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Daniel Parker

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in and witnessed by the word and the spirit of God, to the soul of each member of the church, while God is walking in his church by the testimony of his word and spirit, holding his ministers in the right hand of his power, maintaining his war against the power of darkness.

It should now be remembered, that the child of grace, although he cannot read one word, yet in his experience he speaks the language of the Bible, which is the evidence of grace to the church and testimony, against the world with all its wisdom.

These two witnesses, as "olive trees" standing one on each side of the "golden candlestick" as guards, no doubt (with me) present the purity of God's law which in no case, can acquit the guilty, (at its own expense) and the reign of grace, by which salvation is secured to the honor of the law, and glory of God, yet it will not do to conclude: the law and the gospel are these two witnesses, because it requires both the word of God and his spirit to witness these two facts to his church, to enable her to bear testimony against the devil and his religion in the defence of truth; neither will it do to say that the Old and New Testaments are these two witnesses, because it takes the whole of the word of God to complete one of them; and the Holy Spirit which dictated and attends both the Old and New Testaments to complete the other.

St. Paul when speaking of the impossibility of justification by the deeds of the law, brings Christ to view as the righteousness of God without the law, being witnessed by the law and the Prophets, which proves the united testimony of the law and the gospel agreeing in that of Christ's being the righteousness of God to the salvation of the church, which shews the united agreement taking place between the opposite declarations made between the law and grace. The law brings the ministration of death, demanding the life of the disobedient, and the gospel brings the ministration of life, proclaiming deliverance to the captives and forgiveness of sins to the transgressors, to the glory of God, in the honors of the law which had a shadow of good things to come, which shadow united with the declarations of the prophets in their predictions of the reign of grace in the gospel day, in that of Christ gathering together and saving his church. In all this we have to observe, that it requires the Scriptures of truth and spirit of God, to unite in testi-

Church Advocate.

mony in the confirmation of those several interesting facts, which will shew that the various witnesses and points of testimony, (too tedious to mention) are all concentrated and united in these two olive trees, as two golden candlesticks, and God's two anointed ones; and by the *spirit* and *word* of God, the whole train of facts are witnessed to the church of God with wisdom, light and power, and the church thereby bears testimony in the defence of truth against error, while she is the mark of the enemy, and object of persecution; and thus it is, the *anointed, word* and *spirit* of God in the church, which stands by the God of the whole earth in the defence of his cause; and the church being the instrument by and through which the gospel truths are still maintained and contended for by means of the various gifts given to her by the spirit and witnessed by the word, she now becomes the subject of persecution because of her love to the truth; and the persecution of her, and treading her under foot is persecution against the truth of God's word and spirit, and treading the holy city under foot.

The power of those two witnesses in shutting heaven, &c. shews the power of God as witnessed by his word and spirit; and the certainty and manner of killing those who may *hurt* those two witnesses, brings to view the awful fate and final overthrow of all the enemies and persecutors of the church, when the *Almighty arm of the Lord awakes in righteousness*, to the destruction of his enemies and the eternal deliverance of his church.

In the conclusion of this point of the subject, we shall just observe, that although Christ is God's anointed, and the Father and his works bear testimony of the fact, with the whole cloud of witnesses of every description, on the subject of salvation by grace; yet take away either the *word* or the *spirit*, and we have not sufficient testimony of any thing which is of a divine, spiritual and eternal nature; but by the united testimony of the *word* and *spirit*, the whole scope of divine things revealed from heaven to earth, is established. Were it not for the church of God being set up in the world, there would be no place of deposite, for those two witnesses, for the world cannot receive divine things; thus in the church of God is the place where the *word* and *spirit* are standing, prophecying and bearing testimony. Kill the church, and you slay these witnesses in the world. The church is God's candlestick—the soul of

man is the candle of the Lord; neither of them have light in and of themselves—they are both dependant. When grace sets the soul on fire, it should be set on the candlestick, that it may reflect lights all around. Think of this, all ye who have a hope that God has fired your souls with his love, who are still keeping your light under a bushel, and have not yet set it in the church, (the Lord's candlestick) that you might prove yourselves as being on the Lord's side in this time of war. [Ed.]

TO BE CONTINUED.

