1, page 40.

which I had undertaken to show to be false and unsupported by the word of God. It was contended, that if any supposed religious doctrine or sentiment, after a serious and candid examination *appears* to be uncharitable in its nature and tendency, it furnishes a strong *presumptive*, though not a *conclusive* argument, that it is not sound; and that if we had any means of ascertaining its uncharitableness beyond all doubt, its falsehood would thereby be conclusively established. But as the best and most enlightened men are liable to err in judgment, and perhaps from various causes may be more especially liable to mistake in forming a judgment concerning the true character and tendency of any religious doctrine which their minds do not receive, it would not be safe, nor was it pretended in the discussion, to rely upon any argument drawn from this source as conclusive, or as furnishing of itself sufficient grounds to reject the doctrine in question. But it was contended, that the spirit and tendency of the Bishop's (popish) doctrine, did so palpably appear to be in direct collision, not only with the spirit of the benign gospel of the "blessed God," but with many of its *gracious* declarations, as to furnish a *strong* presumption, that it could not be true, and ought therefore to put all upon their guard against a hasty reception of it, and especially to excite such as felt any inclination to embrace it, first to search the scriptures to see whether these things be so.

We have not only seen that the tendency of the doctrine of Mr. C. is to anathematize *all*, who do not receive and obey it, but that he himself declares all such to be in "a state of condemnation." Now the word of God declares that he dwells with and saves such as are contrite in spirit. Hence the doctrine in question, if true, must lead to one of two conclusions, either that among all that portion of the Christian world, who do not practise immersion, (and that too under a belief that it is the only method of obtaining pardon of sin, as well as deliverance from its defilement,) there never has been, one truly humble and contrite person, or if there have been, as few will doubt, many of this character, who have ne-



ver been immersed, then the numerous declarations of the word of God in relation to the special favor with which he is said to regard such, are not true.

It was therefore left with the audience, as it is now with the reader, to judge, whether the Bishop's doctrine does appear to partake more of the spirit of Popery, than of the charitable spirit of the gospel, and whether a strong presumption does not hence arise, that it is *not true*.

Mr. C., in his reply to this presumptive proof, did not deny, that the consequences of his doctrine in its bearing upon the state or condition of *all* who did not receive it, had been truly stated; and for the plain reason, that they had been stated in his own words. Nor did he undertake to vindicate it against the charge of uncharitableness, so far as his observations can now be recollected; nor does he in his narrative give any hint that he made any attempt of the kind. But with a view of making the best show of defence he was able, or with a view to excite the prejudice of the audience against myself as a reputed *high-toned* predestinarian or *fatalist*, or with an intention to divert me from my purpose, and to change the subject under discussion, he resorted to recrimination instead of argument, by making some statement concerning the doctrine of predestination, to show, as he informs the readers of his narrative, "how *illy* [ill] it became" me "to talk about the charitableness of systems:" Mr. C. seemed anxious to conceal from the view of the audience the fact that he was called in consequence of his own invitation to defend his system, and that however "*illy*" it became *me* to raise objections, it certainly "*became*" him to vindicate it, if in his power. He also lost sight of another thing which made a wide difference between him and myself, as well as the doctrine we respectively hold, even upon the supposition that I had embraced the most odious and frightful caricature of predestination, that ever was drawn even by the Bishop himself. It had never been held or inculcated, by myself or any consistent Calvinist, that all who did not believe in the doctrine of predestination, were "in a state of condemna-

tion," as had been frequently asserted by him, both in his public addresses and writings, concerning all that were not immersed. On the contrary, it is believed by us Calvinists, and we rejoice in the belief, that there are thousands of the "excellent of the earth," who do not, and who cannot, with the views which they take of the word of God, embrace this doctrine.

By way of a passing reply to the observations of Mr. C., upon this subject, it was simply remarked to the audience, that the views of Calvinists, or at least of Presbyterians, in relation to this doctrine, were greatly misunderstood by some, and principally through the misrepresentations of others. That they, in common with all other evangelical Christians, rejected the dogma that any of the decrees of God stood in the way of man's salvation. And for the true *extent* of the charity, not only of the body of Christians to which I belong, but of all the *evangelical reformed churches*, my opponent, as well as the audience, were referred to the declaration of an apostle, (Acts 34:35,) "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him." In reply, Mr. C. read a detached paragraph from our Confession of Faith, and therewith ended his attempt to digress from the subject under discussion.

I next proceeded to prove the falsehood of the doctrine, that "*to be 'born again,' and to be immersed are the same thing,*" from the word of God. The first passage adduced for this purpose, was the conversation of our Lord with Nicodemus, as contained in the 3d chapter of John; although it was well known that Mr. C. pretended to deduce from the same conversation, one of his chief arguments in support of the position which had been affirmed to be false. This, as has been stated already, he shortly before attempted in a public harangue, delivered in the same house. On that occasion, apparently with a view to avoid the appearance of *textuary* preaching, against which he so repeatedly raises a loud outcry, he affected to take a view of the whole conversa-

tion; but when he had reached the 5th verse he proceeded no further in his pretended lecture. But at great length endeavored from that text, to show that to be born of water, meant immersion, while that part of the text which speaks "of the Spirit," seemed to be regarded, if regarded at all, as a matter of minor importance. With a view, therefore, as well to counteract any impression that might have been made by that discourse upon the minds of any then present, as to prove the unsoundness of his doctrine, it was contended that whatever was the true meaning of the phrase "born of water," it was demonstrable from the tenor of the *whole* conversation of our Lord with Nicodemus, that when Jesus assured him that "except a man be born again he cannot see the kingdom of God," he did not mean that this ruler of the Jews should understand that the meaning of the words, "born again" was *immersion* in water. No sooner did Jesus propose this important doctrine to the Pharisee who had come to him for instruction upon the most important of all subjects, and too under a just conviction that he was a teacher come from God, than he began to raise objections. "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" The Divine teacher perceiving that he was altogether misunderstood, proceeded as well to explain, as to reiterate and enforce his doctrine. Giving Nicodemus clearly to understand that it was not a natural, but a spiritual birth that was insisted on, as essentially necessary to qualify a man for the kingdom of God. "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

Thus the "Teacher sent from God," either gave to this

inquirer for the truth, all the explanation and illustration of which the proposed doctrine was susceptible, or all that infinite Wisdom and Goodness thought proper upon that occasion to afford. Surely, then, we would be ready to conclude, that he was not only now fully understood by Nicodemus, but that all his difficulties and all his objections were removed. But so far was all this from the fact, that his perplexity of mind seemed only to be increased. Instead of accepting the explanation given, instead of acknowledging the importance of the doctrine, or ceasing to marvel that Jesus said, and had said again: "Ye must be born again," he replied, "How can these things be?" Now it is asked, whether any person whose mind is free from the delusions of Campbellism, can believe, that if our Saviour had intended to teach Nicodemus the doctrine contended for by the Bishop, he would have left his mind to labor under perplexity and doubt, especially as he could find nothing in the law, or the prophets, or the Old Testament scriptures, to lead him to the conclusion, that by being "*born again*," he was to understand *immersion* in water? Would not the compassionate Jesus have replied to this effect: "Be not so filled with surprise, Nicodemus, nor indulge the supposition that it is impossible for a man to be *born*, even when he is old, in the sense in which I use the word; all that is intended thereby, is *immersion*. You say that I am 'a teacher come from God,' and you say well, for so I am. But I am still more,—your long expected Messiah. Read the prophecies, compare dates, examine my pretensions, and ascertain for yourself a knowledge of the *fact*, that I am the Son of God; and if you can *historically* believe that fact, and thereupon be immersed, (by whom it matters not, so that it be another historical believer of the same sect,) you will then be born again, both of the water and of the spirit, and you will forthwith be 'pardoned, adopted, justified, sanctified and saved,' whereas, until you be thus immersed, you must remain in 'a state of condemnation.'" Now, it is asked again, if this be not the doctrine of Mr. C., fairly



stated? and whether if this explanation had been given to Nicodemus, he could any longer have mistaken the meaning of his teacher, or any further indulged his doubts concerning the practicability of what was required to qualify a man for the kingdom of God? Would he not have said, *is this all?* I have indeed my doubts, whether this teacher, notwithstanding the miracles he does, be indeed the Messiah, the child that was long since foretold should be born of a virgin, the Son that should be given, upon whose shoulders the government should be, and whose name should "be called Wonderful, Counsellor, the *Mighty* God, the Everlasting Father, the Prince of Peace." But as this teacher seems to make the way into the kingdom of heaven, not only so plain, but so easy and so cheap, it certainly deserves a serious inquiry whether his pretensions be just, and if I can but satisfy my mind as to the truth of the *fact*, that he is the Son of God, I shall have no difficulty in complying with what he requires. Thus, we may safely conclude, Nicodemus would have reasoned, for thus would any man of common sense have reasoned, who had the least desire to know the truth and save his soul alive.

And the only difference, let it just be remarked, between the situation of an anxious inquirer for truth, seeking knowledge at the lips, or from the writings of the Bishop, and that which would have been the situation of Nicodemus, had the above, or a similar explanation, been given him by the teacher come from God, consists in *this*, the latter would probably still have had his doubts concerning the *fact*, that Jesus was the Son of God, while the former, as well he might, would be slow to believe that the Bishop of Bethany was a *true* and *faithful* interpreter of His doctrine.

But returning from this digression, let us see what was the reply of the Saviour to the inquiry of Nicodemus, indicating so much distressing doubt and perplexity. "Art thou a master of Israel, and knowest not these things?" This, certainly, implies that Jesus brought no new thing, or any doctrine that had not been revealed in

the Old Testament scriptures, to his ears. That he did not require of him any qualification for the kingdom of God, of which his saints in all ages had not been the subjects. That it was but reasonable, especially considering his special advantages, and the office he held among his own people, to expect that he understood the important subject about which our Lord had been conversing, even as had all the Old Testament saints. And this fully answers the inquiry that may arise in the minds of some, why our Lord did not give Nicodemus a more full and satisfactory explanation of his doctrine? It was not necessary: God had already declared by his servant David, and caused it to be recorded in the 25th Psalm, that "the meek he will guide in judgment; and the meek he will teach his way." Had Nicodemus, therefore, inquired for the truth with the same meekness and earnestness, that David did, when, in the language of this same psalm, he prayed: "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me: for thou art the God of my salvation; on thee do I wait all the day;" and with the same sense of his dependence upon, and his need of the Holy Spirit, not only to guide and teach, but to quicken and sanctify his soul, that this humble Psalmist felt, when in the language of the 51st Psalm, he prayed: "Take not away thy Holy Spirit from me!"—there can be no doubt, he would have known by a happy experience, the things about which his Divine teacher condescended to converse with him. Thus he would have understood the Saviour to have spoken, not of a natural, but of a spiritual birth, implying a change of condition, not less, but *more* important than *that* of being brought from the darkness and confinement of the mother's womb, to the light and varied enjoyments of this natural world. For he would then, like David, have been taught by the word and Holy Spirit, that while God desired "truth in the inward parts, he was shapen in iniquity, and in sin did his mother conceive him;" and this would have led him to pray, as did David, "Create in me a clean heart, and renew a right spirit

within me," and as God had promised by his servants the prophets, to give to such of the house of Israel as would seek the blessing at his hands, a new heart and a new spirit, and to put his own Spirit within them, &c., there can be no doubt but that his prayer would have been answered, and that he would have understood his divine teacher as speaking of the work of the Spirit of God, renewing and cleansing the heart, when he explained the expression, "born again," by being "born of water and of the Spirit." He would have understood that by being "born again," nothing more or less was intended, than that great and astonishing change, which can only be effected by the power and quickening grace of the Spirit of God, the effect of which is the production of a new heart—a clean heart, in which the law of God is written, upon which the image of God is renewed, and in which the Spirit himself makes his abode; a change, which both in the Old and New Testaments, is represented by a creation, a new creation of that which had been destroyed. And in the New Testament, by a passing from a state of darkness into God's marvellous light; by a deliverance from the power of darkness, and a translation into the kingdom of God's dear Son; by a quickening to a state of life, from a state of death in trespasses and sins, &c.

Nor would the mind of Nicodemus, had he thus been taught of God, as was David and as were all the Old Testament saints, have been perplexed by the allusion made by Jesus to water, when it is recollected how many allusions to that element we find in the Old Testament, which cannot be understood *literally*, as well as the *washings* therein enjoined and even prayed for. Washings not of the body only, but of the heart. "Wash me thoroughly from mine iniquity and cleanse me from my sin. Wash me and I shall be whiter than snow," was the prayer of David when oppressed with a sense of sin and moral pollution. "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved," was the command of God, (Jeremiah 4:14.) This could be effect-

ed by no outward ablutions. This David well knew, as appears from his prayer that God would wash him, &c. It was equally understood by Job, when he declared, (chap. 9:30,31.) "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and my own clothes shall abhor me." The same is still more emphatically declared by God himself to the Jews, by his prophet Jeremiah, (chap. 2:22,) "For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." The question then arises, how was this great object to be effected, and this indispensable requirement of God to be performed? The only answer is, that with regard to such as acknowledged that they had sinned and destroyed themselves, and that in God alone was their help, and who cried to him, as did David, for deliverance from their sin, God was pleased to promise to do it for them. The manner in which he would do this, is declared by the mouth of another prophet, (Ezek. 36:25,26,) "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Here then is not only the gracious promise of God, but an account or description of the process whereby he would wash or cleanse the hearts, or in other words, whereby he would give a new heart. And, it is presumed, Mr. C. himself, would not, in this instance, understand the declaration that God would "sprinkle clean water," &c. literally. As then the heart of every man, whether Jew or Gentile, is alike—equally "stony," "deceitful above all things and desperately wicked;" for "as in water face answereth to face, so the heart of man to man;"\* it follows

\* Prov. 27:19.



that every one that ever has obtained this new heart, or has been born of the Spirit, has been the subject of the same gracious work, or process above described. Accordingly such as truly received the Saviour upon his advent into the world, or such as believed on his name, are described by John, (chap. 1:13,) as having been "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This declaration by a writer of the gospel, as well as that by the prophet, leads to the conclusion that the allegation that the *literal* intervention of water is indispensably necessary to effect this birth, which is of, and from God, and God alone, is not *truth*, but a fable, "*cunningly devised*," to deceive unstable souls, and calculated to induce them to rest upon the mere external attendance of the ordinances of God, or, in other words, to be content with "a form of godliness," while they deny its power.

It was still further observed, upon this conversation of Jesus with Nicodemus, that if Mr. C.'s doctrines were true, it would be strange that the only illustration which the Saviour gave of his doctrine, was drawn not from the *water*, but the *wind*. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." This declaration certainly was designed to teach Nicodemus, and to teach us, that though there was no more reason to doubt the reality of this new birth, than to doubt the existence of the wind, still there was something in its nature, and the manner whereby it was effected, that could not be fully understood even by the subject of it; although he may be assured of its having taken place, by the effects produced upon his heart, and consequently, upon his whole character and conduct. But if to be born again and *immersion* be the *same* thing, the illustration would seem to admit of no application to the subject. Surely there is nothing in the act and attending circumstances of *immersion*, that cannot be fully understood. The doctrine which was, and is now contended to be *false*, makes all the change

produced by the new birth to be outward—the object of the senses—and certainly it may, in that case, be known to the senses of men, as well such as are the subjects of it, as those who are spectators, “whence it cometh.” And this seems to be the view which the Bishop himself takes of this subject. In his *Millennial Harbinger*, Extra, No. 1, he represents the change as a matter of *sense*, leaving no doubt upon the mind of the person immersed, that he is born of God. He consequently, and no doubt truly, describes his converts as being free from those doubts about their being in favor with God, with which evangelical Christians, through weakness of faith, or in times of temptation and spiritual desertion, are often harassed. If a Campbellite convert be inquired of concerning the reason of the hope that is in him, his bishop informs us, he is ready to answer, I believed *historically* the fact, that Jesus is the Son of God, and I was thereupon immersed, and therefore I can no more doubt that I am born of God, than I can doubt the fact of my immersion. And Mr. C., moreover, illustrates the change as being the object of the senses, by the supposed case of a man, who, in the act of changing his residence by removing from Pennsylvania to Virginia, by crossing an arbitrary and ideal boundary, is not *sensible* of the transition, as contrasted with that of a man making a similar change from Virginia to Ohio, by swimming the river which forms the natural boundary between the States last mentioned. The person last supposed, he informs his readers, “immediately realizes the change.”\* This supposed change from a state of condemnation to the favor of God, may suit the views of such as wish to find an easy way to heaven; but if it be true, the declaration of our Saviour that “strait is the gate and narrow is the way which leadeth to life, and few there be that find it,” is made void.

