

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 1.]

THURSDAY EVENING, SEPTEMBER 1, 1808.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## ADDRESS TO THE PUBLIC.

To the Subscribers for this paper, and to all who may hereafter read its contents.

BRETHREN AND FELLOW CITIZENS,

THE age in which we live may certainly be distinguished from others in the history of Man, and particularly, as it respects the people of these *United States*, the increase of knowledge is very great in different parts of the world, and of course there is an increase of *Liberty* among the people, and an increasing desire among certain individuals, accompanied with their fruitless exertions, to prevent them from enjoying what they have been taught belongs to them, as a right given by their *Creator*, and guaranteed by the government of the country in which we live.

The struggle which has and still continues to convulse the nations in the old countries, are in a great measure over here. *Liberty* as men, is what many are now making violent exertions to obtain, and others (though few in numbers) by every possible mean are endeavouring to prevent.

This *Liberty* is in a great measure obtained in this country, to the great advantage of *Millions* and the grief of thousands, "who care not for the people;" but while we glory in being a free people, and of being independent of the nations which endeavoured to deprive us of the rights which God has given us in common with all nations, multitudes are enslaved with the principles bro't from Europe by those who first settled this country. Had *George the third*, when he withdrew his troops from this country, withdrawn all the principles respecting civil and religious affairs, which are in opposition to the rights of mankind, we should have been a much more united and happy people than we now are: but alas! they are left among us like the *Canaanites* in ancient times, to be overcome by little and little; and like the army of *Gog*, which fell upon the mountains of *Israel* they are to be buried by men employed for that purpose, while every passer is to erect a monument, wherever he finds a bone in his way. It is not now a tyrannical government which deprives us of *liberty*; but the highly destructive principles of tyranny which remain in a good government; and though these principles are not protected by law, yet men's attachment to them, in a free government, prevents the enjoyment of *liberty* which God has given us, and which all might enjoy according to the Constitution of

the *United States*. A member of Congress said to me not long ago (while speaking upon the state of the people in this country, as it respects religious liberty) to this amount, "the people in this country are in general free, as to political matters; but in things of religion, multitudes of them are apparently ignorant of what liberty is:" This is true, many who appear to know what belongs to them as citizens, and who will contend for their rights; when they talk or act upon things of the highest importance, appear to be guided wholly by the opinions of designing men, who would bind them in the chains of ignorance all their days, and entail the same on all their posterity.—The design of this paper is to shew the *liberty* which belongs to men as it respects their duty to God, and each other.

It is an established principle with me, that the man who appears in any public service and is faithful to his trust, will have a double character; by the unjust and them who judge from the testimony of such, he will be considered a disturber of the peace, as turning the world upside down, and stirring up the people to revolt; but by the well informed lovers of truth, he will be considered a light to them who otherwise would set in darkness. There is no doubt in my mind but many will be displeased at what may appear in this paper from time to time, unless they own that, *right is equal among all*.

How difficult the task may be, which is now undertaken, is unknown to me, experience will shew this;—this however is my design, to have a steady and persevering regard to truth, and the general good of men; and to treat every thing in a fair and manly way; not scandalizing any, or doing any thing by partiality. Should any scandalize themselves by bad conduct; let them not charge it to me. If men do not wish to have bad things said of them, let them not do bad things. It is my design in the following numbers to give a plain description of the rights of men, and to shew the principle on which they are founded, and likewise to shew the opposite. There are many things taking place in the present day respecting religion, which will be noticed as they occur. A particular attention will be paid to the accounts of revivals of religion in different parts of the world, among the various denominations who call *Jesus, Lord*, as far as it can be obtained.

A religious News-paper, is almost a new thing under the sun; I know not but this is the first ever published to the world.

The utility of such a paper has been suggested to me, from the great use other papers are to the community at large. In this way almost the whole state of the world is presented to us at once. In a short and cheap way, a general knowledge of our affairs is diffused through the whole; and by looking into a News-paper, we often look at the state of nations, and see them rise into importance, or crumble into ruin. If we are profited in political affairs in this way, I do not see why the knowledge of the Redeemer's kingdom may not be promoted or increased in the same way. It appears to me best to make the trial. The liberal subscriptions for this work in these trying times, has encouraged me to begin it, hoping that others will find an advantage in forwarding the work by adding their names to the list of those who have already wished such a work to appear in the world.