A short sketch to Mr. J. M. Peck, for the purpose of proving to him that he is not a baptist (of the old stamp,) and to prevent his imposition on the public

MR JOHN M. PECK:

SIR—In the Western Pioneer, and Western Baptist, you have presented yourself as if you were a western baptist. In this I think you are certainly mistaken; for if I am not wrongly informed, you were manufactured in some of the eastern man-made manufacturing machines: with whom the western baptists, or church of God, will have no christian fellowship or correspondence, nor with any of its product.—Had you, sir, attended to the business of the Pioneer, (in which you gave some interesting information) and not appeared as though you were in reality a western baptist, nor have meddled with my name, by placing it as the author, or the product of your own ignorance or wickedness, it is highly probable that I should have passed your name by in the 2d vol. of the Church Advocate, as I have done in the first. But from what has appeared in the first number of the Western Baptist, (as you call it,) I consider myself called upon to appear in defence of truth, by detecting the erroneous positions of your corrupt and corrupting principles, which appear in cunning craftiness, laying in weight to deceive the honest inquirer after truth, and to seduce the Lord's servants to commit fornication with that wicked woman, Jazebe.

It is to be lamented, sir, that your principles are so at war with the doctrine maintained by the western baptists, that you cannot prosper but by the sacrifice of them. It is true, that you, by your many years craft & labor, may have deceived some few precious saints, who stand with you in

Church Advocate.

your errors, to the sacrifice of their fellowship with the western baptists; and while I admire and esteem the most of your views respecting the use, and limited power of associations, and the high ecclesiastical authority of the church of God. I am much surprised that your faith, in this respect, has not been proven by your works; had such been the case, you would not have been engaged in establishing what you call, institutions for religious purposes, separate and distinct from the church. But the nearer you can come to the truth, and miss it, the better chance to deceive the elect of God.

It is not my wish, sir, to take from you one tittle of the merit to which you are entitled; but by giving correct information, to prevent the objects and progress of your corrupting errors among the baptists in the west, as well as elsewhere, and to wipe off the reproach that your principles in many cases are calculated to throw upon the gospel church. Had it not been that I have learned by many yea.'s sad experience of persecution, that truth was not to be expected from the supporters of the mission spirit or principle, (when speaking of their opponents,) you would have somewhat surprised me by the manner in which you advertised me in the 7th page of your Western Baptist.— This may look like hard sayings; but is there not a cause. If God would give me grace to bear up, I would prefer dying in the flames at the stake, than to suffer corrupting errors to progress without crying against them; and if I am not on the side of truth, the sooner I fall the better. But if the Lord has set me upon the watch tower, my enemy will at the close of the war, have to contend against him. I am now coming to close points, and as I think that truth needs no dressing to commend itself to the converted soul; and as I never went to school to learn from the wisdom of the world how to dress error, so as to entangle the converted part of God's children with the unconverted part, I hope that you, Mr. Peck, nor any of my readers, will not think that my remarks proceed from a bigoted, hard, wicked spirit. There being much more implied, and no doubt designed, in that short advertisement, than what many of my readers may be apprized of, some may think me very copious in my remarks thereon; but could they *know*, what I *know* on this subject, they would no doubt, think me both mild and short.

Mr. J. M. Peck. SIR—I could have excused you for your misrepresentations in your advertisement, had I not myself handed you a copy of my “Views on the Two Seeds,” which you should certainly have kept, in order to have prevented your misrepresentation of both title and doctrine, or otherwise held your peace about it. As I have not gone to the same extent, as you suppose, in the Church Advocate, you seem to hope that I have “thrown them away.” In this, sir, you are mistaken; for I still maintain the same points of doctrine; and if you can not overthrow the doctrine expressed in my “Views on the Two Seeds,” you had better save yourself from exposure, by holding your peace on that subject. But if you are able to prove my doctrine incorrect, by a fair explanation of the same line of scripture on which I have dwelt, you will be entitled to my sincere thanks, as I shall be much benefitted thereby. And, sir, as you have informed the public that you “find principles there” (Church Advocate) “equally subversive of the baptist faith and church government,” (referring to my Views on the Two seeds) “which” you say, “we shall notice in due time,” I hope that you will think it “due time” to notice these things while I have the benefit of a press, or ever thereafter hold your peace; for as printing costs money, and plain truth these times is very dull sale, while well polished *error* seems to stand tolerably high in market, it is highly probable that your work will be progressing, when I shall be compelled to stop; and I hope that you will not take the advantage of me, or the truth, on this ground; for it is evident, that error in all ages, has demanded more money than truth. This may be one cause why you are found on the money side of the question, seeing that unconverted men, (generally speaking) would rather have error at a high price, than truth for nothing.