It was thus attempted to be shown, that this conversation of our Lord with Nicodemus, (upon a detached pas-

\* See *Millennial Harbinger*.

sage, on which, with a few other texts, Mr. C. attempts to build his watery system,) when properly viewed, proved the unsoundness and utter worthlessness of the doctrine, that would make baptism or immersion identical with being born of God, and that it would lead the mind to the satisfactory conclusion, that the birth there spoken of, is of a higher and nobler and more spiritual nature, than Mr. C. seems to have formed any conception of. And that by the expression of our Saviour, "*born of water,*" if it have any allusion to baptism, (which it may, or may not, for any thing we know,) it is merely, as water in that ordinance is, emblematical, or the outward sign of the inward seal and grace of the Holy Spirit, which the subject of this ordinance, when baptized in adult age, is supposed already to have received. Thus we know, and especially from the declaration of our Lord himself, that water is the emblem of the Spirit, (John 7:38,39.) "He that believeth on me, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive," &c. In the same way we must understand our Lord in his conversation with the woman of Samaria. (John 4.) Water then being the divinely appointed emblem of the Holy Spirit, and his saving influences, we may see not only how beautiful and appropriate it is, in general, but especially as it is used according to the divine command in baptism. There are, especially, two great or principal uses to which it is applied, for supporting our natural life and promoting its comfort—to quench thirst, and to cleanse from natural pollution. Corresponding to these, water is used as well to represent those influences of the Spirit, which satisfy the soul that thirsts for God, "Ho every one that thirsteth come ye to the waters," &c., as that grace of the same Spirit, whereby a sinner is quickened and sanctified, "I will sprinkle clean water upon you," &c. In the former case it is represented as being drunk by the thirsty, in the latter case, as being applied to cleanse away the filth of such as are polluted. And such is evidently the emblematical

use of water in the ordinance of baptism. The application, or use of water, changes not the actual *moral* or *spiritual* condition of its subject. It is received or attended upon, when done intelligently and in adult years, even as Abraham received the sign of circumcision, "a seal of the righteousness of the faith which he had yet being uncircumcised." It is not, however, intended to be denied, but that an attendance upon this ordinance does produce an outward change upon the condition of its subject, inasmuch as it is the only method of gaining admittance into the visible church or kingdom of God in this world; but I now only oppose the doctrine of Mr. C., that it is in addition to this, the *only converting* ordinance, as well as means or way of passing out of a state of condemnation, into that of favor with God.

In opposition to this view or explanation of the conversation of Jesus with Nicodemus, it was contended by Mr. C. that the expression, "*born of water,*" in connection with other passages of the New Testament, (which will be noticed in the sequel,) fully supported his doctrine, that the expression must be understood *literally*. And in proof of this, he contended that the whole of the (5th) verse, must be understood in the same way, or be interpreted upon the same principle. That is, it must either be *literal* or figurative throughout. Thus if to be "*born of water,*" be a figurative expression, so must that of being born of the Spirit, with which it is connected. He further contended, it would be an unwarrantable use to make of the scriptures, to interpret one part of the same passage *figuratively* and another *literally*. He further contended that by the expression "*born of water,*" we were to understand our Saviour to mean *immersion*. In proof of this position, although he professed to derive some collateral support from Titus 3:5. Eph. 5:26, and a few other passages which will be examined hereafter, his main reliance, contrary to his repeated declarations, evidently was not upon the scriptures, but human authority. And it may here be remarked, as a matter justly to be doubted, whether another instance can readily be pro-



duced of a man making such frequent and loud professions of his sole reliance on the word of God; yet at the same time making such a sparing use of the scriptures, and such a frequent exhibition of human authorities, as did Mr. C. upon that occasion.

Thus he contended, again and again, that all *antiquity* considered Titus 3:5, and John 3:5, as referring to *immersion*. He moreover attempted to show that because I would not unqualifiedly admit that these passages referred to baptism, I was opposing my own creed, inasmuch as they are referred to in our Confession of Faith, in proof of that view of the nature of baptism which is held by the Presbyterian church. Having thus, in his own view, established that being "born of water," had an exclusive reference to immersion, he contended that no person can be "born again," until he be immersed. That a person could not be said to be born of water, until first having been buried or immersed in that element, he was raised or brought forth out of it. By way of illustration, or proof of this, he referred to that passage in the New Testament, which describes our Saviour as "the first born from the dead."

But inasmuch as Jesus, by way of explanation or enforcement of the doctrine, that "Except a man be born again, he cannot see the kingdom of God," had declared in reply to the objection of Nicodemus, "Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God." And inasmuch as it had been observed, that the principal illustration given by our Saviour of his doctrine, had been taken, not from water, but the wind, Mr. C., so far as he could be understood upon this part of the subject, seemed to contend that it would, as a matter of course, if not necessarily follow, that a person thus immersed or "born of water," would also be born of the Spirit. He remarked, (and his remark was true,) that the same Greek word which is used to designate the Spirit of God, also means the wind. Hence he contended, that as a child, as soon as it is naturally born, breathes the atmosphere or common air, which in sub-

stance is the same with the wind, so as soon as a person is "born of water," he is introduced into a spiritual atmosphere, and is to all intents and purposes born again. While he contended that a person cannot be born again, or born of God, or obtain his favor or the forgiveness of sins, until he be immersed; yet he not only admitted, but contended, that before, or without immersion, he may be begotten of God, and his mind impregnated by the word of truth, and for this purpose, he descanted, as he informs us in his narrative, "upon the use of the term *begotten*, in the epistles of John and Peter; and 'on the fact that water always preceded, in apostolic style, *the word* and *the Spirit*, when they occurred in the same passages.'"

In reply to Mr. C., it was contended that it was no unwarrantable or unusual method of expounding the scriptures, to understand one part of the same passage *figuratively*, and another, *literally*. And in proof of this, a number of passages were referred to, which Mr. C., it was alleged, could not himself expound upon any other principle. Thus the passage already referred to, (John 7:37,39,) furnishes a striking instance of what is here alleged, "He that believeth on me, out of his belly shall flow rivers of living water." That the expression, "he that believeth on me," must be understood literally, cannot be denied, and yet that we are to understand the remaining part of the passage *figuratively*, we have the authority of the inspired writer of the gospel himself. What then becomes of Mr. C.'s pretended reverence for the scriptures, and his assertion about their unwarrantable use? Is it not all a mere feint to cover his attempt to wrest these sacred oracles in support of his all-water system. In like manner Mr. C. was referred to the passage in Ezekiel, already cited at length, "I will sprinkle clean water upon you," &c. Here it was observed, it was very evident he could not understand this expression *literally*, without overturning his whole system, and yet it was equally evident that other parts of the same passage, must be understood *literally*. Other passages were also referred to, or were intended so to be, but

were passed over, either through inadvertence or want of time. Indeed many more passages might, were it necessary, be referred to, in refutation of this position of the Bishop, which seems to be one of the main pillars upon which his worthless fabric is attempted to be erected; I shall, however, trouble my readers by referring to two only, which are considered as having a very particular bearing, not only upon this position of Mr. C., but upon the principal question discussed. The first is found in Isa. 44:3; "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring," &c. Here the former part of the passage is evidently figurative, and contains *substantially* a promise of the same blessings, or at least, blessings of the same nature with those promised in the latter part. And what is more, it not only establishes the position that the term water is very frequently used in the scriptures to denote the Holy Spirit, and his reviving, or quickening, or sanctifying grace, but it shows that the same subject is represented, or similar blessings of this spiritual nature are promised, in the same passage, both *literally* and *figuratively*; as well, therefore, might the Bishop object to this passage being considered as partly literal and partly figurative, or contend that the expression, "I will pour water upon him that is thirsty," &c., did not denote the Spirit of God, as to object to a like consideration of John 3:5, and a similar exposition of that part of the passage, which speaks of being "*born of water.*"

The second passage alluded to is Matt. 3:11, "I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, &c., he shall baptize you with the Holy Ghost, and *with fire.*" This passage alone seems fully sufficient, not only to refute the Bishop's rule, by which alone he would have the 5th verse of the 3d chapter of John expounded, but, when brought into contact with his system of the new birth by water, to cause it to evaporate and disappear as the rising mist before the beams of the sun. It would seem that Mr. C. had

the same view of the bearing of this passage upon his scheme. Indeed the force of it could not be resisted, and therefore it must be evaded by wresting it from the plain and usual acceptation in which it had been held by all parties, and rendered in all versions of the New Testament, not excepting his own. After substituting the word *immerse* for *baptize*, (which was the rendering of Dr. George Campbell,) the Bishop in his new version gives the following translation of the same passage, "I indeed immerse you in water that you may reform; but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will *immerse* you in the Holy Spirit and fire." Of this passage the Bishop has given in his *Millennial Harbinger*, a gloss, which must have been a heavy tax upon his ingenuity, if not upon his conscience, and evinces a determination at all hazards to deprive it of its bearing upon his system. With a view that both parts of the passage may be expounded literally, and more especially as it would seem, with a view to prevent the same thing, viz. the Holy Spirit in his purifying influences, from having the appearance of being represented both *figuratively* and *literally* in the same passage, (as is evidently the case, as well in this text, as in John 3:5,) he makes John the Baptist to say, or at least to mean, that he that was coming after, (i. e. Jesus Christ,) would immerse (baptize) them in (with) the Holy Spirit; and provided they did not reform (repent) he would immerse them in hell-fire. Whether this be not merely wresting, but altering and adding to the sacred record, let not only the learned who are acquainted with the original Greek, but every one of common sense, judge. And let the Bishop himself hereafter blush when he undertakes to declaim against that order of men, whom he most unjustly represents as claiming to have the power to remove the veil of mystery, in which he pretends they assert the word of God to be involved, and without which the hidden meaning cannot be discovered.

It is only necessary to say that our version gives a literal translation, with the exception of the word "*with*,



printed in *italics*, as is uniformly the case where any words have been supplied by the translators. Let us now for a moment attend to the language of the Baptist, "I indeed baptize you with water unto repentance," or as the Bishop, upon the authority of Dr. Campbell, gives it, "that you may reform," not outwardly alone, but in heart and in life. As though he had said this, all that I a poor sinful man, (although none greater had ever gone before him,) can do; hoping that your profession of your purpose to return unto the Lord, from whom you have deeply revolted, is sincere, I administer this divinely appointed ordinance by the application of water to your bodies, which is only an emblem or sign of the thing signified, the blessing of the Spirit of God, which he has promised to give you. But he that cometh after me, that is your promised and long expected Messiah, is mightier than I; he will baptize you with the Holy Spirit and fire. Who then, it is asked, was it declared the Saviour would baptize? the very same persons that John baptized unto repentance, or at least, such of them as were sincere, and not hypocritical in their profession. In what manner, it is further asked, would he baptize them? "With the Holy Ghost and fire." Now let the reader judge whether the foregoing paraphrase does not speak the evident and undeniable meaning of this solemn passage of the word of God, and whether Mr. C. does not stand convicted of having wilfully wrested the scriptures? Let Christians pray that he may be brought to repentance, and that this, or any other of his numerous perversions of these sacred records, may not be to his own destruction, or that of others.

With regard to the Bishop's views of the nature of the new birth, and his assertion that it could only be effected through the medium of *immersion*, which, according to his exposition, was intended by the phrase, "born of water;" it was remarked in the discussion, that his ideas appeared not only to be confused, but gross, and almost as inadequate as those of Nicodemus. Indeed, it may be here observed, once for all, that when Mr. C. undertook

to speak of spiritual things, he was as unintelligible as we may suppose a man blind from his birth would be, should he undertake to lecture upon colors. He seemed to be a perfect exemplification of the "natural man," spoken of by the great apostle, who receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In confirmation of this, it may be added, that it was a general impression upon the minds of the audience, (his own particular friends and followers excepted,) that he appeared to be as *ignorant*, as destitute of the essentials of religion or true spirituality.

Thus it seemed, for instance, that Mr. C. in forming his views of the new birth, could not divest his mind, (provided he really believed what he advanced in relation to the subject,) of the idea of an outward, visible, or sensible analogy between this and a natural birth. As the birth of an infant has respect to the body, as well as the soul, so he referred the new birth to the one, as well as the other, but as it would seem, *principally* to the former. As the infant's body, when it is born, comes forth from its mother's womb, so, according to his view, a person cannot be born again until he is first "born of water," that is, until his body is first immersed and then brought forth from the *womb* of water. In all this supposed *mighty* change, no divine agency is admitted or required. It is not (and that is true enough,) in any sense the work of the Spirit of God—it is all man's work. And in support of these views, he asked with an air of seeming triumph, how "a man could be born of that which he received?" alluding to the doctrine of the orthodox, that they who are born again are not only born of the Spirit, but receive the earnest of that Spirit in their hearts. It was therefore contended that all this, as well as his notion about a spiritual atmosphere, into which a person "born of water," according to his view of that expression, is said to be introduced, was as far beneath the dignity of the subject, as it evidently was foreign from the meaning of our Saviour's language. The analogies

indeed between a natural and new or spiritual birth, it was further alleged, are indeed forcible, beautiful, appropriate, but in so far as they regard the latter, or new birth, have no relation to the body, but to the soul. That the new birth, according to the evident sense of the scriptures, and especially of the language of our Saviour in his conversation with Nicodemus, plainly implied the commencement of a new life,—a spiritual life,—a life of which we are all by nature destitute, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” Therefore, “Marvel not that I said unto thee, ye must be born again.” As though the Divine teacher had said, “Seeing it is so that all this fallen race, for whose salvation I have come into the world, are born of the flesh, and are nought but flesh, or of ‘a fleshly mind;’ and seeing that ‘to be carnally minded is death, but to be spiritually minded is *life* and peace:’ therefore marvel not that I say unto you, ye must be born again; born of the Spirit, without which you must remain in the flesh, in which state you cannot please God,—in which state you must remain under the power of this carnal mind, which is death, and destitute of that spirituality, or spiritual life, which is the result of being ‘a partaker of the divine nature.’”

And this, it was further contended, evidently implied a quickening or spiritual vivification of the soul, such as none but God could effect. Thus we are represented by nature as being “dead in trespasses and sins,” (Eph. 2:1,) and the apostle, (verses 4,5,6,) addressing such as he believed to be saints, declares concerning them, in common with himself, “But God who is rich in mercy, &c. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved:) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

The same thing is elsewhere in the scriptures, both of the Old and New Testaments, represented under the idea of a creation,—a *new* creation, a creation to holiness, to good works. Thus the apostle declares, (Eph. 2:10,)

“For we are his workmanship, created in Christ Jesus unto good works,” &c. Again, the same apostle, (2 Cor. 5:17,) “Therefore if any man be in Christ Jesus, *he is* a new creature: old things are passed away; behold all things are become new.” And again, in his epistle to the Ephesians, (4:22,24,) he exhorts them to “put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed, (adds the apostle,) in the spirit of your minds. And that ye put on the new man, which after God, (or according to his image,) is created in righteousness and true holiness.”

Thus it appears that this new birth is the work of God, whereby a sinner is “*quickened.*” created (anew) in Christ Jesus. So that he becomes “a new creature;” “old things having passed away, all things are become new.” In these, as well as in other respects, there is a striking analogy between a natural and spiritual, or new birth. As the change produced in the state of the infant, so no less, but *greater*, is the change in the state of a sinner that is born again. As the new born infant immediately begins, in some feeble measure, to use its various senses, and to discern surrounding objects, so the person that is born again, immediately begins to receive the things of the Spirit of God, which once were foolishness in his view, because they are now, at least in some faint degree, “spiritually discerned.” As the feelings, desires and mode of subsistence of the new born are entirely new, so the person that is born again, becomes the subject of feelings, desires and enjoyments, entirely new. He is, moreover, expressly styled a babe in Christ; and the apostle Peter exhorted such as were young in the divine life, “as new born babes,” to “desire the sincere milk of the word,” that they might “grow thereby.”

Now that this great change is effected through the agency or special operation of the Holy Spirit, is equally evident from the word of God. The work is indeed ascribed to each of the persons in the Godhead, but the person born again, is *emphatically* said to be “born of



the Spirit." Thus our Lord declares, (John 5:21,) "For as the Father raiseth up the dead and quickeneth *them*; even so the Son quickeneth whom he will." That this has reference, as well to the quickening of such as be dead in trespasses and sins, as to the quickening of the dead in the last day, is evident from what follows. Jesus further declares, (verse 25,) "Verily, I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." This evidently alludes to the quickening and spiritual resurrection or new birth, of such as be dead in sin; for it is further declared, (verse 28,29,) "Marvel not at this:" as though the Savior had said, as I declared to Nicodemus, so now say I unto you, marvel not at this: be not astonished at this declaration of my purpose to quicken such as are spiritually dead, "For, (he added,) the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Although therefore such as are born again, are said to be quickened by God together with Christ, and although Jesus declares that the Son quickeneth whom he will, he nevertheless expressly informs us, (John 6:63,) "It is the Spirit that quickeneth." Nor can there be any doubt that it is for this special purpose, as well as for that sanctification of the Spirit, whereby, together with the belief of the truth, we are said to be saved, that we are so particularly and kindly encouraged by the Saviour to pray for the Holy Spirit. "If ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

As to the particular manner or mode of the operation of the Spirit, in the production of this great change or new creation, our Saviour, as we have already seen, clearly intimates by the illustration from the blowing of the wind, that we cannot comprehend it. We know, however, that the wind is a powerful agent, that it some-

times produces astonishing effects, although it is at the same time invisible to us. So also we know from the word of truth, that this work of the Spirit is the effect of the mighty power of God. Eph. 1:17—20. The word of God is expressly called “the sword of the Spirit.” Now we know that a sword, whatever may be its materials, or however skilfully it may be constructed, can do no execution until it be wielded by a powerful and dexterous arm: thus it is with the word of God. Yet it is said to be quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” I am well aware that the Campbellitish doctrine teaches that the word of God has in itself this inherent power. But the whole tenor of the scriptures, as well as daily observation, teaches us it is only in consequence of the agency or power of the Spirit, when he is pleased to take it into his own hand, as his own sword whereby he pierces the enemies of the King of Zion. Thus the apostle declares to the Thessalonians, (1 Thess. 1:5,) “Our gospel came not to you in word only, but also in power and in the Holy Ghost, and in much assurance,” &c.

As we can, moreover, perceive the effects of the wind, so also the effects of this work of the Spirit may be known. The first of which is to convict the sinner of his guilt and rebellion against God, and to bring him to the feet of the Saviour with cries for mercy and salvation. Thus our Lord declared that when the Spirit of truth should come, he would “reprove [or convince] the world of sin and of righteousness and of judgment.”