There are many things which will be taken up which are not new, but are important, and which if stated to the rising generation will serve to give them a knowledge of that liberty for which their fathers bled, and for which they ought to contend.

It is the design of the Editor, in describing the nature of civil and religious liberty, to come to the capacities of those whose advantages have been small, as to acquiring a general knowledge of the world.

It may be that some may wish to know why this paper should be named the "HERALD OF GOSPEL LIBERTY." This kind of liberty is the only one which can make us happy, being the glorious liberty of the sons of God which Christ proclaimed; and which all who have, are exhorted to stand fast in, being that which is given and enjoyed by the law of Liberty; which is the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death.

In this place, I give the meaning of the word *Herald*. This word is derived from the Saxon word *Herchault*, and by abbreviation, *Heralt*, which in that language signifies the Champion of an army, and growing to be a name of office, it was given to him who, in the army, had the special charge to denounce war, to challenge to battle and combat, to proclaim peace, and to execute martial messages. The business of an Herald in the English government is as follows—"To marshal, order, and conduct all royal cavalcades, ceremonies at coronations, royal marriages, installations, creations of Dukes, Marquises, Earls, Viscounts,

David Stacy Great Falls N.H.

Barons, Baronets, and dubbings of Knights, embassies, funeral processions, declarations of war, proclamations of peace, &c, to record and blazon the arms of the nobility and gentry; and to regulate any abuses therein through the English dominions, under the authority of the earl Marshal, to whom they are subservient." As this is the meaning of an Herald, and as many such things ought now to be attended to, I see a great propriety in the name. The origin of Herald is very ancient.

*Stentor*, is represented by *Homer*, as Herald of the *Greeks*, who had a voice louder than fifty men together. O may the voice of real liberty be heard above all the opposite sounds which can be made by tyrant kings, and priests!

## LIBERTY, NO. 1.

IT was mentioned in the proposal, that a description would be given of the nature of civil and religious Liberty. These stand in connection with each other, and one cannot be enjoyed without the other. Where men are deprived of civil Liberty, they never enjoy the other.

LIBERTY, means a state of freedom, in opposition to slavery or restraint, and may be considered as either *natural, civil, or religious*.

The absolute rights of man, considered as a *free agent*, endowed with discernment to know good from evil, and with powers of choosing those measures which appear to him to be most desirable, are usually summed up in one general appellation, and denominated, the *natural liberty of mankind*.

This *natural liberty*, consists properly, in a power of acting as one thinks fit, without any restraint or controul, unless by the law of nature; being a right inherent in us by birth, and one of the gifts of God to man at his creation when he endowed him with the faculty of *freewill*. But every man, when he enters into society, gives up a part of his natural liberty, as a price of so valuable a purchase; and in consideration of receiving the advantages of mutual commerce, obliges himself to conform to those laws which the community has thought proper to establish. This species of legal obedience and conformity, is infinitely more desirable than that wild and savage liberty which is sacrificed to obtain it. No man, that considers a moment, would wish to retain the absolute and uncontrouled power of doing whatever he pleases; the consequence of which is, that all other men would have the same power; in this way there would be no security to individuals, in any of the enjoyments of life."

*Political or civil Liberty*, which is that of a member of society, is no other than natural liberty, so far restrained by laws (and no further) as is needful and expedient for the general good of the whole. Hence the law which re-

strains a man from injuring his fellow citizen, increases the civil liberty of mankind. Every causeless restraint of the will of a subject, whether done by one or more's tyranny, and every law concerning things indifferent, is a law destructive to LIBERTY. How many such laws are there to be found in the history of nations? To mention a few may suffice.

In the ninth and tenth centuries, the greatest princes in Europe wore wooden shoes, with long points to them. The Clergy who ruled, being highly offended, declaimed against the long pointed shoes with great vehemence.—The points however continued to increase, till, in the reign of Richard 2d. they were of so enormous a length, that they were tied to the knees with chains, sometimes of gold, sometimes of silver. At one time the upper part of the shoes were in imitation of a church window. The long pointed shoes were called *crackowes*, and continued in fashion for three centuries in spite of the *bulls of Popes*, the *decrees of councils*, and the declarations of the clergy. At length the Parliament of England interposed by an act, A. D. 1493, prohibiting the use of shoes or boots with pikes exceeding two inches in length, and prohibited all shoemaker's from making shoes or boots with longer pikes under severe penalties. This was not sufficient; it was necessary to denounce the dreadful sentence of *excommunication* against all who wore shoes or boots with points longer than two inches.