I shall now turn my attention to the first item of your advertisement. After letting the public know by whom the Church Advocate is conducted, you, sir, have informed them, that “Mr. Parker has been long distinguished in the Wabash country for his unyielding opposition to missions, and all other benevolent operations.” Now sir, the demand of justice on the part of truth, requires that you should let the public know what you meant by those unqualified expressions; my reasons for being thus particular

on this point, is, that I know, (and I think you too) that much injustice has been done to me, and the cause which I am engaged to maintain, by similar expressions, made ignorantly or designedly against the truth. If you intended to be understood, that I stood opposed to the *mission* given by the Divine Spirits to God's ministers, and to the *benevolent* acts of Christians, in an individual or church capacity, you are as wickedly wrong, as if you had burnt your shirt, and then said somebody had stolen it, and thereby taken grounds for begging in order to support the present mission system in which you are now engaged. I am well aware, that some who knew that truth would not answer their purpose, have endeavored to prejudice the public mind against me, in order to destroy the weight of truth through my instrumentality, against the present mission system, by endeavoring to make the public believe that I am opposed to aiding in the spread of the gospel, the support of the ministry, and the benevolent acts of charity to the heathens, notwithstanding on these points I have often declared my sentiments to the reverse, both verbal and in print. But, sir, if you intended to be understood that I stood opposed to the qualifications and mission given by the baptist board of foreign mission, (so called) and to the benevolent institutions formed by the same spirit, separate and distinct from the church of God, you were correct in your statements on that subject; and I will now proceed to shew some few reasons why I do stand opposed to all those man-made anti-christian things. And now sir, as you and I both profess to be "western baptists," and one or the other is evidently an imposter or a deceiver, the public in the progress of what is now before us, shall have an opportunity to judge between you and I.

1. I am appointed advocate for the *mission* given by the spirit of God, and by the legal authority of the gospel church, (as given to her by Christ her head and husband) and that the church is and should be, a benevolent institution; while I stand equally and as pointedly opposed to every other mission plan and benevolent operation, appearing under the name of the church of God, while they are not under its government, viewing such "mission" plans and benevolent operations to be anti-christian; and now Mr. J. M. Peck, you can begin to see the dividing ground between you and I.

2. In this point the distinction is still more observable. If so be, that the religion of the Saviour, as revealed to the *penitent soul*, and the benevolent spirit and instruction given to the church of God, devolving on her as a duty, completely included in the incorporated bounds of her duty and authority, be insufficient to accomplish God's purposes in the spread of the gospel by acts of *benevolence*, and to express and perform all the acts of Christian and moral duties which God requires in these things, then and in that case, I will admit that you have the advantage ground, and that I may be the deceived imposter. But, sir, if I am right in that of the church being the highest ecclesiastical authority upon earth, and that all the *mission* institutions and benevolent operations which appear under her name, should be under her government and direction, and that God by his spirit and word through the instrumentality of his church and people, teaches all the moral duties and Christian performance which he in his purity does require, then and in that case, you sir, will be found to be the deceiver or imposter, as the principal objects of your pursuits and plans, are not under the government and direction of the baptist church or authority. Now, sir, I hope that you and all my readers will note with attention, that I do *positively* say that all the civilized institutions, established under the name of religion, separate and distinct from the government and authority of the gospel church, be they of whatever cast they may, are formed in opposition to the religion of Christ and church of God, inasmuch as they are expressive, that the grace of God in his church fails to teach all the moral virtues and benevolent acts, which are necessary for the benefit of mankind, which, if it be the fact, religion is vain, the church should fall, something else take place for man's benefit, and on God no more to be considered as having a church or kingdom in this world, as the salt of the earth and light of the world must come from another quarter.

Mr. Peck, Sir—You may now see that I am determined to stand or fall with the rights and authority of the gospel's church; and should you be able to measure arms with Jehovah, and establish another system of missions and benevolence, you will, so far as you do that, no doubt, destroy the church to my overthrow, while you may be entitled to a rank equal with Belzebub, the prince of devils, yet finally may have to share the fate of the "angels which kept

Church Advocate.

not their first estate, but left their own habitation;" provided that God should not cease to be God.