The manner of this divine operation, as well as its blessed effects upon the mind, the heart, or soul of man, are, moreover, in some measure beautifully indicated by the figurative language of the Baptist, which Mr. C. strives to wrest from its plain meaning, as well as that of our Lord, upon which, as one of his chief pillars, he attempts to erect his fabric of salvation by water. According to the language of John, they who are baptized with

the Holy Ghost are said to be baptized also with fire. "Is fire (says that excellent commentator Henry) enlightening? So the Spirit is a Spirit of illumination. Is it warming? And do not their hearts burn within them? Is it consuming? And does not the Spirit of Judgment, as a *Spirit of burning*, consume the dross of their corruptions? Does fire make all it seizes like itself? And does it move upwards? So does the Spirit make the soul holy like itself, and its tendency is heavenward." And it might yet further be asked, has fire the power not only to melt ice but even the hardest metals? So the Spirit can cause the most icy, stony, flinty heart to melt into the deepest contrition, so that the sinner, lately obdurate and unfeeling, is made to pour it out like water, not only in humble confession, but in prayer and in praise; whilst his soul, no longer cleaving to the dust, ascends like the burning flame on high, and his affections are elevated and set on things above, where Jesus *sitteth at the right hand of God*.

Again,—according to the declaration of Jesus, to "be born again," is to be "*born of water, and of the Spirit,*" "that is, (according to the same commentator,) of the Spirit working like water. First, that which is primarily intended here, is to show that the Spirit in sanctifying a soul, first *cleanses* and purifies it as water; takes away its filth, by which it was unfit for the kingdom of God. It is the washing of *regeneration*. Titus 3:5. Secondly, the Spirit cools and refreshes the soul, as water doth the hunted hart and the weary traveller." Whether this be not the true exposition of the text, let the candid reader judge, after having well considered in connection therewith, Ezek. 36:25, which has already been noticed, and 1 Cor. 6:11, which will be more particularly examined in the sequel.

In reply to the observations of Mr. C. upon the term "*begotten,*" as used in the epistles of Peter and John, and the arguments which he attempted to derive from that source to support his doctrine, it was shown that the distinction which he pretended to draw between a person begotten of God, and one born of God or born again, if

it existed at all, was in fact so slight that by conceding, as he had gratuitously done, that a person may be begotten of God, without immersion or baptism, he had, it was conceived, yielded the point in dispute. To be begotten of God, and to be born of God or born again, was and still is asserted to be substantially the same thing. The distinction, it is supposed, would never have been suggested to the mind of Mr. C. had he not been at a loss to find support for his tottering system, and had he not been led, through a want of just ideas of the new birth, to seek for the analogies between this and a natural birth, in those circumstances which have a peculiar reference to the body as distinct from the soul. Although, therefore, "a child is begotten and made alive before it is born," as he states in his narrative, it is equally unscriptural and absurd to suppose that a man may be begotten of God, and made spiritually alive unto God, before he is born of God, and which last he cannot be until he be immersed. On the contrary, it is conceived, the scriptures teach us to believe that the person who is begotten of God, is born again; or, which is the same thing, the person that is quickened from a state of death in trespasses and sins, and is thus made spiritually alive, is born of the Spirit; and the person thus begotten of God or born of the Spirit, is, it is apprehended, in the true meaning of the phrase, "*born of water*," although he may not, as yet, be baptized, or although he should be prevented, either by accident, or mistake with regard to his duty in this particular, from ever being baptized.

In support of what is here alleged, besides what has already been observed, the reader is first referred to 1 Peter 1:3—5, as one of the passages especially relied upon in the debate. "Blessed be the God and Father of our Lord Jesus Christ, &c., who, &c., hath *begotten* us again unto a lively hope, &c. To an inheritance incorruptible," &c. Here the apostle speaks of himself in common with other believers to whom he addressed his epistle, as having been by God, begotten again, &c., &c. Now the question occurs, were none of these born of



God or born again? If not, it is a thing very immaterial whether a sinner that is begotten of God be thus born or not. They were begotten again to a lively hope—to an incorruptible inheritance—and were to be kept by the power of God through faith unto salvation. And what more could have been obtained by the supposed additional birth of the Bishop? But this is not all. Whilst it is admitted that the original words translated in the passage (1 Peter 1:3) last cited, “*begotten*,” and that in John 3:5, translated “*born*,” are not exactly the same, yet they are, and especially when they relate to “*spiritual things*,” of such a kindred meaning that the translators of our standard version, who consisted of a large number of men equally as learned, and equally as pious too, as the Bishop, translated them both *begotten* and *born*. Thus in 1 Peter 1:3, the word translated *begotten*, is in composition with another signifying again, and therefore it is translated, “*begotten again*.” In verse 23, the same word compounded as before stated, is translated, “*Being born again*.” Thus, also, in 1 John 5:1, the same word is thrice used uncompounded, and is translated both *born* and *begotten*: “*Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him*.” Thus we see what were the views of our learned and able translators in relation to this subject; and let the reader judge whether more reliance ought to be placed upon the hypercriticisms of the Bishop, than upon their united wisdom and knowledge. And let him also further judge, whether a system built upon such hair-breadth distinctions be worthy of his confidence or regard.

But the word (in 1 Pet. 1:3) translated “*begotten again*,” suggests another thought, well worthy of attention. Mr. C. contends that there is a distinction between being begotten of God and born of God, or born again, corresponding to that which exists in nature, between the begetting and birth of a child. But here the apostle speaks of those who were not only “*begotten*” of God, but “*begotten again to a lively hope*,” &c. Now let Mr.

C. show the analogy, if any exist, between this and the natural begetting of a child. It is indeed once begotten of its natural father, but in no sense can it be said to be begotten again. Man, in his original state, was begotten of God, or created by him in his own image, and to a lively and glorious hope, but he lost all by his defection and apostacy from God, so that in his natural state and before he returns to and is born of God, he is said to have "no hope, and to be without God in the world." Hence the sinner that is quickened from a state of death in sins, and restored to the image and favor of God, obtains the forgiveness of his sins, and a lot among those who are sanctified by the faith that is in Jesus, may well be said to have been of God "begotten again to a lively hope," &c.

Thus we see that in the passage last cited, the supposed analogy of Mr. C. utterly fails him, and consequently the distinction, at least in this case, between being "begotten again (of God) to a lively hope," &c., and being "born again," disappears. Indeed the original word, compounded as it is in this passage, might with propriety be translated "*regenerated*," which, as has been seen, was in the debate conceded, and which in the sequel will be shown to be equivalent to, or the same with being "born again." For this rendering of the word translated "*begotten again*," we have the authority of Mr. C. himself, in whose version we find the participle of the same verb, which is translated in our version, "being born again," rendered "*having been regenerated*." Hence, after all, the argument attempted to be drawn by Mr. C., in support of his doctrine, from the distinction taken by him between "*begotten again*," and "*born again*," seems to resolve itself into the question, what is the true meaning of Titus 3:5? This will be duly considered in the sequel. It is nevertheless proper to remark yet further upon this part of the subject, that it was contended by Mr. C., in support of the above distinction, as well as with a view to sustain the position, that God never owns a sinner as a son or daughter "of the Lord Almighty," until he or she be immersed; that he did not own or acknowledge

Jesus Christ to be his Son, until he was baptized of John, when he bore testimony from heaven, saying, "This is my beloved Son in whom I am well pleased." This is indeed a bold assertion, and well calculated to give, in the view of many, an air of plausibility to the Bishop's doctrine, especially as Jesus is expressly styled, "the first begotten," as well as "the only begotten" Son of God. But is this assertion true? So far from it, that it is as unfounded as it is bold. It is indeed true, that the Eternal Father was pleased to bear testimony from heaven, and that in an audible voice, when Jesus was baptized, and about to enter upon the work which had been given him to do, that he was his beloved Son; but the question is, did he never before own him as his Son? It doubtless comports with the views and doctrines of Mr. C., to make the Sonship of Christ coeval, and *only* coeval, with his baptism. Thereby an argument would be furnished against the doctrine of the supreme and absolute divinity of the Son of God, which may be said to be the Rock on which God has built his church. But the question is, not what does the Bishop declare, but what doth the scriptures teach in relation to this point?

It is not my intention to discuss this question at length, it seems to be sufficiently answered, at least for our present purpose, in the 2d Psalm. There we learn from the publication of the decree of Jehovah, that he was solemnly owned as the Son of God, in the day that he was begotten of the Father. "Thou art my Son; this day have I begotten thee." Whether "*this day*" spoken of, refers to any period in time, or whether the Son was begotten from all eternity, I do not now stop to inquire. The question of the eternal generation of the Son of God, is not the issue which I have joined with the Bishop upon this subject, but whether he was ever owned or acknowledged by God as his Son, until he was baptized? That he was not only thus owned, but established in his kingly authority upon God's holy hill of Zion, long before his advent into the world, it is conceived, is fully established by this Psalm, which is not merely a prophetic

declaration of a Saviour to come, but a solemn recognition of him as a king, who was justly entitled to the service, and homage, and supreme affection of all orders of men, and who was invested with full authority and ample power to destroy all such as should obstinately persist in refusing to submit to his rightful authority, (verse 8—12.) That this Psalm has a direct reference to the Saviour, it is presumed will not be denied, especially as we have clear evidence of that fact, in the prayer offered by his disciples, (Acts 4,) after his ascension to the right hand of God. It may be proper further to observe, that we find this same Psalm referred to, and the same decree of God repeated, in the 1st chapter of Hebrews; and it is further declared, (verse 6,) “When he bringeth in the first begotten (Son) into the world, he saith, and let all the angels of God worship him.” Does this furnish no additional evidence that the Saviour was owned of God as his Son, before his baptism? I shall only further add, that the annunciation of his birth to the shepherds, by those heavenly messengers who were required to worship him upon his entrance into the world, would furnish evidence sufficient, were it necessary, to overturn this position of the Bishop, which it is presumed will now clearly appear to be, like many other of his positions, a mere figment of his imagination, devised for the *special* purpose of supporting his system.

It was further alleged in the discussion, that the consequences of the doctrine of Mr. C., as stated and contended for by himself, when compared with the clear declarations of God’s word, proved that doctrine to be false. Thus, as a consequence of his doctrine, it was contended by him that until a man be immersed he cannot be justified, or obtain the forgiveness of his sins, but, even although begotten of God, (and consequently according to the language of the Apostle Peter, to a lively hope—to an inheritance incorruptible, &c.) he remains in a state of condemnation. In opposition to the false view of the way of salvation, it was not only observed that we are clearly taught in the scriptures, that we are justified by



faith, and not by any one supposed outward act of faith, (as Mr. C. makes *immersion*, whereby alone he holds a sinner can be justified, to be, and which in effect is nothing less than justification by works,) but it was contended that the meritorious cause, as well as the condition of forgiveness of sins, has ever been the same in all ages and under all dispensations of the covenant of God. That so far as we can view the subject, it could not indeed be otherwise, without casting a reproach upon the moral government of God. That the meritorious cause, is, and ever has been, the mediation or blood-shedding of the Son of God, who is styled the Lamb slain from the foundation of the world. The only condition is, that state of heart, that broken and contrite spirit, which leads a sinner, with true, godly sorrow, and an humble apprehension of the mercy of God through the mediation of the Saviour, to confess and turn away from all his iniquity, with a full purpose to live soberly, righteously, and godly in this evil world, during the rest of his life. The word of God clearly teaches us, that the person, whatever may have been the nature and number of his offences, who, with this disposition and purpose of heart, asks for pardon, invariably receives the forgiveness of his sins, and a lot among such as are sanctified by the faith that is in Jesus. Thus it is declared: (1 John 1:9,) "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And (ver. 7,) it is further declared, that "the blood of Jesus Christ his Son cleanseth us from all sin." Here we find no requirement (such as Mr. C. interposes) of the literal intervention of water in this great matter of pardon and consequent cleansing from all sin, nor any allusion to baptism or immersion as a condition precedent, or the only means of obtaining those great blessings. Other passages, and not a few, might be cited in support of this position, which, if it be true, subverts the whole system of the Bishop: but it is not necessary. Let it be observed, that it was further contended, that if immersion or baptism be necessary to the obtaining of pardon, there could, upon his own princi-

ples, have been no forgiveness under the Jewish and former dispensations of God's mercy, as no such ordinance or institution then existed; whereas we are assured the contrary is the fact. Thus in the case of David, when he had so greatly sinned in the matter of Uriah. No sooner was he brought, through the instrumentality of Nathan, humbly to confess his sin, than that servant of God assured him that it was put away. Accordingly we hear the penitent himself declare, (Psal. 32:5,) "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." If then there is no forgiveness of sins, at least in this life, without immersion, as Mr. C. contends, in vain did the Old Testament saints make their humble confession, in vain did they so earnestly plead with God for pardon: and the record of the blotting out of their sins as a cloud and a thick cloud, is not true.

It was further observed, that the force of the argument which the Bishop attempted from the passage (Rev. 1:5) wherein Jesus Christ is described as "the first-begotten of the dead," could not be perceived. It is indeed admitted, that the original word here rendered "*First-begotten*" in our translation, means also First-born, and is thus translated in our version in the epistle to the Colossians. (1:15,) where our Lord is called "*the First-born (or as it is conceived it would in this instance have been better rendered, the First-begotten) of every creature,*" or of the whole creation, "because he was (eternally) begotten to be Heir and Lord of all things, or over all persons, to have the pre-eminence, and because all things were created for him as well as by him." So also he is called "the First-begotten (or *the First-born*) of the dead," in consequence of his being the first that rose from the dead, *no more to die*. Hence says the apostle: "Now is Christ risen from the dead, and become the first fruits of them that slept." And hence He declares himself to be, (Rev. 1:18,) "He that liveth and was dead; and behold, I am alive forever more, Amen: and have the keys of hell and

of death." Still it was not, nor is it yet perceived how this phrase, or description of a risen Saviour, affords any support to the system of Mr C., more than the passage, (Heb. 1:6,) wherein it is said concerning the Messiah, "When he bringeth in the *First-begotten* (or first-born) into the world, he saith, let all the angels of God worship him."

With regard to the human authority\* cited by Mr. C.,

\* The following statements of Mr. Campbell are here inserted by the Editor of this book, that the reader may see how little dependence can be placed on the declarations of a man, who at one time entirely repudiates the opinions of the ancient fathers, and at another, brings them forward with confidence—who at one time states a certain doctrine was not common among a class of men, and then, again, represents *all* of them as harmonious about the same thing. His statements may be presented very properly as

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"Many of those fathers of whom you have heard, are produced by the Catholics, in proof of the doctrine of purgatory, and as evidences of the antiquity of praying to saints and angels—they were all full of whimsies. Irenæus, Justin, Tertullian, Origen, Jerome, Augustine, held and taught wild and extravagant opinions. Some of these contended that Paul's epistle to Seneca, and Seneca's epistle to Paul, were genuine. Some of them quoted the Shepherd of Hermas, as a part of holy scripture. Some of them taught, &c., &c., auricular confession, and the fundamental dogmas of Popery." See Campbell's debate with M'Calla, p. 365 and 368.

Again, "that the ancients sometimes used the word regenerate for baptize, I admit; but this was far from being common or general." See the debate, p. 367.

"All the apostolical fathers, as they are called; all the pupils of the apostles; and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us; allude to, and speak of, Christian immersion, as the regeneration and remission of sins, spoken of in the New Testament." Millennial Harbinger, extra, on remission of sins, &c. Proposition 11, p. 42.

"All the apostolical fathers,—all the pupils of the apostles; and all the ecclesiastical writers of note, &c., &c., &c., allude to, and speak of Christian immersion, as the regeneration and remission of sins spoken of in the New Testament." See as above.

The testimony of the ancient fathers of the first four or five centuries of the Christian church is, generally, to be accredited when

and of which he affects to make a great display in his Extra, No. 1, while at the same time *professing* to place no reliance upon it, it was admitted that most evangelical churches, as well as writers, admitted there is a *probability*, that both in John 3:5, and Titus 3:5, there is an allusion to baptism, as the visible sign of that spiritual grace which is communicated by the Holy Spirit in the work of regeneration, which they contend can be performed or accomplished by him alone; but it was, as it still is, contended, that it was not until darkness began to overspread the church, that baptism began to be held equivalent to regeneration, and not until popish darkness and superstition had begun to brood over the Christian world, that baptism was viewed essential to salvation; and further, that in every part and portion of the world, this doctrine was more or less exploded, in proportion to the degree in which the genuine principles and light of the Reformation, together with true godliness, had prevailed. Hence it was contended, that the pretended *ancient gospel* of Mr. C. was nothing more than a new-fangled system of popish delusion and superstition, (in one sense, ancient or old enough,) which, like its prototype, was calculated to lead men to rest in mere outward ceremonies, while destitute of that "new heart and new spirit," without which they must die forever.

It was further admitted, that the passages above cited are referred to by the persons who were appointed to superintend the publication of our Confession of Faith, as authorities, in *their estimation*, of the nature and design of the ordinance of baptism, as held by the Presbyterian church, but that those passages form a part of the Confession itself, is denied. The object of such a Confession is not to select any portions of the word of God.

it relates to occurrences or the practices of the church in those ages;" but their *own opinions*, and especially after the first and second centuries, were sometimes grievously erroneous. Some of these Fathers did, in the language of Mr. Campbell, espouse some of the "dogmas of Popery" *in embryo*; but it was left for darker ages to bring them to perfection, and for the Restorer of the "ancient gospel" to hold that *regeneration and immersion* are the same thing.



as worthy of belief, for every part is held to be "worthy of all acceptation;" but honestly and candidly to give a summary of such doctrines, as we conscientiously believe to be taught in that revelation from heaven, with which we are so highly favored. The assertion, therefore, of Mr. C., that I opposed my own creed, was like many more of his assertions, without foundation.

But if it were, and ever had been, admitted by all the Christian world, that in John 3:5, and Titus 3:5, there was a direct allusion to baptism, still the inquiry would arise, can this certainly be shown to be the case from the scriptures themselves? And what is still more, can it thus be shown that *immersion* was intended, and if so, that it is identical with being "born again," or "born of the Spirit?" The question, therefore, would still remain the same. And here, let it be carefully remarked, that the gross absurdity, as well as unscriptural character of the position, that "to be born *again*, and *immersed*, are the same thing," are so evident, especially when we consider that the former, according to the declaration of Christ himself, implies not only a being "born of water," (whatever that expression may mean,) but also "of the Spirit," that Mr. C., himself, in his narrative, endeavors to escape from it, as will be seen and more particularly noticed in the sequel.

To the most of my arguments in reply to Mr. C., and especially in refutation of his position, that both parts of the passage, (John 3:5,) must be interpreted either *literally* or *figuratively*, and that to adopt any other mode of expounding this or any other particular passage of the scriptures, would be an unwarrantable use of them.—although the subject was again and again presented distinctly for his consideration—he gave NO ANSWER. This fact made no slight impression upon the minds of an intelligent audience, and it seemed his silence could only be accounted for by another fact, that *he had no answer to give*. To my argument proving the falsehood of his doctrine, especially in relation to the remission of sins only through immersion, drawn from the fact, that the

Old Testament saints were certainly forgiven, if at all, without baptism; he did, nevertheless, respond, by asserting, that as under the gospel dispensation immersion was the only means of remission of sins, so under the former dispensation, sacrifices were the means whereby alone this blessing could be obtained.

And in proof that this was no hasty or unadvised declaration of the Bishop, the reader is referred to his Extra, No. 1, p. 41. "Some ask, (says his Reverence,) how can water, which penetrates not the skin, reach the conscience? But little do they think, that in so talking, they laugh at, and mock the whole divine economy, under the Old and New Testament institutions: for, I ask, did not the sacrifices, and Jewish purgations, some way reach the conscience of that people!! If they did not, it was all mere frivolity throughout." And, I ask, can it be possible that the learned Bishop of Bethany is really *so ignorant* of the true nature and design of "the sacrifices and Jewish purgations," appointed under the law? And, I ask, again, can it be that he had never read, with attention, the epistle to the Hebrews, and especially the 9th and 10th chapters of that unparalleled production, before writing the paragraph above quoted? Had he done so, must he not have learned, however dull of apprehension in relation to spiritual things he may be, that these sacrifices "could not make him that did the service perfect, as pertaining to the conscience,"—that the utmost these "sacrifices and Jewish purgations" could, in this respect, accomplish, was to sanctify "to the purifying of the flesh," or the removal of ceremonial uncleanness;—which were designed to convince and remind them of that moral pollution, that defilement, as well as guilt of conscience, from which no sinner was ever purged and prepared, either to serve or enjoy the living God, unless by "the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God;" and which, under the Jewish dispensation, and until Christ had actually appeared, and thus offered himself once for all, was typified by "those sacrifices, which

were offered year by year continually," although they could not "make the comers thereunto perfect." Had he thus read this part of the word of God, would he not, as it were, have heard the apostle declare, "It is not possible that the blood of bulls and of goats should take away sins? Wherefore, when he, (Jesus Christ,) cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and *sacrifices* for sin, thou hast had no pleasure: then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God." To the confident inquiry then of Bethany's Bishop, "did not the sacrifices and Jewish purgations some way reach the conscience of that people?" the answer is, no, not at all; provided he means, as it is presumed he certainly does, that they in "*some way*," so reached the conscience as to purge it from dead works, and to render it "*pure*" and "*good*." Does it then indeed follow that the ritual service of the Jews, with all its sacrifices and offerings, was, as alleged by the Bishop, "*frivolity throughout*?" So it may appear in his view, but not in that of the writer of the letter to the Hebrews. He informs us, that "in those sacrifices there was a remembrance again made of sins every year," whereby the offerers were taught the absolute need of a more effectual sacrifice for sin. Nor was this all, the same writer gives us clearly to understand, that although the law could never with those sacrifices which the worshippers under the Jewish dispensation, offered year by year *continually*, "make the comers thereunto perfect," still it had a shadow of (or shadowed forth or represented typically) good things to come, whereby they were led, or so many of them as were taught of God, by faith, to rest their hope of acceptance with him, upon the offering of the body of Jesus Christ, the Lamb slain (in the purpose of God) from the foundation of the world, which, in due time, was to be, as it has since been, offered once for all. Instead, therefore, of the ritual service being "*frivolity throughout*," we may conclude that great multitudes, who are now

engaged in singing praises to God and the Lamb, were thereby, as the appointed means, taught, as was Moses, to esteem "the reproach of Christ greater riches than the treasures of Egypt." And like him, too, they "died in faith; not having received the promises, (which we are told are all in Christ Jesus,) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." I shall only add, upon this part of the subject, that among other things it was replied to the answer of Mr. C., to my argument drawn from the fact of the forgiveness of sins under the Old Testament dispensation, and before the institution of baptism, that if his position, that under that dispensation there was no forgiveness of sins without the actual offering of sacrifice, be indeed *true*, the inspired king of Israel must have labored under a mistake, no less dangerous than palpable; when, oppressed with a painful sense of his sin in the matter of Uriah, he pleaded so earnestly with God, not only to "blot out" his transgressions, but to wash him thoroughly from his iniquity, and to cleanse him from his sin." Instead of offering sacrifices, and placing his *reliance upon them* for forgiveness, even as the Bishop would teach sinners to rely upon immersion for the same blessing, we hear him declaring, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God, (or those in which he takes delight,) are a broken spirit, a broken and contrite heart, O God, thou wilt not despise." We see, then, that although sacrifices were of divine institution, under the Old Testament dispensation, as is baptism under that of the gospel, neither the one nor the other were designed to be, as in the nature of things it is evident they could not be, the meritorious, nor yet in any sense or degree, the efficacious cause of the forgiveness of sins, or the cleansing of the soul from moral pollution.

Whilst Mr. C. did not think proper to attempt to give any answer to the most of the arguments and proofs urged against his doctrine, he did not cease frequently



and roundly to assert, that little or nothing was advanced that had any bearing upon, or relation to the question under discussion; and he alleged, that until something was said to the point in issue, he would feel himself under no obligation to notice it. Indeed it seemed, not only to myself but to others, that he resorted to this subterfuge whenever he was at a loss for an answer or reply to the arguments which bore most directly upon the point in dispute, and especially such as appeared to be subversive of his whole scheme. Instead of answering my arguments, or attempting to show they had no bearing upon the question in dispute, he contended, as he states in his narrative, "that the discussion was by stipulation, to be confined to the *mere question*, whether *the term* regeneration, was used in the scriptures as equivalent to *the term* immersion. Though this was an incorrect representation of the concession made at the instance of Mr. C., (which was "the washing of regeneration," spoken of in Titus 3:5, is equivalent to "being born again,") it made it very apparent, that in obtaining that concession, he supposed he had gained an important advantage, and that his principal aim in the discussion, was not to elicit truth, but by any means, if possible, to gain a triumph over his opponent. This was evident, as well from the fact that he wished to avoid a full and free discussion by confining the debate "to the mere question, whether the term regeneration was used in the scriptures equivalent to the term *immersion*, as from the fact, that he frequently referred to, and laid great stress upon the concession, stating that if his "opponent understood and regarded the import of his concession on Titus 3d, he must feel that he had decided the cause against himself. Whilst I did believe, as I still do, that I well understood the import of the concession, I by no means felt that thereby I had decided the cause against myself, or that *my* opponent had thereby, in fact, gained any advantage in the discussion. His observations, nevertheless, led to the consideration of Titus 3:5, an account of which will develop more fully wherein Mr. C. seem-

ed to think, that in consequence of his skill as a theological polemic, he had obtained an advantage against his antagonist.

In his observations upon, or arguments in favor of his system, attempted to be drawn from this passage, [Titus 3:5,] Mr. C. opened more fully than he had before done, his theory of regeneration, or being born of water. He observed, as stated in his narrative, that "regeneration (rather the washing of regeneration,) having been agreed to be equivalent to being born again, it was immaterial in the discussion which term" he used. He next asserted that in the popular acceptance of the term, regeneration included the quickening, the receiving of the Spirit, a change of heart, and *being born.*" Whereas, in the scriptural import, he contended, "it denotes only the act of being born;" for the washing of regeneration, he further alleged, "is contrasted with, or, at least, distinguished from, the renewal of the Holy Spirit." He then spoke of "the begetter," (viz: God,) "the impregnation of the mind by the word of truth, and of the act of being born of water and of spirit, as distinct matters." He also noticed "the deception," which he alleged was "practised by" his opponents, "in representing" him "as including in" his "usage of the term all their ideas of regeneration, and then in representing" him "as including all their views" in his "sense of the act of immersion:" whereas he contended, that as "a child is begotten and made alive before it is born," so "regeneration, in scripture acceptance, meant neither *more* nor *less*, than the act of being born of water," which his opponent, he alleged, "had already conceded, inasmuch as he had admitted that regeneration, ("the washing of regeneration" he ought to have said,) "meant being born again." And in connection with this he asserted "that Paul had associated the idea of *water* with regeneration, inasmuch as he spoke of the washing or bath of regeneration."

That the reader may have a full and connected view of the Bishop's theory of regeneration, or new birth by water, together with his arguments in support of it. I

would further remark, that again he asked: "What does *the term* regeneration import?" I had said that I was no advocate for what he called the "*physical* operations of the Spirit;" he therefore contended, the Spirit (which he designated by the word *it*,) must "operate morally, and if morally, then water and the word must be the instruments: and accordingly (he added) Paul had taught that the church was cleansed by a bath or washing of water and the word. But although different views of previous changes and their causes might be entertained, still (he further alleged) it mattered not; the question was not what preceded regeneration, but *what is* regeneration?" Again he contended it was "the act of being born;" for if "*the washing of regeneration*" was equivalent to being born again, (which I had indeed conceded,) and if the washing of regeneration was different from the *renewal* of the Holy Spirit, then, unless" his opponent "could show some other use of water than the baptismal, it must (he concluded) follow that the only time the term regeneration occurs in the New Testament, applied to a person, it is used as convertible with or equivalent to immersion," which was the only question, according to him, in dispute.

That the foregoing is a correct statement of Mr. C.'s theory of regeneration, the reader may satisfy himself by referring to his narrative of the debate, contained in his Harbinger, Vol. 2, No. 3, pp. 118, 119. The first remark I would make upon the foregoing statement, is, that the Bishop seems to labor hard, either to conceal or escape from the glaring absurdity of the position which I had assumed, and undertaken to prove to be false, and which he had undertaken to defend, in that discussion. To be born again and immersion is the same thing, is the doctrine of the Bishop, and as it would seem, the leading article in his creed. What are we to understand by being "born again?" Can a man, said Nicodemus, be born when he is old? "Verily," said Jesus in reply. "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But what is it

to be "born of water?" According to Mr. C., it is immersion, and nothing else. For he contended in the debate, and he states the same in his writings, (See Extra No. 1, p. 30,) that he who has never been buried in water, never has been raised out of it. He that has never been in the womb of waters, never has been born of water. Begotten of God he may be, but born of God he cannot be, until born of water." But then the question arises, if to be "born of water," in the sense in which the phrase is used by our Saviour, be the same thing with immersion, and the latter implies *nothing more*, can it be that *immersion* is the same thing with being "*born again*," which is expressly declared to imply as well the being "*born of the Spirit*," as of water? Hence the glaring inconsistency of the Bishop's doctrine. When stripped of its covering, and brought forth naked to the view, it evidently makes the water all, and the Spirit nothing. To conceal, as it would seem, this appalling feature of his system from view, or at least to prevent it from appearing in all its deformity, he set himself to "weave the spider's web," or to devise what in the debate was termed, and it is still thought justly termed, his *cobweb* theory, the outlines of which are given above, and which the reader, if he has sufficient curiosity, may find to some extent filled up in the Bishop's Extra. It is called a cobweb theory, because like the web of the spider spun from its own bowels, which, while it hides its venomous author from view, serves to ensnare the unwary insect. The Bishop's scheme, the offspring of his own brain, while it serves to conceal, or at least to cast into the shade, the poison of his doctrine, serves to beguile and entangle unstable souls. Whilst there is death in the pot it is not perceived, but its contents, consisting of a small mixture of truth, with a portion of the poison error, sufficient to destroy the soul, are received by too many, as the only means of procuring health to the soul as well as marrow to the bones. Hence the introduction into his system, as it relates to the new or *second* birth spoken of by Christ, of all the steps or circumstances which according to the



order of nature, precede and accompany the bringing forth of an infant into the world. Hence he speaks of "the begetter, the impregnation of the mind by the word of truth, and of the act of being born of water and of *spirit*, as distinct matters."

The sinner's *mind* is impregnated or prepared by an historic belief of the gospel for immersion in water, whereby he alone can be born of God, or in other and his own words, "born of water and of spirit." By this latter expression of *spirit*, we cannot suppose he means the Holy Spirit, for he is represented as the begetter in this *ideal* process, and this the Bishop expressly declares is a distinct matter from being "born of water and of *spirit*." We are not therefore by any means to understand, that according to this cobweb theory of the Bishop, there is any special agency or influence of the Holy Spirit exerted at the time, or in what he calls "the act" of a sinner's being born of God, or born of water, or in other words, of his being immersed. So far as any agency of the Spirit is required or admitted in his system, it is all employed in the impregnation of the mind, which may have taken place years before the act of being born of God, or of water, which it is equally evident, as well from the nature of things as from the Bishop's own words, must *exclusively* depend upon the will and the act of the person, whose mind is impregnated by the word of truth, or who, in other words, *historically* believes the gospel. "One thing (says the Bishop in his Extra, No. 1, p. 30) we know, that it is not a difficult matter for believers to be born of water," (i. e. to be immersed in water and again raised out of it,) "and if any of them wilfully neglect, or disdain it, we cannot hope for their eternal salvation." Again he says, (p. 31,) "Those who are *thus* begotten, and born of God, are children of God. It would be a monstrous supposition, that such persons are not freed from their sins. *To be born of God, and born in sin, is inconceivable.* Remission of sins is as certainly granted to "*the born of God,*" (i. e. to all who *historically* believe the gospel and have been immersed,) as life eter-

nal, and deliverance from corruption, will be granted to the *children of the resurrection*, when born from the grave." Strange and inconsistent indeed must be the conduct of all such as believe in the soundness of the Bishop's system, yet neglect the performance of a task so easy as that of immersion in water, (which he truly declares to be "no difficult matter,") or that they should refuse to make, what he, in the solemn style of his public harangues, sometimes calls "one low bow," when thereby they would, if his doctrine be true, (but that is the query,) infallibly secure the pardon of their sins, and a title to all the privileges of the "sons and daughters of the Lord Almighty."

But it will very naturally be asked, if by being "born of spirit," Mr. C. does not mean of the Holy Spirit, what does he mean? Although he has not explained his meaning in this particular, it is *presumed* he thereby means the introduction of a person, upon being immersed, into that supposed *spiritual atmosphere*, of which mention has already been made, like as a child upon being born is introduced into, and begins to breathe, our atmospheric air. Indeed, according to his system, so far as it was developed in the discussion, or is exhibited in his writings, it would be difficult even to conceive what else can be intended by the phrase "born of spirit," as it is written and used by him. The manner in which it is written forbids the idea that the Holy Spirit is intended, and he himself, as we have seen, tells us it is a *distinct matter* from the begetter, or the Holy Spirit. Hence it must be something that, like the remission of sins, ensues upon immersion, as a matter of course—and such he declared, in the public discussion, was the introduction of a person, upon being immersed into this spiritual atmosphere, like as a child, upon being born, is, as a matter of course, or according to the established order of nature, introduced into and begins to breathe our atmospheric air; and thus it would seem, that according to the Bishop's views, a person that is immersed, is "born of water and of spirit."

But still, it may be said, the system of Mr. C. does not exclude the agency of the Holy Spirit in the second or new birth, inasmuch as he is expressly recognized as the begetter, by whom the mind is impregnated by the word of truth. This is true, and yet, herein it is, that what, perhaps, may justly be considered the *grand deception* of his system, consists. Hence it is that Mr. C., as well as his followers, will often talk and harangue much about the Holy Spirit, and in such a manner too, as to lead the unwary to conclude there is no great or material difference, in this respect, between their views, and those entertained by evangelical Christians; and to induce them also to think the latter wanting in charity and Christian affection, because they cannot give a Campbellite the right hand of fellowship, nor "bid him God speed," as one that "abideth in the doctrine of Christ." But what, let it be asked, is their view, or the doctrine which they hold concerning the Holy Spirit? Do they believe in the promised Comforter, as being the Eternal Spirit—God the Holy Spirit, equal to and one with the Father and the Son? As it has before been observed, although it is supposed the Bishop and his followers purposely avoid being explicit in their declarations on this important point of Christian doctrine, yet there is good reason to believe they do not, but that there is a correspondence, in this respect, in their views, as they relate both to the Son of God and his Holy Spirit, as is the case with Arians and modern Unitarians, who hold both the one and the other to be inferior to the Father. And with regard to what is said by the Bishop concerning the Holy Spirit being "the begetter," while the mind is impregnated by the "word of truth," his meaning, so far as it has been ferreted out, seems to be as follows:—

"The Holy Spirit, by his inspiration, dictated the New [but not the Old] Testament, which is 'the word of truth,' that God 'sent his Spirit into the world with this his word,' and who is, some how, or in some way, which can neither be expressed nor understood, in the word, and not elsewhere, in consequence of which the word of truth

has in itself the inherent power sufficient to impregnate the mind of every one who historically believes it, in such manner, that upon his being immersed he is born of God, becomes a child of God, and receives the remission of his sins, as certainly 'as life eternal, &c., will be granted to the *children of the resurrection* when born from the grave.'"