3. The religion taught the "western baptists," leads them to love and maintain truth, and to hate falsehood; therefore they oppose the errors of the baptist board of foreign missions (so called) which are. First, that board in its formation, falsely claimed the name of the "baptist"—it not being formed by the authority of the baptist union, nor its objects and pursuits not being subjected to the government of the baptist authority. Second, the tri-annual convention, out of which the board is formed, are composed of members (as they say) "from missionary societies, and other religious bodies of the baptist denomination," which implies that missionary societies are religious bodies of the baptist denomination, while it is evident that missionary societies may be formed auxiliary to the board, and not one baptist in them, because it is money and not religion that gives membership there, which not only proves that money is the mainspring of that system, but that so far as it can prevail, it will adulterate the church with the world. Third, the board by her declarations, proves that she looks to the church, to look out and call forth preachers, and to human instruction for qualifications. Fourth, the incorporation of the "board" at her request, and the incorporation of the "Columbian College" together with the principles expressed in the memorial laid before Congress, dated February 9th, 1825, praying for a loan of \$50,000, all furnish sufficient evidence to prove that the supporters of those errors are not baptists of the apostolic stamp, and therefore the western baptists will not fellowship them. Should any of the foregoing points be disputed, it will but put me to the trouble to prove the facts. You, Mr. Peck, may begin to see some few of the reasons why you are not in fellowship with the old western baptists, and we will make the thing more plain by coming a little nearer home. Your manifest fellowship to incorporated monied institutions by legislative authority, together with your own attempts for the accomplishment of such things, is expressive of a principle so ignorant of the nature of the religion of the Saviour, wicked and mischievous in its effects and consequences, that the "western baptists," as well as all other sound baptists in every age of the world, are unwilling to extend their fellowship to the support of such a principle. And again, sir,

you no doubt, well recollect that in August, 1825, at Gilgal meeting house, Lawrence county, Indiana, on Sunday at the White river association, that you did then and there state to a large congregation, "that when a man got up to preach, and told his congregation that he was dependant on the immediate aid of the Divine Spirit to enable him to preach, that it was simplicity, for there was no such a thing," you then endeavored to reason away the idea of the preacher's dependance on the Divine Spirit, and labored to make the people believe that the ability of preaching the gospel was alone by natural acquirements. Now, sir, what more could Mr. A. Campbell have said on that ground? and yet you aim to impose yourself on the public as a western baptist. Had you not better stop, or act the part of an honest man, and let the public know the reasons why you have resided so long in the state of Illinois, and still keep your claim to church membership as a baptist in the state of Missouri; and why it is, that you cannot get a seat in the orderly baptist associations in the state of Illinois, and that even at the last Sangamon association, after stating that you had come to preach, and preach you would: you infringed on the arrangement of the association by imposing yourself on the congregation. It is true that you stand connected with some of the Missouri baptists, but that will not make you a sound western baptist, except you will retract from your errors, for they will lose their standing with the sound baptists in the west, sooner than they can bring you in your errors to be fellowshiped by them.

In the 64th No 2d vol. 86th page of the Pioneer, you produce further evidence that you are not of the western baptists faith and order. You there, after giving some account of the Sangamon Association, and the opposition in their bounds to missions, &c. you invite the attention of the brethren in the old states to this circumstance, informing them, that these illiberal occupiers of such "anti-christian grounds," yet are called by the baptist name; while you "entreat them to send out missionaries to teach this misguided people the way of the Lord." The mystery is now unfolded, the destination is plain, the tree is to be known by its fruit, your faith is proved by your works.—Every man will look to the God he worships, and on whom he depends. You, sir, pray to the brethren in the old states for missionaries. And the sound western baptist, being

taught of the Lord, looks to him as the Lord of the harvest, to send out laborers in his vineyard. You, sir, must certainly have *blind teeth*, and are taking the *big head*; for if you had one eye only half open, you certainly would see that if those missionaries were sent, that they would not be received amongst those baptists where you yourself can not be admitted. No sir, these are baptists of the old apostolic stamp, whose "faith does not stand in the wisdom of men, but in the power of God;" and will not accept of the product of the eastern nor western man-made preaching manufactories. You may cause the baptists in the west considerable trouble; but the Moabites left in Jerusalem, though enemies, were no doubt advantageous to Israel, in keeping them close on their watch. You, sir, can have no justifiable excuse for your wicked course, neither should truth suffer, in place of you receiving your just deserts. Because you well know, that you are causing so far as your influence extends, confusion and distress among the western baptists; and that your success will be at the sacrifice of all christian union, with all the captives taken by you; for it is as impossible for God's children, who strictly adhere to the instruction of their Divine master, to fellowship your errors, as it is for them to "be partakers of the Lord's table, and of the table of the Devil." "Offences must needs come; but wo! to that man by whom they come." The baptists in the west, have already suffered much by such intruders as you; but the Lord has wonderfully provided for, and preserved them.