That the view which has thus been taken, or the exposition which has thus been given, of the Bishop's scheme of the renovation of a sinner, and his restoration to the favor of God, is correct, would seem pretty clearly to appear from his answer to "objection 1, [Extra No. 1, p. 29,] raised by himself against his views in the following words—"You then make every immersed person a child of God, by the very act of immersion; and you represent every person as born of God, who is born of water, or immersed." He answers the objection thus: "Provided always, that he has been begotten of God; or, that he has been impregnated by the gospel. If quickened by the Spirit of God before he is buried in the water, he is born of God, whenever he is born of water; just as every other child is born of its father, when born of its mother. But if he do not believe the gospel, or, in other words, if he be not quickened by the Word, he is not born of God, when he is born of water; he is, to speak after the manner of men, *still born.*" This, in connection with what precedes in relation to the same subject, it is supposed, will furnish a view of the scheme of Mr. C. sufficient to enable the reader to form a proper estimate of its worth. It will be perceived, in his answer to the objection above stated, he likens God, or the Spirit of God, to the natural father, and water to the mother of a child—that as a child cannot be said to be born of (or rather unto) its father, until first born of its mother, so he contends that a person cannot be born of God until born of water, or in other words immersed. But if a person thus immersed do not believe the gospel, (with an *historic* faith,) he is not born of God, when born of water, or when immersed, but he is "*still born.*" How much, if



any of this, is deduced from or supported by the word of God, and how much is mere *stuff*, the intelligent reader will be enabled, without much difficulty, to determine. It would, however, be somewhat gratifying to know who, upon the Bishop's principles, could be immersed and not believe the gospel, unless it be a *sheer* infidel, acting the part of a base and conscious hypocrite, with a view to accomplish some sinister design. If a man believe the gospel at all, can it be with a lower degree of faith than that which is merely historic? And if he thus believes, is not his mind, according to Mr. C., impregnated by the word of truth? and is he not begotten of God? And how then shall we account for the numerous cases wherein it is evident, from their subsequent life and conduct, as it was with regard to Simon the sorcerer, that they are not born of God, or forgiven of God, though they have like him been baptized; but remain, as he did, "in the gall of bitterness and the bonds of iniquity," though there may be good reason to conclude they historically believed the gospel, as we are assured by the sacred record he did? There is another difficulty attending this scheme of Mr. C., of which he has not, so far as I know, attempted to furnish any solution. What shall be done with the "*still born*," provided they should at any time thereafter become impregnated by the word, or make a second, or a third, or even a fourth, profession of a historic belief of the gospel? Shall they be immersed, and reimmersed, and immersed yet again and again, until there shall be some evidence that they are not merely "*still born*," but living children of God? It was my wish and intention to have presented this difficulty or objection, with others not a few, to Mr. C. during the discussion, for his consideration and solution, but I was prevented by the want of time.

But what I intended chiefly to remark upon this extract, was, in the first place, we see a confirmation of what was before alleged, concerning the manner in which Mr. C., as well as his followers, speak of the Holy Spirit. He here speaks of the necessity of a person being

“quickened by the Spirit of God before he is buried in the water,” in order to his being “born of God,” when “he is born of water,” or when he is immersed. How many upon reading this would be ready to conclude that his views, so far as they relate to the author and efficient cause of all spiritual life in the soul of man, accord with those of evangelical Christians? And on the other hand, how few of such as had by other means acquired some knowledge of his principles, would, from this paragraph, learn any thing concerning his real sentiments in relation to this subject? Let it then be carefully observed, that though he speaks of a person being quickened by the Spirit of God, he afterwards alleges that “if he do not believe the gospel, or in other words, if he be not quickened by the Word,” &c.; and thus it would seem evident that, according to his system, the Spirit of God and the word of God are identified; that however they may be spoken of by different names, or however we may conceive of them as separate one from the other, they have not, nevertheless, at least as regards this world, any separate existence whatever, more than have the soul and body of man in his present state of being, so that what is predicated of one may be, at least for the most part, predicated of the other also. Nor let it be supposed that when he speaks of a person not being quickened by the Word, that he alludes to the word of God as the instrument or sword in the hand of the Spirit of God, or that he regards the Spirit as the great and only efficient cause of the quickening of the soul naturally dead in sins. His sentiments, so far as they are known, together with the manner in which he has written the term “Word,” forbids the indulgence of this supposition. When he speaks of being born of water and of the Spirit, he does not use the latter phrase, “born of the Spirit,” nor yet the word Spirit, as it is in our version, and as he ever does himself when he would designate Holy Spirit, but he writes it thus, “born of *spirit*,” On the other hand, in the paragraph quoted, when he speaks of a person not being quickened by the *word*, he does not write the term as

would they, who designed simply to designate the written word, but as would such as wished to describe a person. Hence he writes not word, but Word. Nor does the tenor of his language, so far as it relates to "the word," comport with that dictated by the Spirit of God when "the word" is spoken of as the instrument whereby a soul is quickened and made alive unto God. The scriptures invariably ascribe this quickening to God, through the work or operation of his Spirit, whereas "the word" when spoken of in connection with the same subject, is intended merely as an instrument, or as it is *emphatically* called "the sword of the Spirit." Thus the apostle, in his letter to the Ephesians, (chap. 2:1.) declares, "You *hath he quickened*, who were dead in trespasses and sins." And although the words, "*hath he quickened*," have in this passage been supplied by our translators, yet the sequel of the chapter clearly shows they were warranted in so doing. It is added (ver. 4—6,) "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." The same truth is substantially repeated in the epistle of the same apostle to the Colossians, (chap. 2:13.) Thus we see this quickening is expressly ascribed to God—the Holy Spirit is truly God; and as we have before seen, it is expressly declared, "It is the Spirit that quickeneth." On the other hand, as has been already stated, we find "the word" spoken of as the instrument whereby the Spirit produces this great change upon the character and state of a sinner. Thus the apostle James, (chap. 1:18,) "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." In like manner Peter, (1 Pet. 1:23,) describes the saints as "being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." The reader of these passages can be at no loss to understand the nature of the *agency* of "the word" in the

quickening of a sinner. He cannot but perceive that it is merely instrumental, (though, as might well be supposed, exactly adapted to the desired end,) while the efficiency is ascribed to God alone. For although God is not mentioned in the latter passage, yet the saint is described as being born again, of the word, not as the efficient cause, but as the incorruptible seed, &c. Now we know that however carefully natural seeds may be sown in the earth, and although they may be possessed of a germinating principle, still, without the genial influence of light, heat, and moisture, they cannot begin to vegetate, much less to grow and thrive; and we know further, that these are only second causes, all of which are dependent upon the great First Cause, not only for their existence, but for all their efficacious agency, in the production of the fruits of the earth.

Now the view which Mr. C. gives of this important subject, does not accord with that in the scriptures, especially as he seems evidently to consider "the Spirit" and "the Word," at least so far as they relate to this quickening, to be the same. Nor is it indeed to be supposed that he holds either the one or the other, to be the *only* efficient cause of the quickening of a person dead in sins; for he evidently represents this quickening of a sinner to be the same with his believing the gospel. "But, (says the Bishop,) if he do not believe the gospel, or in other words, if *he be not quickened by the Word,*" &c. It is well known that he contends there is no other or higher belief of the gospel than *that* which is purely historic, and that he farther contends, (and that with truth on his side,) that no special divine influence, or help from on high, is necessary to enable or prepare a person of common understanding, who hears the gospel, to exercise this faith. The evident and legitimate result, then, of this inquiry into Mr. C.'s view of the quickening of a sinner by "the Spirit of God," or by "the Word," when it is analysed, is this,—that in his view it amounts to nothing more than the exercise of his natural powers in reading and (historically) believing the gospel.



But I would again remark upon this extract from the Bishop's Extra, that while he speaks of the quickening of a person by the Spirit, he either confounds it, or understands it to be the same, with his having been begotten of God, as well as with his having been impregnated by the gospel. "Provided always that he has been begotten of God; or, that he has been impregnated by the gospel. If quickened (he adds) by the Spirit of God before he is buried in the water, he is born of God," &c. Here he seems to strive hard to maintain his supposed analogies between the production and birth of a living infant, and that of a person born of God, as he contends, through immersion. I know, indeed, that the mind of a sinner, previous to his being born again, is usually arrested by the Spirit of God, through the means of his word or providential dispensations, and his attention, with intense interest, is turned, not only to his own situation and character as a sinner, (for the Spirit of truth convinces him "of sin, of righteousness, and of judgment,") but also to the scriptures, to which sure word of prophecy he gives earnest heed, as to "light shining in a dark place, until the day dawns and the day star arises in his heart," with which he also arises from a state of death and darkness, to that of life and light, and passes from a state of condemnation, to that of favor and acceptance with God, through faith in Jesus Christ. But this is not what Mr. C. means by "the impregnation of the mind." This work of the conviction of sin by the Spirit of God, and consequent solemn concern which leads a sinner to inquire, as did the jailer, "What shall I do to be saved?" is denied, ridiculed and scouted at, by the Bishop of Bethany, who seems to consider the deliverance of a sinner from the power of sin and darkness, and his translation into the kingdom of God, in other words, his passing "from death unto life," as a mere natural process, entirely within the compass of his own power, and consisting in a succession of acts, which he can perform with as much ease, as are the various parts of the labor of a skilful mechanic, in the production of

a fabric, or a machine, however complicated the one or the other may be.

Let us now recur to consider more particularly the foundation of this cobweb theory of the new birth. It has, I trust, been made sufficiently to appear, that even according to his own principles, the position "that to be born *again* and to be immersed is the same thing," is untrue, unless he makes, as he seems to do, the water every thing, and the Spirit nothing. Because, if by the single expression, "*born of water*," we are, as he frequently asserts, to understand immersion and nothing else; and if, as it not only follows from this, but as he contends, immersion implies nothing more than the simple act of being born of water, or being buried in and again raised out of that element; then it is clear from the declaration of Christ, that *immersion* is not equivalent to, or the same thing with being born *again*, for in order to this, a person must be born not only of water, but of the Spirit. According to the views of Mr. C., he must make these two distinct things, if he makes the being "born of the Spirit," to mean any thing; whereas immersion, upon his principles, implies only the former, but excludes the latter. Nor can it be with any truth alleged, that the views of evangelical Christians involve the same absurdity. They hold that the same truth is represented by both expressions, first figuratively, or by the emblem of water, and again, *literally*, by reference to the only and great efficient cause of this new birth, or new creation. This absurdity, into which Mr. C. seems, notwithstanding all his acumen, to have been betrayed in weaving his web, (probably by the distraction of his thoughts in consequence of his great hurry of business,) he must have discovered after the publication of his Extra, and before the discussion at Nashville; and hence, it is supposed, that when the proposition which I have been considering, was offered for discussion, he saw it necessary to require the concession that was made, concerning the import of "the washing of regeneration," (Titus 3:5,) whereby it would seem clearly to appear, he supposed he

would be enabled to sustain his position, by substituting, as he did, the term *regeneration* for the expression "born again." Having, by concession, gained the point that "the washing of regeneration," and being born again, are the same, he next labored hard to show, not so much from other parts of the word of God, as by a reference to alleged human authorities, (of which a great display is made also in his Extra,) that the apostle in using the expression, "The washing of regeneration," had a direct reference to baptism; and in this part of his argument, he laid great stress, (as he likewise does in his Extra, p. 28,) upon the circumstance that many writers who had the character of being evangelical, supposed, or admitted it to be probable, that in this expression there is an allusion to the water of baptism; (as the visible or outward sign of the invisible or spiritual grace, communicated by the baptism of the Holy Ghost,) and hence he contended that, his opponents themselves being judges, he had gained another point, viz. that the only time the word *regeneration* occurs in the New Testament, with a reference to a personal change, it means, or is equivalent to immersion;" and, therefore, he contended, it was a matter established, that "*regeneration and immersion are two names for the same thing.*" He then dwelt upon what he calls "the popular acceptance" of the term *regeneration*, as distinguished from what he considered its "biblical import." According to the former, he alleged it included the quickening, the receiving of the Spirit, a change of heart, and *being born*; but "in the scriptural import, it denotes only the act of *being born.*" From these premises he drew the conclusion, which he wished to be considered as logical and just, and which, probably, appeared to be so in the view of his followers, that "being born again," and "being immersed," are the same thing. For having, as he contended, established the point that *immersion* is equivalent to *regeneration*, and it having been conceded that "the washing of regeneration," is of the same import with being "born again," then he contended it followed, and

that for "the plain reason, that things which are equal to the same thing, are equal to one another," that "being born again and being immersed, are the same thing."

On the other hand, it was contended, that his argument was nothing better than a sophism; that its chief fallacy consisted in two particulars; first, in having untruly represented the scriptural import of the term *regeneration*, to denote "*only the act of being born.*" Second, in having, contrary to the truth, assumed it as a point *established*, that by "*the washing*," spoken of by the apostle, in connection with regeneration, is meant *immersion*.

In determining the scriptural import of the term regeneration, as used by the apostle, (Titus 3:5,) the Bishop, notwithstanding all his pretensions to learning, did not, as he frequently does, enter upon a critical examination of the original term. This he carefully forbears to do, and no doubt for the plain reason, that the import of the original word is too obvious, to admit of its being wrested from its true meaning, in such manner as to answer his purpose. The original, (PALIGGENESIA,) is a compounded word; it comes from PALIN, *again*, and GENESIS, a birth, or a being born. And according to Parkhurst, a lexicographer, cited by the Bishop himself, as an authority in relation to another word in the same passage, and indeed according to the evident import of its roots, it means, not as he has *untruly* represented, the mere "act (or circumstance) of being born," but "a being born *again*," not merely a birth, "but a *new* birth," or regeneration, which, from its root and formation, is evidently in its application to this subject, the same thing. If the word generation, as it is found in this compounded term, means production, as it certainly does, then regeneration as certainly means a reproduction. Thus the term is sometimes technically used to denote the restoration of metals to their primitive state, after having been decomposed and *apparently* destroyed, by a chemical process. Thus the term regeneration, as applied (Titus 3:5,) to spiritual things, and "with a reference to a personal change," in the true spirit or meaning of the origi-



nal word it is designed to translate, denotes the commencement of that spiritual renovation of human nature, whereby man is in due time perfectly restored to his primitive state, as it regards the image of God, in which he was at first created, and which was really destroyed or lost by the fall, or in other words, to that "holiness without which no man shall see the Lord." Yet, Mr. C., contrary to the evident meaning, as well of the term *regeneration*, as of the original words, of which it is a true translation, would have it believed that its scriptural meaning is simply what he calls "the act of being born." Whether this be the result of *ignorance* or *design*, let the candid and intelligent reader judge; for to every such reader, it is supposed, it must evidently appear, that as in fixing the meaning of the phrase, "born again," he overlooks that most important part of the explanation given by Christ, i. e. "born of the Spirit," so, in defining the term *regeneration*, he rejects that part of the compounded word which signifies "*again*," and which renders it exactly equivalent, not to "the (mere) act of being born," but to being "born *again*." But says, Mr. C., "Paul has associated the idea of water with regeneration," inasmuch as he speaks "of the washing of regeneration," and he alleges that "it is conceded by the most learned Pedobaptists and Baptists," that this phrase "refers to (baptism) immersion." In reply, I observe, in the first place, upon the supposition that in this passage there is an allusion to the application of water in baptism, as is conceded, according to the array of human authorities exhibited by the Bishop, (Extra, p. 28,) by Dr. Macknight, Parkhurst, in his lexicon, and even Matthew Henry and others, what does the concession amount to? That it is only by the water of baptism that a person can be born of God, or wash away his sins, or obtain forgiveness, &c.? No. But (and that even according to his chief Presbyterian authority, Dr. Macknight,) the allusion is to the water of baptism as "an *emblem* of the purification of the soul from sin." But let the point contended for be conceded by whom it may, it furnishes no con-

clusive reason why any should believe that in this passage, or in that in John, (chapter 3:5,) there is any allusion to baptism, unless it can be shown from the word of God. The direction of our Master in heaven, is to call no man master on earth. While, as has already been intimated, it is not my intention to speak positively, in relation to this point, as perhaps there is no method of arriving at absolute certainty concerning it,—I shall only assign a reason or two, why I incline to think, the opinion of others to the contrary notwithstanding, there is no allusion to baptism in either of the foregoing passages. When our Lord held his conversation with Nicodemus, the ordinance of *Christian* baptism had not been instituted, and, it is presumed, Mr. C. himself will not contend that by the expression, “born again,” he had any reference to John’s baptism, which ceased when the gospel dispensation had been fully introduced. As well, therefore, might it be contended that David had an allusion to baptism, when, under the inspiration of the Spirit, he prayed, “*Wash* me thoroughly from my iniquity, and cleanse me from my sin,” as that Christ alluded to this ordinance when he declared, that “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Besides, do we not know that after he made this declaration, and during the period of his ministry on earth, he exercised the power of forgiving sins with which he was invested, in instances not a few, where we have not the least intimation that the persons were at the time, or any time thereafter, baptized? And did he not, when on the cross, in answer to the prayer of the penitent thief, virtually declare the forgiveness of his sins, in the promise that he should the same day be with himself in paradise? And, surely, it cannot be pretended, that in this case, it was in any sense through the literal intervention of water, that this malefactor was prepared to enter into the kingdom of God.