My remarks may appear very censorious to some; but the fact is, there is a vast difference, in my view, between correcting the errors of a christian, and that of meeting the bold intruders on the rights, virtues, faith and order of the gospel church; and I too well know, by something like fourteen years sad experience, that the common zealous supporters of this man-made mission system, are too far lost to a sense of truth, virtue, and christian feelings, for them to be regarded and treated as brethren in the Lord; for Satan himself scarcely manifested more assurance in tempting Christ, than what is common to be seen in those upstart intruders; and I know that a pointed and absolute stand is required, to impede the progress of their strong surges against God's invisible Zion; therefore, Mr. J. M. Peck, need not think strange to be met as one of those unconsci-

onable intruders on the western baptists. However, should I be mistaken respecting his want of knowledge and feeling on the subject of true religion, I do hope that my errors will shortly be corrected by a retraction from error on his part; or by a mark of candor in changing the title of his late periodical, and letting the public know that he had been mistaken; and that in fact, he is not of the faith and order of the old fashioned baptists, who are entitled to claim their origin in Christ, and his apostles, and have existed something like eighteen hundred years, without resorting to such measures as he is now advocating; therefore, they holding the right of the house, or order of the gospel church, are fully justifiable in rejecting all intruders of every description, with such positive firmness, that the Devil will be compelled to flee from them.

Being admonished by the length of this article, I must come to a close without bringing to view the apparent dangers resulting to both church and state, from incorporated moneyed institutions, under the name of religion; while the strong exertions to fill the Mississippi valley with Sunday schools, presents some cause of alarm; particularly when noticing the moneys expended for that purpose; and some disposition manifested in the east to govern the west; together with the train of institutions connected, all calculated to prepare the youthful mind to answer some design. This subject may hereafter call our attention.

I hope, Mr. Peck, you will in future present facts in their true colours, and thereby save me from the trouble of correcting your errors. The rebukes of a friend, is better than the kisses of an enemy.

Your well wisher,

DANIEL PARKER.

A short account of some few associations.

The Wabash district association of Regular baptists, lays mostly on the west side of the Wabash river, from something like one hundred to one hundred and sixty miles (by land) to its junction with the Ohio river. This being the oldest association in this quarter, parts of several associations have been taken from her. Some years past, she went through a severe struggle in repulsing the errors which were aimed to be imposed on her by the supporters of the principles and practice of the baptist board of foreign mis-

sions, (so called.) In this struggle, she has relieved herself of the Ashdod mixture, so that her children can now be distinctly understood in the predestinarian line of doctrine, as God in his word and by his spirit has taught them. She now consists of seventeen churches, four hundred and eighty-three members, eleven ordained preachers, and five or six that are licensed.

The Eel river association includes an extensive bounds north-east of the Wabash, mostly on the east side of the Wabash river, consisting of about twenty churches and nearly the same number of preachers, and six hundred and fifty members.

The Little Wabash association includes a bounds south of the Wabash association, and west of the Wabash river. Not having an accurate account from her this year, I am not prepared to state precisely her situation, though she numbers near twenty churches, and between four and five hundred members. She has but a moderate supply of ministers, but I learn that the Lord is raising up some in her bounds.

The Salem association lies east of the Little Wabash, has nineteen churches, six ordained preachers, three licensed, and eight hundred and seventy-eight members. In one church about one hundred have been received by experience in the year past, and the glorious work is still progressing.

The Blue river association, occupies a scope west of Louisville on the north-west side of the Ohio river. Although I was at her session in September last, yet, not having her Minutes, I am unprepared to state her numbers correctly. From her former Minutes, she consists of between fifteen and twenty churches, and five or six hundred members; but moderately provided for in the way of preachers.

These five associations now named, stand united together in correspondence, particularly through the medium of the Wabash association. They generally distinguish themselves by the title, Regular or Predestinarian baptists.— They stand against the corrupting errors of the baptist board of foreign missions, (so called) and it is very observable, that where this is the case, there is but little hold or room for Campbellism to take place. It is truly soul-reviving to see the bretheren composing these associations united, as possessing the heart of one man, standing as a wall against the stream of corrupting errors of every kind and

from every quarter, all speaking the same thing; which proves that they being Zion's children, are all taught of the Lord, while the Lord is moderately progressing this work among them.

The Sangamon association, includes an extensive bounds north-west of the Wabash association, in the western part of Illinois. She is composed of thirty-nine churches, has about twenty-nine preachers, and eleven hundred members. At her last meeting she agreed to divide into, perhaps, four associations. At her request, and she being found sound in the faith and orderly in practice, a correspondence is opened between her and the Wabash association, which forms another extensive link of the chain of correspondence with the sound old fashioned baptists in this western country, who pointedly refuse a correspondence as an evidence of of Christian fellowship with the supporters of the principle and practice of the baptist board of foreign missions, and every other stream of corrupting error, now engaged for the overthrow of the gospel church.