With regard to the passage more immediately under consideration, (Titus 3:5,) although the ordinance of baptism had been instituted and fully acted upon before

it was penned by the apostle, yet I can see no more sufficient reason to conclude that therein is *literal* allusion to *any* water, whether of baptism or not, than that the Psalmist had any *literal* allusion to water, when he prayed that God would wash him from his iniquity, &c., or that there is any literal allusion to water in the passage in Ezekiel, before referred to, wherein it is declared, "I will sprinkle clean water upon you," &c. If the passage contained an allusion to baptism, as plain as is the allusion of the Psalmist, in another part of his prayer, (Psalms 51:7,) to the Jewish ritual, then, indeed, the point might be conceded: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Here is a plain allusion to the purgation that was appointed (Numbers chapter 19,) for removing ceremonial uncleanness; but in the passage under consideration, there is no similar allusion to baptism, nor can it be shown from any parallel or other passage of scripture, so far as I know, that it contains any *literal* allusion to water of any kind. But there is another argument, which would seem to be conclusive, against the supposition that there is in this passage any allusion whatever to *immersion*: "He saved us, (says the apostle,) by the washing of regeneration and renewing of the Holy Ghost: which, (he adds in verse 6,) he *shed* on us abundantly, through Jesus Christ our Saviour." The word here rendered "*shed*" comes from a root which signifies "to pour," or *pour forth*, and is in composition with a preposition which signifies "*out*," so that here is an evident allusion to, as well as evidence of the fulfilment, at least, in part, of those prophecies or promises of God, that he would "pour out" his Spirit, not only upon the seed, and his blessing upon the offspring of his people, but that he would "pour out" his Spirit upon all flesh. This not only shows that here is no allusion to *immersion*, but that the quickening and sanctifying influences or saving grace of the Spirit, are intended by the apostle, when he speaks of "the washing of regeneration, and the renewing of the Holy Ghost." If Mr.

C. should attempt, as it is quite likely he may, to confine the reference made in verse 6, to "the renewing of the Holy Ghost," and to the exclusion of "the washing of regeneration," it may, in the first place, be replied, by the way of *argumentum ad hominem*, that according to his mode of construing the Greek language, and the position for which he strongly contended in the first debate, in relation to the word "τουτο," (Ephesians 2:8,) with a view to show that faith is not, according to his view, the gift of God; the reference in this case, (Titus 6,) must be confined exclusively to the washing of regeneration. The word "LOUTROU" (washing,) is *neuter* gender, and so is the relative in verse 6, translated "*which*," while the word which is translated "*renewing*," (or renovation,) is *feminine*. Hence, according to the philology of the learned Bishop, the *neuter relative* cannot refer to a feminine antecedent, but must relate alone to the word translated washing, which is of the same gender. But upon this circumstance alone, I place no reliance in determining to what the relative *which*, in this case refers; it is mentioned more with a view to show what the biblical criticisms of the Bishop are *really* worth. I shall only add, that so far as known, no solid reason can be offered for confining the reference of the relative *which*, in the 6th verse, to either part of the verse preceding, and much less for excluding that part with which, alone, the relative is in syntactical concord.

But it is not, as stated in the discussion, deemed material to a just explanation of this passage, whether it is, or is not, considered as containing an allusion to baptism? Suppose it to be conceded that it does, and what then? Are we to conclude that we cannot be saved unless by the literal washing, or wa'er of baptism? So says his holiness the Bishop of Rome, and so says his reverence the Bishop of Bethany, who seems to extend the saving efficacy of this outward washing, much farther than his brother of Rome has ever done. But if his view of this passage be correct, must we not then understand David literally, when he prayed that the Lord would purge



him with hyssop, that he might be clean? And besides the gross absurdity of expecting guilt to be purged from the conscience and pollution from the soul by an outward ceremonial purgation, would it not make this humble penitent guilty of presumption in praying that God would do *that* for him, which it was his duty to do for himself, in reliance upon God for his blessing?

Is it asked, what then is to be understood by “the *washing* of regeneration,” and especially as connected with “the renewing of the Holy Ghost?” An answer to this question will very naturally connect itself with a brief investigation of the only reason, (so far as I can now recollect,) offered by Mr. C. in the discussion, and the only one contained in his narrative, for the position that in the scriptural import of the term, *regeneration* “denotes *only* the act of being born,” viz: “the washing of regeneration is contrasted with, or, at least distinguished from, the renewal of the Holy Spirit.” Now in opposition to the Bishop, I must contend, as it was contended in the discussion, that there is no contrast, nor yet any substantial difference between the two parts of this passage. But that both contain a description of the same thing, although the language of the first is figurative, in the same manner that the blessing of the removal of sin is twice sought by David in the same prayer: “Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow.” Or rather that the first is a description of the commencement, and the last of the continuation of that good work which is begun and performed, in every one that is finally saved, “until the day of Jesus Christ.” My meaning will, perhaps, be more distinctly expressed upon this subject in the language of Dr. Scott, according to whom, and upon the supposition that in this passage is contained an allusion to baptism, we are to understand by “the washing of regeneration, that new birth of the Spirit, of which the laver of baptism was the sacramental sign, but nothing more. This was not only a washing of the heart from the prevailing love and pollution of sin, but made way for the renewal of the soul to the

divine image by the power of the Holy Spirit." This surely accords with the tenor of parts of the scriptures which clearly teach us that the person thus regenerated, or born of God, is not so completely or perfectly restored to the image of God, or that holiness which is necessary to prepare him for heaven, as not daily and continually to need the "renewing of the Holy Ghost." Thus the apostle urges such as he believed to be partakers of this "washing of regeneration," to put off the old man with his deeds, and to put on the new man," &c. And again he exhorts others of the same character to "be renewed in the spirit of their mind." And we moreover hear him declare concerning himself, that though his outward man was perishing, his "inward man" was "renewed day by day." In what manner? By his own exertions? He tells us he was not sufficient of himself for any thing, but that all his sufficiency was of God. It was then no doubt by the renewing, or the sanctification of the Spirit; for regeneration in one point of view is but the work of sanctification begun.

But it was in the discussion yet further contended, that Mr. C's. view of the meaning of this passage involved a direct contradiction, both of its literal meaning and the leading doctrine or truth it contained. The leading doctrine it contains is obviously this, that we are not saved by, or on account of, any works or deeds of righteousness which we have done or can do; but only through the mercy of God, exercised or extended to the guilty, through the mediation of the Lord Jesus Christ, by whose grace alone we are justified, that we may be made heirs according to the hope of eternal life.

Now, however evangelical Christians may differ with regard to the proper mode and subjects of baptism, they are all agreed as to its nature and design. No one of the sects of which this class is composed, hold baptism to be at all essential to salvation, much less do they view the attendance upon this ordinance as a work of righteousness upon which any reliance can be placed, in the great matter of justification in the sight of God, and their ac-

ceptance with him. Whereas, in the system of Mr. C. this is evidently not only a work of righteousness, but the very *work*, (although he calls it an act of faith,) whereby alone, according to his teaching, we can be born of God, justified, pardoned, adopted, sanctified and saved. That it is in his system, notwithstanding his calling it an *act* of faith, a work of justifying righteousness, is evident from the circumstance, that it exclusively depends upon the will and the act of the person who would thereby seek justification, whether he obtained the desired blessing. It is all the result of his own act, and hence Mr. C. uniformly speaks of "the *act* of being born," &c., though with a view to avoid the evident consequence of his doctrine, he informs us that the person who is thus born of water, or born of God, is passive at the moment of his immersion, having resigned himself into the hands of the administrator of the ordinance. What I have said is still more evident from the language of the Bishop, as already quoted from his Extra, where he asserts, (and, according to his principles, with truth,) that "it is no difficult matter for believers to be born of God," or, in other words, immersed, whereby, if his system be true, they will forthwith be justified, &c. Need there, then, any thing more be said, to prove that his exegesis of the passage flatly contradicts the leading truth contained in it? And can it, therefore, be a just explanation?

But Mr. C. contends, as we have seen, that the scriptural import of the term regeneration, is "only the act of being born." Let us then inquire, how this will comport with some plain passages of the word of God, relating to this subject. The first to which the reader is now referred, is one that has been already cited for a different purpose. (1 Pet. 1:2,) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The original word here translated "*being born again*," comes, as we have seen, from a verb which sometimes means, especially in the active voice, to beget, and sometimes to bring forth, and which Mr. C. contended, ought invaria-

bly, as used in the epistle of Peter to John, to have been translated "*to beget,*" or "*to be begotten,*" but which our translators (as it is believed with the strictest accuracy when found in the passive voice, or when a passive participle, as it is in this passage) have rendered "*to be born,*" or "*being born.*" It is not however my intention here to resume the discussion of this question, nor is it necessary. Mr. C. and myself are sufficiently agreed concerning this plain and important passage, for our present purpose, which is to show, that according to his own version and exposition of its meaning, it sweeps away his cobweb theory of the new birth.

By the incorruptible seed, then, Mr. C. understands the word of God, (Extra. p. 29.) And although we disagreed concerning the correctness of our version, with regard to the original word translated "*being born again,*" we are both agreed that it means, or is equivalent to, "*having been regenerated,*" for it is thus rendered in his own version. Taking the passage then according to that rendering which he has adopted and approved in his new version, it reads thus: "Having been regenerated, not of corruptible seed, but incorruptible, through the word of the living God, which remains *forever.*" Between this rendering, and that contained in our standard version, there is no material or important difference, and if the Bishop's version had throughout been as correct as is this passage, he would not have been, as he is now conceived justly to be, chargeable with having *corrupted* the word of God.

Now let the reader be especially reminded, that Mr. C. contends, that the scriptural import of the term, is "*only* the act of being born;" that a person only be born of God by water, or through immersion; that in order to his being born of God, and becoming his living (and not a still-born) child, he must have at some time previously been begotten of God, or, which according to his system is the same thing, his mind must be "*impregnated by the Word.*" Thus we see, that according to the Bishop's theory, "*the Word*" is the cause (and



it seems not merely the instrumental, but the efficient cause) of begetting a sinner, or impregnating his mind; but not in any sense is it either the cause or the means of his regeneration, or "the act of his being born;" this can only be accomplished by water, or be performed through immersion, whereupon, and not until then, he is born of God, or born again. Now let us inquire if this theory is not swept away, by this passage of Peter's epistle, taking its plain meaning from the new version of Mr. C. itself. Here the apostle speaks of such as had been "regenerated," (according to the new version,) or "born again," (according to our standard version,) the scriptural import of which, Mr. C. contends, is simply "the act of being born," not by water or through immersion, whereby alone according to his theory, a sinner can become the subject of regeneration, but "*through the word of the living God, which remains forever.*"

A passage in the epistle of James, in like manner proves that God alone is the efficient cause of the great change, both in the state and character of a sinner, when quickened from a state of spiritual death, and that "the word of truth," and not water, is the instrument whereby he ordinarily, at least, effects such a change. "Of his own will, (chap. 1:18,) begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." The original word here translated "*begat,*" is not precisely the same with that rendered in a similar instance, (1 John 5:1,) but it is susceptible of the same meaning, and there can be no doubt of the correctness of our version. It moreover corresponds with the translation of Dr. Macknight, but the Bishop has, in this instance, thought proper to use the word "impregnated" for "begotten," although, as has been shown, and as it will presently further appear, he considers and uses these terms in reference to the new birth, as synonymous. He is not so blear-sighted as not to perceive the bearing of these passages upon his theory, and therefore in his *Extra*, (p. 29,) he labors not only to evade their force, but to press them into his service. "In being born natural-

ly, (says Mr. C.,) there is the begetter, and that which is begotten. These are not the same. The act of being born, is different from that which is born. Now, (he adds,) the scriptures carry this figure through every prominent point of coincidence. There is the begetter. *Of his own will he has begotten, or impregnated us,* says James the apostle. *By the word of truth,* as the incorruptible seed; or as Peter says, *We are born again, not from corruptible, but from incorruptible seed, the word of which endureth forever.* But (he continues) when the act of being born is spoken of, then the water is introduced. Hence, before we come into the kingdom, we are 'born of water.'

The above is a just specimen of the Bishop's logic, as well as his candor and regard to accuracy in quoting from the sacred oracles. Let the reader understand that the part of the above extract in *italics*, purports to be *literally* quoted from the epistles of James and Peter. Yet it will not only be perceived that both quotations are incorrect, but that the latter so changes the language as to keep out of view that divine agency in the work of regeneration, which the passage evidently implies; and represents a person that is brought into the kingdom of the grace of God, as born "*from an incorruptible seed, the word of truth,*" &c. even as a plant springs from a seed possessed of the germinating principle, according to an established law of nature. Whereas, it is evident from our version, which in this respect is in strict accordance with the original, that although the saints addressed by the apostle, were born again of incorruptible seed, it was "*by the word of truth,*" and this was the instrument or instrumental cause. The original word translated "*by,*" comes from a Hebrew word which signifies to *drive* or *impel*, and in its connection as here used, must lead us to the conclusion that "the word of truth," and not water, was either the efficient or instrumental cause of their having been regenerated, or born again. But as it would be equally as contradictory to other plain passages of God's word, as to the dictates of

sound reason, to conclude the word of God, or the gospel alone, when not accompanied by "the Holy Ghost sent down from heaven," to be the efficient cause of this great change, therefore we cannot be at a loss to determine what is the true meaning of this part of the passage.

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When the writer of the preceding narrative had nearly completed his design, he was summoned by the voice of disease to prepare for the conflict with death, that he might forever rest from his labors. The tongue which had so eloquently defended the cause of justice, and lastly the sacred cause of divine truth, was now about to be silent,—and the hand which had sketched the previous account of the discussion with the champion of error, was now about to rest in the grave, "till the resurrection." But it is evident, that Divine Providence had preserved the mortal part of Dr. Jennings from dissolution, during the last year of his life, so long, that he would be enabled to write out all the essential parts of the debate, which exhibits in its true features, a dangerous system of delusion, which had spread throughout many parts of the land, and bid fair to extend its blighting, dividing influence, through many branches of the church, exhausting their spirituality, and leaving an *external* gospel, called ancient, as useless, as it is contrary to the sacred oracles.

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## CONCLUSION.

### MR. C.'S DISINTERESTEDNESS.

From a long letter, addressed to the present writer, by his uncle, dated Dec. 31, 1830, a few days after the discussion, the reader can obtain some idea of the points

which were the subjects of Mr. Campbell's concluding remarks.

"The Moderators adjudged the conclusion to belong of right to Mr. C., who exhausted the greater part of his last *twenty* minutes, not in reply to what I had advanced from sundry important parts of the word of God, but in reading his own book—his *Millenial Harbinger*, Extra, No. 1. And knowing that my lips would be sealed, and that no reply could be made to what he might say, the most of the little that he did advance, besides, related to his own *great disinterestedness*," &c.

Says the writer of the letter, "as to the effect of this discussion, it does not become me to speak. I trust that my motive in entering into this contest, was not to seek my own things, but the things of Jesus Christ—not to promote my own interest, or honor, or fame; but the glory of God and the cause of truth, even as it is in Jesus. Suffice it therefore to say, that, with the exception of the deluded followers of Mr. C., the voice of the public, including not only the great mass of the several Christian denominations, but such as belong to no church, (of *these* a number that were either admirers of Mr. Campbell's talents, or strongly inclined to embrace his sentiments,) is, that truth has triumphed."

It will be learned from the above extract, that Mr. Campbell made the matter of his own "*great disinterestedness*," one worthy of the attention of the assembly in his concluding address. The pecuniary concerns, or personal efforts of a disputant, were not only a poor shift for arguments to defend the "*ancient gospel*," pretended to be based on the foundation of the apostles; but rather delicate subjects for a modest man to introduce, when they pertained to himself. Since he has made an exhibition of his *disinterestedness* in one public assembly, if not in many, the subject may be considered as fairly before the public, for examination.

Let us suppose the case of an ambitious ecclesiastic, anxious to acquire fame, influence, and "*filthy lucre*," in *this country*, in the present state of our civil and religious



institutions. And in what way would he most likely succeed in his purposes? It is manifest, at once, that if he remained, during life, in communion with one of the evangelical branches of the Church, he could only with an uncommon degree of talents, united to great industry and management, even secure himself much fame or influence. For, his want of piety, and much more the principle of parity, or equal rights, usually maintained, would ever be obstacles in his way to the attainment of the two first objects. And the greatest sum given by any congregation as a compensation for ministering in the pastoral office, would never satisfy the desire of one in pursuit of the riches of this world. By such a man, bent on the attainment of the objects specified, some other plan would necessarily have been adopted, than the adhering to the great fundamental doctrines common to Christian denominations—some other plan, than that of remaining during life in communion with any one of them. To one possessing a knowledge of the prejudices of the great mass of the people of this country, and of the aversion to the humbling, and, (to the natural man,) difficult terms of the gospel, it would appear necessary to strike out some new scheme, giving a hope of salvation, or unite parts of different systems, so as to make one plausible, easy to the recipient, and not running counter to the views which natural men entertain of divine subjects. In order to secure success with the people, who are only partially settled in their opinions, or entirely unsettled, (and the mass of the community are in one or the other of these states,) it would be necessary that this new scheme, or old one modified, should have the *appearance* of being derived directly from the Bible, and as being the belief of the apostles. Any one in the pursuit of fame, influence, and wealth, would most probably meet with success, to declaim and publish much against creeds and confessions, and profess freedom from sectarianism; for, in consequence of the improper light in which the former of these things is viewed, there is much prejudice in the minds of thousands, of which advantage could be easily

taken, for the accomplishment of selfish purposes. At an age like this, the Press, which may be usefully employed in promoting evangelical truth, held in common by various denominations, would be absolutely necessary for such an innovator, as is supposed, in order that he might be successful. Efforts to give him notoriety, such as public disputations, opposition to the religious usages against which prejudice can be easily excited,—harangues, gasconading, challenging any and every one to raise objections to his views, would aid in obtaining these objects. If these steps were taken by a fluent, audacious man, they would make an impression of superiority, and of being in possession of the truth, on persons of ordinary discernment, very favorable to the promotion of self-interest. If any reader knows of a course, abstractly considered, more likely to be successful to an ambitious man, it is more than the writer does. *I speak as unto wise men, judge ye what I say.*

Some facts from the history of Mr. Campbell, connected with his manner of speaking and writing, will enable the reader to know how far, the case supposed, is Mr. C.'s—how far he is entitled to his claims of disinterestedness.

After Mr. C. had been aided by congregations in connection with branches of the Presbyterian church, he was discovered to be a young man of so much self-importance, that he was not encouraged in his efforts. He was licensed by his father, and eventually became connected with the Regular Baptist church, as a preacher of the gospel. That respectable body, perhaps not then fully acquainted with him, supposed that Presbyterians had paid the passage over the Atlantic of a prodigy of greatness, whom they would cherish, but which they soon found to be a being containing the *poison* of error, and the disposition to *hiss* at long established and scriptural usages; such as the obligation of obedience to the *moral law*, or ten commandments, under the New Testament dispensation. It will enable us to arrive at some know-

ledge of Mr. Campbell's disinterestedness, to quote a few sentences from a late Baptist writer, who remarks,

"It was soon perceived by some, that he not only approbated those things which well instructed Baptists regarded as evils, but that an attack was to be made upon some of the vital principles of the society. It has proved in the end, that not *reformation* but *revolution*, is what he aims at. The whole system heretofore maintained by Baptists, must give place to an entire new order of things."

During part, or the whole of the time in which Mr. C. was in connection with the Regular Baptists, he published the "Christian Baptist." In that work, he began to divulge his reforming sentiments, as well as occasionally in newspapers, conversations, and sermons—to turn the minds of some from the truth, and to lay the foundation for a new sect. In it he began to reprint the slanderous stories, tending to check the efforts to evangelize the heathen, and to stigmatize the character of those engaged in them. Amongst other things taken from semi-infidel, and Universalist publications, he inserted the tale, which proved to be utterly false, concerning that truly Christian Baptist missionary, and heroine in her Master's cause, Mrs. Judson.

He likewise commenced his attacks in his publication, as well as in his harangues, on Presbyterians, without any provocation from them, who had been his benefactors, and to turn his hand against every man who did not enter into his views; which statements, will be confirmed by an examination of the pages of the "Baptist." When he appeared to have obtained the applause of a considerable part of the Baptist, as well as some of other denominations, and some of every class, he became bolder and bolder in proclaiming his "ancient gospel," which has proved itself to be, but a compound of parts of Arianism, Unitarianism, Popery, and Sandemanism, with other ingredients having an affinity to these ancient *nostrums*, all of which are labeled, *Gospel*. This course eventua-

ted, not in a disinterested separation from the Regular Baptists, for Mr. C. having prepared the way, carried with him a portion of that body, as the spoils of his factious conduct. He rent many churches in the west, and southwest, set at variance many ministers and people that had formerly lived in harmony, and all, as he would have us believe, for the disinterested purpose of propagating the "ancient gospel." But having no doubt reaped a reward from his "Christian Baptist," from the sale of his pretended triumphant debates, with Mr. Walker, and subsequently with Mr. McCalla, he set his snares for more game, and turned his "Christian Baptist" into a "Millennial Harbinger," endeavoring to claim for it greater patronage as the precursor of the Millenium. He issued a new edition of his *per*-version of the New Testament, for which he had helped to obtain a demand, by publishing fabrications, similar to the one exposed in the former part of this book, relative to the American Bible Society. He issued supplies of his Hymn Book, in the preface to which he condemns all collections of Hymns but his own,—and all from similar disinterestedness. He undertook new journeys, with something, no doubt, of the disinterestedness of a Pharisee, who will travel "over land and sea, to make one proselyte." His arrival, in some instances, was announced by hand-bills or advertisements, so that the curiosity of the people might be aroused to hear lectures, adapted to the feelings of human nature, and in many particulars, to the views of human reason. In these harangues, an easy way to be saved was prescribed to men, nearly all of whom are willing to quiet their fears about futurity, by *some* profession of Christianity.—To repent, (according to Mr. C.) is to *reform*; to have faith unto salvation, is to believe the *historical facts* of the Bible; to be born again, is to be immersed. In other words, to secure heaven, is to be a Campbellite, in spirit and in belief, and to become one of the most *exclusive* sectarians. To secure more certain attention to his public exhibitions, by giving them the appearance of novelty, and to bring into



disrepute the common mode of textuary preaching, or sermonizing, the Reformer calls his addresses *orations* or *lectures*. This distinction between his discourses, and those of other religious teachers, is one without any material difference, and is evidently made, to enable him, with some apparent consistency, to teach the sentiment found in his monthly publication, that *all the preaching that is necessary since the days of the apostles, is to undo what has been done*. And also, to give himself all opportunity to endeavor to *undo*, by what he calls orations or lectures, without being chargeable with preaching. Those who have heard his lectures, know, that he enters into an examination of the Sacred Scriptures, and enforces, by sophistical arguments, *his views* on his auditors, even more than, those who have received regular ordination, do the truth. If there is a difference between his orations and the sermons of other men, it is chiefly in this, that Mr. C. endeavors to present the views of other denominations in a disgusting light, and treats sacred truth sometimes with shocking irreverence, and is destitute of that solemnity which usually attends a minister of the gospel, laboring merely to do good to his fellow creatures, and to glorify God.

The fluency and boldness which Mr. C. exhibits in his public harangues, has acquired for him a reputation for *smartness*, which is scarcely his due, especially when it is known to be the fact, that he repeats his lectures on the *same* topics at different places, until he has obtained a readiness of speech which is not usual, except in cases where frequency of repetition, gives the speaker the opportunity of impressing the less discerning part of his audience, with the idea of his great superiority. Whether to this practice of repeating the same discourse, as well as to other schemes, which have been and will be mentioned, is to be attributed the fact, that Mr. C. has acquired fame and influence, I leave the reader to judge.

Thousands who have heard him, know with what vehemency of manner, and venom of matter, he is accustomed to assail the ministry, the doctrines and usages of

other denominations. He represents their ministers as hirelings, the people as deceived and fleeced by them, and himself as receiving little or no reward for his services. By pursuing this course, he takes advantage of the avaricious feelings of men, and excites a dislike to the humbling doctrines of the gospel of Jesus Christ, and conceals the truth, that he is rewarded; though it may not be *directly*, it is done *indirectly*, and vastly more abundantly than the reward of regularly ordained clergymen. By going through the country, casting reproach upon ministers, whose forefathers assisted in laying the foundation of liberty and free toleration in religion in this country, and who, themselves, have been the uniform patrons of learning, liberty, and rights of conscience, as well as promoters of true religion, he prepares the minds of his deluded followers, to acknowledge *himself*, as *only* worthy of patronage. By traveling to and fro, throwing stones at the vessels in all the regular sanctuaries, he obtains a sale for his *wares*—for his enormously dear, and dangerously bought works, and publications. The more he can persuade people to forsake their former ministers and churches, the more profit results to him, which is already so great, that he needs no salary as a hireling in his destructive work. He now possesses more wealth, than ten, or perhaps twenty, of some of the Presbyterian ministers, whom he makes the chief butt of his rough satire. Having the advantage of zealous agents, who disseminate his writings with the utmost diligence, not only amongst their own sect, (as other denominations do amongst theirs,) but amongst all classes, some of whom, we are credibly informed, are of every grade in scepticism: besides, being Postmaster, and having a Post Office at his own dwelling, in a retired part of the country, he can embrace the *franking* privilege, and can, with great facility and success, send abroad his communications, and propagate his “ancient gospel” for the sake of “filthy lucre.”

It is also worthy of remark, as part of the Bishop's disinterested course, that though accustomed to censure other individuals with the utmost severity, when they, *after* much forbearance, and injury received at his hands, attempt, in self-defence, and for future security, an exposure of him and his doctrines, he, like an adroit actor who plays upon the sympathies of his auditors, commences the cry of *persecution* and *proscription*. And thus, by various arts, he has retained in many places his hold, and increased his supporters; but other persons have seen, and are discovering the real man, through the veil of his pretensions, and are determined not to be beguiled to ruin, nor aid in promoting the prevalence of sentiments, dangerous to immortal beings. I would indulge the hope, that even Mr. Campbell, learning by experience that the road to fame, influence, and wealth, upon the ruins of other denominations, is filled with thorns—that feeling remorse of conscience—and witnessing the blasting and dividing influence of his plans on the churches, may yet think of retracing his steps, and coming to true repentance, and to a saving knowledge of Jesus Christ, and have, as “he that believeth hath, the witness in himself” of forgiveness.

EDITOR.

## APPENDIX.

NOTE A.—page 33.

MR. C.'S CHRISTIAN EXPERIENCE—HIS ADVICE TO AN ANXIOUS INQUIRER  
ON RELIGION.

After having written the account of the first evening's debate with Mr. C. I discovered that he has favored the world with a publication of what he is pleased to call his "Christian experience." In his dissertation on conscience, No. 7, contained in the 3d vol. of his *Christian Baptist*, he informs his readers, that he well remembers "what pains and conflicts" he endured under fearful apprehension that his convictions and his sorrows for sin were not deep enough. And if we may form a judgment from his own statement, it would seem that Mr. C. was, at least in some measure, convinced of the sinfulness, as well as helplessness of his nature; and that he then "did wish" for the operation of the Spirit of God upon his soul, though like others in the same situation with himself, destitute of spiritual discernment, he seems to have entertained very unjust and unscriptural notions of that "good work" which God not only begins in all his people, but performs until the day of Jesus Christ. He further informs his readers that although he feared that he had not sufficiently found the depravity of his heart, and had not yet proved that he was utterly without strength, yet he sometimes thought that he felt as sensibly as he felt the ground under his feet, that he had gone just as far as human nature could go without *supernatural* aid, and that one step more would place him safe among the regenerated of the Lord; and yet heaven refused its aid. That he found no comfort in all the declarations of the gospel, because he wanted *one* thing to enable him to appropriate them to himself. Lacking this, he could only envy the happy favorites of heaven who enjoyed it, and *all his refuge was in a faint hope* that he one day might receive that aid, which would place his "feet upon the Rock." Having proceeded thus far in the dissertation before alluded to, Mr. C. abruptly terminated the narrative of his "*Christian experience*," without having informed his readers how he made his escape from "the slough of despond," into which he had fallen. In consequence of which, a person who seems to have been deeply concerned about the state of his soul—one who viewed "himself out of the ark of safety;" but "whose supreme desire," according to his own language, was "to know the truth as it is in Jesus," addressed "to the Editor of the *Christian Baptist*," a very interesting letter. In this letter, he informed Mr. C., that he regarded him "as a teacher in Israel," in whom it is but too evident he placed the most implicit confidence; he requested his aid in his researches after truth; and he moreover declared, that he made the application with the strongest assurance of being satisfactorily answered, as the subject upon which he solicited information once operated upon the mind of Mr. C. *precisely* as it then did on that of the writer of the letter.

In giving the sequel of his *Christian experience*, (as Mr. C. professes to do,) by way of reply to a letter requesting information relating to a



subject of such absorbing interest, we may reasonably conclude, that a true and faithful "teacher in Israel," who had himself been taught of God, would have said to his anxious correspondent, as did the Psalmist to all those that feared the Lord: "Come and hear, and I will declare what he hath done for my soul." The ONE thing which I once felt myself so much in need of, I humbly hope I have obtained. When the sorrows of death compassed me, and the pains of hell got hold upon me, and I found trouble and sorrow; then called I upon the name of the Lord. O Lord, I beseech thee, deliver my soul. Thus I was brought low, but the Lord helped me. For I waited patiently, (but with strong desires, and earnest cries, and flowing tears,) for the Lord, and he inclined unto me and heard my cry. He brought me up, also, out of a horrible pit, out of the miry clay, and set my feet upon a Rock. And he hath put a new song in my mouth, even praise unto our God. Many shall see it, and fear, and trust in the Lord. For God, who commanded the light to shine out of darkness, hath shined into my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Thus the God of our Lord Jesus Christ, the Father of glory, has, (as I humbly trust,) given unto me the spirit of wisdom and revelation in the knowledge of him: the eyes of my understanding having been enlightened; that I might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is *the exceeding* greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead; therefore I have believed the word which God has given of his Son, not merely "*by my own efforts*"—not merely by reading and reflection as you have learned, and believe that Rome is situated on the Tiber, (a belief that will produce no change in your moral or spiritual condition,) but I have "believed through grace"—believed with the heart unto righteousness, and I hope to the saving of the soul. For after that I thus through grace believed, I was sealed with the Holy Spirit of promise, which is the earnest of my inheritance until the redemption of my purchased possession, unto the praise of his glory. So that now having the Spirit of God to bear witness with my own Spirit that I am a child of God, I am habitually disposed, in shewing forth the praises of him who hath brought me out of darkness into his marvellous light, having delivered me from the power of darkness, and translated me into the kingdom of his dear Son, to adopt the language of the great and highly favored apostle of the Gentiles: "Now unto him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*—unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Such, it is believed, would have been *truly* a Christian experience, corresponding with the experience of the saints of God as recorded in his word—and such a Christian experience given by way of reply to the letter of his anxious correspondent, might, through the blessing of God, and probably would have been, the means of convincing him that the "one thing which he lacked" in order to his becoming a Christian, not merely in name, but in truth, must be sought for, and could only be obtained, not through the aid or instruction of Mr. C., but from God who alone can place the sliding feet of a poor sinner, in danger of falling into hell, "upon the Rock" of ages.

Instead of giving such an experience as the foregoing, of which it is deemed no breach of charity to conclude Mr. C. to have been destitute, in his reply to his correspondent, he informs him that though to him it might appear that "his experience broke off too abruptly," for the case of his correspondent, still, "for his object at that time, which was to show, *that every man's experience corresponded with his religious education*, it was conducted sufficiently far to demonstrate the point in hand." But in compliance with the request of the anxious inquirer "after truth," he proceeds to give the sequel of his religious experience, in the progress of which he informs his correspondent that he "rested for a while on the bare probability, or possibility, that divine aid would come to" his relief. But he afterwards declares he "was all the while looking for an aid which was never promised, and expecting an interposition, without which" he was taught he could derive no assurance of the favor of God. Notwithstanding Mr. C. afterwards speaks of divine aid having been vouchsafed, but in a way which he had not expected. He "had looked for it, (he says,) independent of all the grace revealed in the gospel, but found it inseparably connected therewith." That is, if he be not greatly misunderstood, he found it exclusively in the written word, or revelation of the gospel, without any inward revelation of the Spirit of God, without having, when dead in sins, been quickened together with Christ, by his Spirit. I say by his Spirit, for he himself informs us, (John 6: 63,) "It is the Spirit that quickeneth." That no injustice is done to Mr. C. by this construction or explanation of the "divine aid" which he supposed was vouchsafed in his case, will be evident from the bold, not to say impious assertion contained in the sequel of his reply to his correspondent: "It is one of the monstrous abortions of a purblind theology, for any human being to be wishing for spiritual aid to be born again. Transfer such an idea to the first birth, and to what an absurdity are we reduced!" This article of Mr. Campbell's creed, not only shows how inadequate, or rather unscriptural and absurd are his views of the new or second birth, but that he entirely excludes the work of the Spirit of God, whereby this great change in the character and condition of a sinner is effected, so that he is said to be a new creature, having been created in Christ Jesus unto good works. And that too notwithstanding it is evident from the language of God's word, that to be born again, to be born of God, and to *be born of the Spirit*, is the same thing.

But what may seem strange, and even to involve a contradiction in the view of some, is, that Mr. C. in the narrative of his supposed Christian experience, nevertheless informs his correspondent, that his "peace and hope and joy *arises* from a firm persuasion that in the Lord Jesus, through the love of God, and the grace of the Holy Spirit," he "has acceptance," and is "adopted into the family of God"—and that of this he has "assurance from the Spirit of adoption" which he has received, and from his "love to all the saints." If he had said no more than this upon the subject of his religious experience, some might have been ready to conclude that in relation to that important matter, there is, or at least was not, (A. D. 1827, when he penned his experience, whatever changes of sentiment he may since have undergone,) any substantial difference between Mr. C. and any evangelical or orthodox Christian. Such, however, it is believed, is far from being the fact. What are his ideas

or opinions concerning the Holy Spirit, I cannot certainly tell, as he has never condescended to favor the world with the article of *his creed* in relation to this important subject; but holds his sentiments in this particular, to all intents and purposes, as *private property*. But that Mr. C. admits among the articles of his creed, (held as *private property*) the divinity of the Holy Spirit, or his coequality and unity with the Father and his only begotten Son—or, in other words that he believes this third person of the Godhead, to be that “*eternal Spirit*” through whom Christ “*offered himself once for all without spot unto God,*” it is supposed is more than doubtful; inasmuch as Arians and Unitarians, and indeed all, by whatever name they may choose to be distinguished, who deny the divinity or coequality of the Son of God with the Father, (as does Mr. C.,) also deny the divinity and coequality of the Holy Spirit.

But be that as it may, it is evident from the whole tenor of his reply to his correspondent, that, (in A. D. 1827,) by *the grace* of the Holy Spirit, he meant no more than that inspiration whereby we are favored with the *written word*, or revealed will of God; and by the *spirit* of adoption, which he believes he has received, he does not mean the Holy Spirit of God, but a filial disposition of mind, whereby he is inclined to cry Abba, Father. This will more clearly appear in that part of this account of the debate, which notices his version of the New Testament. The Spirit of adoption, then, which Mr. C. has received, is very different from that spoken of by the apostle, as having been received by the believing Romans, (Rom. 8:15,) and also by the Galatians, (Gal. 10:6,) to whom he declares: “*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*”

After having given to his correspondent a “*disclosure of*” his “*experience,*” he adds, among other things, the following opinions concerning faith, which would seem evidently a deduction from such experience: “*If by your ‘own efforts’ you can believe that Jesus is the Messiah, the Son of God—by your ‘own efforts’ you can believe in him to the saving of your soul. That is ‘saving faith,’ (for there is but ‘one faith,’) which purifies the heart and works by love.*” That is, if his correspondent could, by his *own efforts*, believe that Jesus is the Messiah, &c., after the same manner that he believed that Rome was situated on the Tiber, that is *saving faith*, which purifies the heart!!\* May God of his infinite mercy and goodness, deliver an anxious inquirer after truth, from the dangerous influence of such ghostly advisers as Mr. A. Campbell!