A new association has been recently formed in an extensive fertile territory, north of the Wabash association, called the Danville association of Illinois. This association is now small, but the prospect of her speedy growth is very flattering. The Lord is no doubt at work in that quarter, and gathering together the scattered children of Zion. In the late Minutes of the Wabash association, her churches are cautioned against some Campbellite preachers in that quarter, who were aiming to establish a nest egg that would be hatching vipers. This caution is expressive of the view of the Wabash association respecting Campbellism, and of her determination in guarding her churches against its corrupting influence; and as the laying aside of articles of faith, is the entering wedge of Campbellism, or the late reformers (as they call themselves,) I hope this caution is not entirely in vain; for some few in that quarter, (as well as many elsewhere) not duly considering the great necessity of distinguishing articles between truth and error these critical times, have expressed themselves as being indifferent about them, or in reality, opposed to them. But I was happily disappointed by a personal interview at the formation of that association, with many of the principal preachers and members in that quarter, in finding them to be, as I believed, sound orderly baptists; and that the suspicion that

modern reformers were likely to get a stand there, had originated more from some unguarded expressions and misunderstandings, than existing realities. These brethren stand opposed to confession of faith, as standing between us and the word of God, to which we have to apply to know what we believe; but they stand firm in maintaining the necessity of expressions of faith, as terms of union by which error may be detected, truth preserved in the pure points of gospel doctrine, (particularly in the internal work of the spirit,) the faith of God's elect expressed to each member of the body of Christ, and the church distinguished from all false sects. This association is, in my opinion, formed on sound principles, and is aiming to open a correspondence with the Eel river and Wabash associations, well understanding with whom she is about to unite. Thus our fears from that quarter may entirely subside, particularly with those united in that association. Should heresy appear among them, we can have access to the gospel discipline with them as they can with us, while we should receive them as dear brethren to our help, and be ready to assist them all we can.

From an extract of a letter in the 2d number of the 1st volume of the "Western Baptist," some may suppose that Campbell's erroneous doctrine is making extensive havoc among the baptists in the Wabash Country. As to the truth of this, I say I have not knowledge at this time, of one church preacher nor member in the baptist union, from the mouth to the head of the river, on neither side, who are attempting to vindicate any point of Campbell's doctrine, which differ from the old baptist doctrine, except some included in the bounds of the Union association, with whom the Wabash association and her correspondents have nothing to do in Christian union.

The Union association appears to be composed of a mixture, laying principally east of the Wabash river, and of the Wabash association; including twenty churches, 746 members, and about the usual number of preachers. Her disorder in her formation in support of the mission system, with her disorderly conduct since, has not only caused the sound baptists on the Wabash heart felt sorrow in the loss of many precious brethren, rather than surrender the truth; but also, has opened a way, or place, for the corrupting errors of Mr. A. Campbell, into the Wabash country, but she

is now struggling against said errors, and it is sincerely hoped that she will relieve herself of all her disorder, and unite with her brethren to the help of the Lord against the mighty. But for the God dishonoring, corrupting errors brought in among the baptists by the advocates of the mission spirit and principle, there is no doubt but that the baptists in the whole scope of the Wabash country, would now have been an united people against error, and Campbellism could have had no hold here.

The Lost River association, consisting of eighteen churches, nine ordained, and three licensed preachers, and 551 members, although she stands firm against A. Campbell's errors, in support of the regular baptist faith and order, yet there appears in her body such an attraction to the mission principle, that she maintains by her correspondence, the disorder of the Union association, to the sacrifice of the fellowship of the Wabash association, and her correspondence.

The White River association, consisting of twenty churches, about eleven ordained, five licensed preachers, and 641 members. This association in her minutes of 1830, has in her deliberations, particularly in her circular, (of which we have not room to speak) expressed much in defence of truth against Mr. A. Campbell's errors. But we are truly sorry that her conduct in 1825, while under the influence of the mission spirit, was such that the supporting of truth and gospel order, compels us still to bear in mind the unsurmountable barrier which she has raised between herself and the Wabash association, by inserting in the face of her Minutes, wilfully and knowingly, regardless of pointed warnings of the errors of her course, that which was not correct, and no doubt but was designed for the injury of the Wabash association, and for the benefit of the Union association, in her disorder to the support of the mission principle. I had hoped that the spirit of reformation and respect to good order, which caused the White river to drop her correspondence with the Union association would have led her to have removed that bar out of the way which she has raised and only can remove.