NOTE B.—page 38.

That Mr. C. belonged to this class in Ireland, I will not undertake to say. It is nevertheless a fact susceptible of proof, if it should be denied, that his family, or to speak with more precision, his father’s family, when they emigrated, or at least, when they came to Western Pennsylvania were in circumstances so straitened, that contributions were made by congregations belonging to different branches of the Presbyterian church, for their relief. This fact, however, is not mentioned by way of casting any reproach upon Mr. C. or his

\* If this doctrine be true, a sinner, however he may feel oppressed under a sense of the moral pollution and obliquity of his nature, has no need to pray, as did David: “*Create in me a clean heart, and renew a right Spirit within me.*”

family, because he or they were poor. Far from it. Whilst a rich man is not to be accounted a sinner, simply because he is in possession of riches, so a man is not the less worthy of respect and esteem, merely because he is poor. Besides, we are informed by the most undoubted authority, that it is for the most part among this class, that we are to expect to find the true people of God. The father of Mr. C. was at the time of emigration from Ireland, a Presbyterian minister, and we know, notwithstanding all the outcry which his son has, through a series of years, raised against the ministers of the gospel belonging to this denomination, that but few of them indeed, at least in these United States, are rich,—as he is said and believed *now* to be. The great majority of them have but the means, with great frugality, of obtaining the common comforts of life, and of maintaining a decency of apparel, corresponding to the nature of their office, and to enable them to have access to persons of wealth to do them good.

But the object of mentioning the fact stated above, is with a view to expose the arrogance, as well as ingratitude of Mr. C. He would fain have it believed that in emigrating to this country, he turned his back upon bright and attracting prospects, and voluntarily relinquished many advantages which he could not here enjoy. And notwithstanding a debt of gratitude, at least, is due from him to a portion of the Presbyterian church, there is no sect that has, perhaps, shared so liberally in the abuse and slander with which his writings and public harangues abound.

NOTE C.—page 40.

The gross absurdity as well as unscriptural character of Mr. Campbell's position, (upon which he frequently harps, both in his writings and public addresses,) that faith consists in the belief of facts, and not doctrines, was farther, in this part of the debate attempted to be shown, from the utter impossibility of separating the latter from the former. It indeed must be evident to every reflecting mind, that if a person *even* historically believes the facts narrated in the New Testament, he will, or, to speak more definitely, he must therewith receive or imbibe certain doctrines or sentiments, concerning the nature and design of the Christian religion, as also concerning the nature and true character of its great Author. It does not, however, necessarily follow, that every historical believer will receive or embrace, even *speculatively*, the system of truth or "form of doctrine" contained in the New Testament. For as it was in the days of the Apostles, so it is yet, "there be some that trouble" the church of God, "and would pervert the gospel of Christ." Hence those holy and inspired men, in their writings, speak of "good doctrine," of "sound doctrine," and of "the doctrine that is according to godliness." On the other hand, they speak of those who hold "the doctrine of Balaam;" of others who maintained "the doctrines of the Nicolaitans;" and of those also, who, in the latter times, should "depart from the faith giving heed to seducing spirits, (or false teachers,) and doctrines of devils."

We may therefore see how fallacious, as well as destructive, is the notion, that it is a matter of small moment what may be the system of



doctrines which a man may adopt or receive, provided, only, he is sincere in his belief of them, as being true and taken or deduced (as he supposes) from the word of God. On the contrary, it is of vital importance, that with the belief of the gospel *facts*, we cordially receive, and from the heart, not only obey, but abide in the true doctrine of Christ; and be not "carried about by every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive." It is of vital importance, because it is "the form of doctrine" which any one receives and obeys "from the heart," rather than the belief of the gospel history, that constitutes such a person a true follower of Christ. If a man *truly* receives and obeys his doctrine, it will, through the power and grace of his Spirit, which works in all true believers (as in the Apostle to the Gentiles) mightily, have a purifying and saving effect upon the soul. Thus a sinner, through obedience of the truth, receives, in a measure, the same mind that was in Christ; and his Spirit, without which he could be none of his. We accordingly hear the apostle Peter addressing true believers, as those who had *purified* their "souls in obeying the truth, *through the Spirit*, unto unfeigned love of the brethren."

Whilst it is the peculiar characteristic of every true Christian,—whereby he is especially distinguished, not only from the sceptic and the infidel; but also from the nominal, or, which is substantially the same, the *historical* believer,—that he obeys "from the heart that form of doctrine" contained in the word of God; it is not intended here to assert that every, or indeed that any such true Christian, receives or embraces every *tittle* of that system of truth which the scriptures contain. This, however, does not arise from the want of a disposition to embrace the whole system: but through remaining infirmity, he may not as yet be able to discover that system in all its parts, or by reason of the imperfection of that spiritual discernment with which he is endowed, as a consequence of having passed from a state of spiritual death to that of spiritual life, he is not able perfectly, in all things, to discriminate between truth and error. But if a person be a Christian, not merely in name but indeed and in truth, it follows of necessity that he must have, cordially, and with his whole heart, received the great and leading doctrines of the gospel as the precious truth of God. For such as are indeed saints, are chosen to salvation, (2 Thess. 2:13,) not only "through sanctification of the Spirit," but "the belief of the truth."

It is, then, evident, that this part of the scheme of Mr. C. is not only as absurd as it is unscriptural, but that the belief *simply* of the facts of the gospel, were it possible to separate them from the precious doctrines with which they are connected, would be no more calculated to sustain a principle of spiritual life in the soul, or to nourish the church of God,\* than would the bones of the paschal lamb, stripped of all their flesh, have been calculated to satisfy the hunger or increase the strength of the Israelitish families who by divine command, and at stated seasons,

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\* The Apostle assures Timothy, (1 Tim. 13:6,) that if he put the brethren in mind of certain things concerning which he had given him charge, he should be not only "a good minister of Jesus Christ," but be also "nourished up in the words of faith and of *good doctrine*," whereunto he had attained.

partook of the feast of the passover. And indeed it may, with emphasis, be asked whether the whole system of Mr. Campbell's theology, so far as he has thought proper to *disclose* it, is not to the soul that really hungers for the bread of life, what a mess of bones would be to a man ready to die for the want of food?—a mere mockery!

NOTE D.—page 40.

Mr. C. professes to believe immersion for the remission of sins to be all-important, not only as he holds this to be the only mode of obtaining pardon, but that "the blood of Jesus Christ" doth not "cleanse us from all sin," as the apostle John has taught us, (1 John 1:7,) unless it be washed away in water by immersion.

As this note, by the deceased author, was not completed, some extracts from the pamphlet of the Rev. Andrew Broaddus, of the Baptist denomination, in which he replies to "*Mr. A. Campbell's Millennial Harbinger, Extra, on the remission of sins,*" are added, as suitably filling up this note, and clearly refuting the interpretation which Mr. C. gives to certain passages of the sacred Scriptures to prove that what he calls "*an act of faith,*" (viz. immersion,) "*and not faith itself, changes our state.*" Though we cannot extract all of Mr. Broaddus' remarks on the passages adduced by Mr. C., we hope we shall do his able production no injustice by the following extracts. Mr. B. says: "The first passage brought forward for this purpose," (to prove that *remission of sins* is by immersion) "is the answer of Peter to his convicted hearers, on the day of Pentecost. 'They were informed (says Mr. Campbell) that though they now believed and repented, they were not pardoned; but must reform and be immersed for the remission of sins.' And 'this testimony, when the speaker, the occasion, and the congregation, are all taken into view, is itself, (Mr. C. thinks,) alone sufficient to establish the point:' p. 14. We think not.

"Now, as respecting the testimony that faith is the instrument of justification, it appears (we must think) not only direct and explicit, but, withal, incapable of being made to yield to Mr. C.'s interpretation. Review some of this evidence. 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' This divine blessing is coetaneous, coexistent with faith; and *no medium, no bodily act* is interposed.—'By him all that believe are justified from all things.' It is not said they shall be, or may be justified through some other medium.—'Abraham believed God, and it was counted to him for righteousness.' Is this example produced by the Apostle, to show that there was some bodily act interposed as the medium? Rather, to show that there was not: See Rom. 4:1—10. In these testimonies all bodily acts, considered as *media* between faith and the blessing of justification, are not only omitted, but *excluded*: nor can any person find room to interpose any such act, as a medium through which the blessing is conveyed.

"With respect to the passages of Scripture brought forward by Mr. C., whatever favorable aspect some of them may seem to wear towards his theory, we are well persuaded that they are capable of a fair and rational interpretation, in perfect consistence with the actual justification of the soul by faith. ¶ And be it observed, that where a point has been established by explicit testimony,—testimony that cannot be made to yield to a different construction; in such a case, no *apparently*

contravening matter, capable of a rational construction consistent with such testimony, ought to be brought forward, for the purpose of establishing a contrary fact. This is a canon of interpretation, the soundness of which, I think neither Mr. C. nor any person exercising candor, will attempt to controvert.

“For a more full elucidation of this matter, (says Mr. Broaddus,) I offer the following remarks; which though rather of a more critical character than the general tenor of this work, will be found, it is hoped, sufficiently plain for the comprehension of most readers.

“John did—preach the *baptism of repentance for the remission of sins.*”—“Be baptized *for the remission of sins.*”

“Mr. Campbell knows (and every Greek scholar knows) that the preposition *EIS*, here rendered *for*, might, with equal propriety be rendered *into*, in several places where a different English word occurs in the translation;—*into* being, indeed, its primary signification. Thus, to mention only a few instances: Matth. 3:11. “I indeed baptize you (*EN UDATI*) *in* water, (*EIS METANOIAN*) *into* repentance.” 1 Cor. 10:2. “And were all baptized (*EIS TON MOSEN*) *into* Moses,’ &c. In Romans 6:3. the preposition, in a similar connection, is rendered *into*: ‘Know ye not that so many of us as were baptized (*EIS CHRISTON IESOUN*) *into* Jesus Christ,’ &c. Mark 1:4. ‘John did—preach the baptism of repentance (*EIS*) *into* the remission of sins.’ And lastly, this passage, where the same expression occurs: Acts 2:38. ‘Repent, and be baptized,’ &c. (*EIS*) ‘*into* the remission of sins.’ Now these expressions give rise to a few remarks.

“When it is said, ‘I baptize you *into* repentance;’ we do not understand that repentance was actually produced or brought about by baptism; but that the people were baptized into the doctrine and profession of repentance. So, when the expression occurs, ‘be baptized *into* the remission of sins;’ let us not understand that the disciples *really obtained* the blessing of pardon by this act; but that they were baptized *into* the *profession* of this glorious truth.

“Our author’s second appeal for evidence (p. 14.) is to Peter’s second discourse—‘pronounced in Solomon’s portico; Acts 3:19. ‘Repent and be converted, that your sins may be blotted out,’ &c. Much ingenuity is here displayed, in accommodating these expressions of Peter to the idea which we have been considering; and the *tact* of the writer (as our politicians say) certainly cannot be denied. He considers immersion and conversion to be the same thing; consequently, that when Peter enjoined on his hearers to *be converted*, he meant, that they should *be baptized*; and so the blessing is attached, as on the day of Pentecost; *there* it was “for the remission of sins;” *here*, “that your sins may be blotted out.” That baptism was considered as attached to the character of the converted, we do not deny; but that conversion is to be identified with baptism, we cannot allow; and we think it will presently appear, from one of Mr. C.’s own *testimonies*, that this is not the case.

“In the next quotation (p. 15.) produced in favor of this point, it would puzzle the reader, methinks, without the help of Mr. C. to find the semblance of evidence; though he thinks (and what may a man not think, when his heart is set for it?)—he thinks it “a very strong expression, declarative of the same gracious connection between immersion and remission.” It is found in the close of the same discourse; and *here* it

is! "Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Mr. C. renders it—"sent him to bless you, every one of you, in the act of turning from your iniquities;" and adds, "or, as we would say, in the act of conversion." Well! (not to be tedious :) "turning from iniquities," or "the act of conversion," it seems, is baptism; and thus they were to be blessed in the act of immersion! The Jews "knew that the disciples called the immersed *converted*;"\* and of course, it seems, understood them as meaning immersion, whenever they spoke of turning from iniquity—turning to the Lord, or being converted.

"The fourth testimony brought forward by our author, (p. 15.) proves, I think, to be truly unfortunate for his cause. Acts 26:17,18. "I send thee, Paul, to the Gentiles, to open their eyes, and to turn (or convert) them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified." Here again we find an ingenious accommodation. "First, faith or illumination; then, conversion;" (meaning baptism) "then, remission of sins; then, the inheritance." But alas! it happens, in the main point, not to agree with Paul's own view of the case. "To turn or convert them from darkness to light," &c. *that is* (it seems) to *baptize* them. And so Paul was sent to baptize the Gentiles. But did the Apostle himself so understand the matter? Let us hear him, 1 Cor. 1:17. "Christ sent me not to baptize, but to preach the gospel." Paul was sent, then, to turn the Gentiles from darkness to light, by preaching the gospel. It is thus they were to be *converted*, and then baptism follows. And this (as we shall see presently) accords with the tenor of the commission. Conversion then, is *not the same thing* with baptism.

"We now come (p. 16.) to the commission, Matt. 28:19,20. "Go ye therefore, and teach all nations—or *disciple* all nations—or *convert* all nations—baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things," &c. This passage having been of late so canvassed, with criticism upon criticism, I shall here tax the reader's patience very slightly.

"Mr. C. is almost willing, I think, to admit, that the grammatical construction of the sentence does not really *require* that we should consider baptism as the act by which the nations were to be disciplined or converted; "convert the nations by baptizing them;" and to me, I must say, there appears to be no evidence in favor of such a construction or interpretation. Dr. George Campbell's view of the grammatical meaning of the passage, appears to commend itself to the understanding. In substance it is this:—that there are here three things distinctly enjoined, viz: to *convert* the nations—to *baptize* the converted—and to *instruct* the baptized. My friend's attempt to make Dr. Campbell speak *his* language, (see p. 25,26.) is an instance of disingenuousness which I was sorry to see."

NOTE E.—page 82.

The Editor of this book adds the concluding note on the subject of the late connection of Mr. C.'s sect with the sect who have assumed the title of *Christians*. They deny the trinity of persons in the Godhead, and the divinity and coequality of the Son of God, with the Father, or hold them in such a light, that they are similar to Unitarians, and in some instances more resemble Arians.

\* This might be; and yet conversion and immersion not identical.



"CHRISTIANS," (says Mr. Bush, in his article in the new edition of Buck's Theological Dictionary, when there was no bias inclining to injustice, is) "a name assumed by a religious sect formed in different parts of the United States, though not in great numbers, nor of a uniform faith, differing but little from the general body of Unitarians. They deny in the main the doctrine of the Trinity, and that of a vicarious atonement."

In the 3d volume, 3d number of the "Millennial Harbinger," Mr. Campbell makes the following extract from the "Christian Messenger," edited by his "Christian" brethren, Barton W. Stone, and J. T. Johnston. Say these Editors, "We are happy to announce to our brethren, and to the world, the union of Christians in fact in our own country. A few months ago the reforming Baptists, (known *invidiously* by the name of Campbellites,) and the Christians, in Georgetown and the neighborhood, agreed to meet and worship together. We soon found that we were indeed in the same spirit, on the *same foundation*, the New Testament, and wore the same name, *Christian*. We saw no reason why we should not be the *same family*."

"To increase and consolidate this union, and to convince all of our sincerity, we, the elders and brethren, have separated two elders, *John Smith* and *John Rodgers*, the first known, *formerly*, by the name of Reformer, the latter by the name *Christian*. These brethren are to ride together through all the churches, and to be equally supported by the united contributions of the churches of both descriptions."

Thus said the editors, who were, when they found they were "on the same foundation" with the Campbellites, *Christians*, of the Unitarian or Arian stamp. But a union being formed, John Smith, one of the Bishop's Reformers, and John Rodgers a "*Christian*," are sent out "to ride together through all the churches," "to increase and consolidate this union, and to convince all of our [their] sincerity." This is quite a reforming business of these united Arians, to ride through all the churches, declaiming, (as is the custom of each of these sects,) against salaries, and missionary contributions, with virulence, while each of them is "to be equally supported by the united contributions of the churches." This is similar to the Reformer, Mr. Scott, in this section of the country, who has made himself famous for his foaming against "the hirelings;" while at the same time, as a speaker of the sect informed the writer, he was paid by an association.

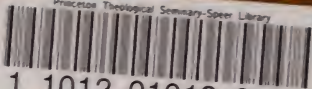
But there is no doubt about the union spoken of above. The Bishop expresses his gratification at it in the same number of his Harbinger. He says, "From numerous letters received from Kentucky, we are pleased to learn that brethren Smith, Stone, Rodgers, and others . . . now go for the apostolic institutions," *alias*, his "ancient gospel." The conclusion, therefore, from the preceding is irresistible, that as Unitarians and Anti-Trinitarians, is the definition of the sect called *Christians*; and since the Reformers, (Campbellites,) are on "the same foundation" with the "*Christians*," that they are both Unitarians or Anti-Trinitarians. Some of whom are properly called Arians. The conclusion is as *plain*, as that two things that are each equal to the same thing, are equal to one another. Thus, too, Herod and Pontius Pilate, *Campbellites* and *Christians* are "gathered together," and degrade the exalted Saviour, who has said, referring to his divinity, "*I, and my Father are ONE*," who, also, is "*GOD OVER ALL, blessed forever*."

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