The Danville association of Indiana, which has existed about two years, including something like ten or twelve churches of sound baptists, has deprived herself of the union of the Wabash association, and her correspondence

in an orderly way, by uniting with the White river association, until the aforesaid barrier is removed.

The Indianapolis association (this is around the seat of government in Indiana) consists of sixteen churches, and by their minutes, six ordained preachers, one licensed, and six hundred and eighty-six members. Although some churches in this association have laid aside their articles of faith, yet the association adheres to, and is sustained by sound articles, while a large majority of that body appear to be awake to the necessity of all the churches returning and adhering strictly to the principles of union by which the errors of the modern reformers may be detected; and they will no doubt shortly reclaim their brethren, or set them aside from hedging up the way of a free access to a Christian union with the sound old baptists. Their Circular merits a place in the *Church Advocate*, which it shall find, if we have room.

The Regular Baptist association at Con's creek, Shelby county, Indiana, met for organization the fifth Friday in October, 1830, and arranged to do the business of an association the next day. This association was composed of six churches which had withdrawn from the Flat Rock association in consequence of doctrine maintained there, which they did not believe. She appears to have four ordained preachers, three licensed and two hundred and one members. This little band is united on sound principles, and though few in number, yet if the God of Israel be their defence, they need not fear; and it really appears to me, as if the Lord has set them there as lambs among wolves, for a defence of his truth, and a witness against error.

The want of room at present, forbids me in bringing to view further information respecting associations in Illinois, Indiana, Ohio, Kentucky, &c. However, in conclusion, I shall take room to observe, that the absolute stand taken by the Franklin association in Kentucky, against the progress of Mr. A. Campbell's doctrine, is likely to prove advantageous to the baptists in that quarter. A distinction is taking place in different parts between truth and error, and their supporters, which is a good thing, and the only way it appears to preserve the church; for fire and water is about as easy to reconcile together, as truth and error.

[Ed.]

The diversity of gifts given by the same spirit, for the edification of the body and benefit of the church, is not to be considered as being contradictory gifts, but gifts filling different places for different uses and purposes, acting in conjunction together, for the perfection and edification of the church, the body of Christ. This being the case, much of the usefulness and benefits of those gifts in and to the church, depends on her own conduct in rightly arranging and placing the gifts in her body, while great care should be used on the part of the members, through whom those gifts are given. The church by her neglect on this subject gives the enemies of the Divine Spirit and its work, a great advantage which they have lately used to a great extent in abusing the gifts of the spirit, by criticizing on the way that some men whom God had not qualified, to bring to view the doctrinal part of religion, had handled some particular points of doctrine. The church too often puts forward men as doctrinal preachers, to whom God has given different gifts, which often cause contradiction in the ministry, and gives the enemy an advantage. Some men had much better attend to experimental and practical religion, and treat on particular interesting subjects in the gospel field; than to take texts of Scripture, and undertake to unfold the mysteries of God's word and the doctrinal points of religion; and it is the duty of the church to attend to the regulation of these things. Religion consists of several points, branches or streams, proceeding from God, its Divine Author, (neither of which can be disputed with,) and we should know, that while returning to God again, drawing its subjects to him, that one stream or branch should never cross another stream, but unite together in one current. Thus we should know that when Christians or preachers are crossing each other's tracks, there is something wrong.—Preachers being unguardedly zealous on the point of religion which most weights his mind, and on which he feels the deepest interest; not duly considering what belongs to other branches, and what is the work given to other labors in the same gospel field, is sure to err and produce difficulties.

A man who has no zeal, is of but little use to the church. A man with an untempered zeal, in favor of his own peculiar point, is sure to be troublesome. The Body of Christ should be rightfully tempered together. In the call to the

work or exercise of the mind, which causes the man to engage publicly in the gospel field; the work designed for him to do, is but seldom manifested. This is to be known by the exercise of the gifts in the church, & by her placed it in its proper place. But few men, if any, are qualified and prepared to fill every station in the gospel field. The man to whom God has given the great work of expounding the Scriptures on the doctrinal points of religion, and made it his duty to defend doctrinal truths to the exposition of the doctrinal errors of the enemy. His mind is so weighted on that subject, viewing the God-honoring and soul-saving beauties of the gospel doctrine, as revealed in God's word with the solemn injunction, which God has enjoined on him to defend his truth against error, that he dares not give one inch to error, should his absolute stand cost him his natural life, and all that the world calls good and great. His mind now is not so much weighted with the worth of souls, as with the precious cause of truth; therefore his labor is for the establishment of the church in the truth, that she may grow in grace and knowledge of Christ, and thereby prepare her to withstand corrupting errors. If the man is not now close upon his watch, the devil will take the advantage of his zeal, and creep in, filling him with jealousies, and perhaps prejudices, against other labors in the field, because they do not occupy the same ground with himself, making him believe that those warm exhorters, who are commanding men every where to *repent*, and urging the children of God to seriously reflect on the worth of souls, engage at a throne of grace in the behalf of sinners, and pray the Lord for the prosperity of Zion, by gathering in her scattered sons and daughters, are all a set of arminians depending on the will and power of man for salvation, which will perhaps cause him to level his artillery against the Lord's work, for this is the Devil's object, he wishes to set Zion at war in herself, and thereby produce extremes, confusion and divisions; and no doubt with me, but that for want of those necessary precautions, much distress has been caused among the children of God. Those doctrinal preachers should remember that God has his way in gathering in his children, as well as in guarding his church from error, and that the labors of those exhorting preachers, as we call them, are generally more blessed in that thing, than their own. They also should know that

the doctrinal points of religion, is not contradicted by calling on people to do their duty. But when the glory of God and power of grace, is invalidated by preachers laboring to make people believe that the *power* and *will* to repent be converted, and worship God in spirit and in truth, is *innate* in man, then it is high time to detect those errors, and the church should take such preachers in hand.

The man to whom God has given the great work of calling in his children, and stirring up Christians to their duty, his mind is so weighted with the worth of souls, viewing them sporting in their sins on the brink of eternal ruin, nothing but the forbearing mercies of God in preserving the brittle thread of life, keeping them out of an awful hell, beyond the reach of mercy, with such a sense of duty that God required of him to warn sinners to flee the wrath to come, that he dares not hold his peace. This man's mind is not so much concerned about the victory being gained on the part of truth against error; his sole object and delight is in sinners being converted and brought home to the church; and whatever appears to step in the way of that work, rouses his opposition or meets his displeasure. And altho' this man may be convinced that nothing short of the power of grace, can bring a sinner to Christ for salvation; yet if he does not watch closely, he will lean to the arminian side of the question, and the Devil will take the advantage of his zeal, and make him believe that those predestinarian or doctrinal preachers are fatalists or antinomians, and thereby raise his opposition to the progress of the doctrine of that grace, which must accomplish his great desires in the salvation of sinners, by which he will cause a distress in the church, (this is what the Devil wants) and perhaps terminate in his exclusion, which would be better than for error to get the victory over truth. So I conclude those exhorting preachers, (for so they are, let them take what text they may) should consider that God designs his truth by which sinners are made free, to be maintained as well as sinners to be converted to love it, and that they should be careful to attend to their own business, and not to step in the way of others.

The man whose mind is particularly led to feed the lambs of the fold, may become tempted, when strong meat is given to the old sheep. The man who is very zealous for the orderly or perfect walk or conduct of his brethren, if he does

not watch closely, will neglect to mark well his own wrongs and therefore fail to pray for his brethren, and to bear with their imperfection, looking for more perfection in them, than they could find in themselves. Similar extremes might be noticed in the zeal attending the gifts of prayer, government, &c. But in conclusion let it suffice to say, that whenever we become so zealous on one point of the Christian religion, that we forget, neglect, or lose sight of other essential parts or points, we may know that the enemy has got the advantage of us, and we should be engaged with the Lord to know what is the matter, and to save us from error and extremes, while the church should duly consider her duty in exercising the rights and power vested in her.

[Ed.]

As the worshippers of idols, and advocates of false religion, evinces as great a zeal, as the worshippers of the living God, will their zeal do to trust for salvation? If not, is it right that a distinction be made between the false and the true zeal? If so, by whom, and how shall that thing be done? keeping in view that both may or do claim the bible to be on their side.

Let us take a close and candid view of the confused state of things in the religious world, and then reflect.—Can God be confused or frustrated? If so, may he not cease to be God. If not, on which principle, the arminian or the predestinarian, is it most reasonable that his glory will be sustained?

As this work is not designed to enhance my own wealth, but for the public good, I shall not withhold it from those who wish a "discontinuance," on account of their inconvenient situation to pay for it, I hope they will pay the postage. In the crowd of business, it is highly probable, that some mistakes may have taken place respecting subscribers. I hope that none will consider themselves designedly neglected, but correct the error through their post master, as soon as possible. As I cannot meet all the calls for the first volume, I hope that some of my subscribers will accept of some broken numbers, gratis.

[Ed.]

DANIEL PARKER, EDITOR.

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