What folly stands in connection with such tyrannical laws as these! This is like many of the clerical laws of ancient times.

Once in *France* potatoes were forbidden as an article of food. Once in *Connecticut* a fine of six pence was laid on every man who should smoke tobacco within so many rods or miles of any house.

Such laws as these, are now almost out of date in this country.

RELIGIOUS LIBERTY, signifies a freedom to believe in God, and to obey him according to the manifestation which he has made to man, in his works, in the scriptures, and by the spirit of truth, the *manifestations* of which is given to every man to profit withal.

Every kind of human law respecting religion, is inconsistent with real *Religious Liberty*, and the interference of the magistrate in matters of Religion, is the same as though they should make laws to bind us to our food, manner of preparing it, how and when it should be eaten, &c. The operations of the mind, are not, cannot be subject to the laws of men, no more than the light of the sun, the rain, wind, or seasons of the year, can be under their controul.

Liberty, either civil, or religious, has respect to something more than the name of liberty. Real liberty respects the rights of mankind in general, and this subject cannot be well understood, unless the rights of men are understood: this shall be the subject of the next number.

## Religious Intelligence.

### Revival of Religion—and reformation in Kentucky.

Within seven years past, there has been the greatest out-pouring of the spirit of God, in Kentucky, Tennessee, and the adjacent parts, ever known since the settlement of North-America. It has extended not only to the conversion of Atheists, Deists, and men of wretched characters, of every rank, from the highest to the lowest: but it has produced a reformation in those who had formerly professed religion under the fashionable party names now contended for in the world.

It is our design in future numbers, to give the readers an account of the beginning and progress of the revival, and, the view those reformed ministers and churches have of the church of Christ, as described in the new testament.

Those men have agreed to give up all the party names and rules made by men, and to name the name of Christ, and walk by his rule, which is the New Testament. The Presbyterians of Springfield, have dissolved the Presbyterian body, and have given an account of it to the public in the following singular curious will; called, "the last will and testament of

### SPRINGFIELD PRESBYTERY."

The *Presbytery of Springfield*, sitting at Caneyville in the county of Bourbon, being through a gracious Providence, in more than ordinary bodily health, growing in strength and size daily, in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die and considering that the life of every such body is very uncertain, do make and ordain this our Last Will and Testament, in manner and form following, viz:

*Imprimis.* We will, that this body die, be dissolved, and sink into union with the body of Christ at large: for there is but one body, and one spirit, even as we are called in one hope of our calling.

*Item.* We will, that our name of distinction, with its *Reverend* title, be forgotten, that there be but one Lord over God's heritage, and his name one.

*Item.* We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus.

*Item.* We will, that candidates for the gospel ministry henceforth study the holy scriptures with fervent prayer, and obtain license from God to preach the simple gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, tradi-

tions of men, the rudiments of the world. And let none henceforth take *this honor to himself but he that is called of God, as was Aaron.*

*Item.* We will, that the church of Christ assume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority, but Christ speaking in them. We will that the church of Christ look up to the Lord of the harvest to send forth labourers into his harvest; and that she resume her primitive right of trying those *who say they are Apostles, and are not.*

*Item.* We will, that each particular church, as a body, actuated by the same spirit, chuse her own preacher, and support him by a free will offering without written *call or subscription*—admit members—remove offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

*Item.* We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they chuse: for it is better to enter into life having one book, than having many to be cast into hell.

*Item.* We will, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

*Item.* We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the rock of ages, and follow Jesus for the future.

*Item.* We will, that the Synod of Kentucky examine every member, who may be suspected of having departed from the Confession of faith and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of gospel liberty.

*Item.* We will, that Ja——, the author of two letters lately published in Lexington be encouraged in his zeal to destroy *partyism*. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

*Item.* Finally we will, that all our *sister bodies*, read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, } L. S.  
June 28th, 1804. }

ROBERT MARSHALL, }  
JOHN DUNLAVY, }  
RICHARD M'NEMAR, }  
B. W. STONE, }  
JOHN THOMPSON, }  
DAVID PURVIANCE, }  
Witnesses.

#### State of Religion in Portsmouth, and the towns in the vicinity.

Since last March to the present time, God has visited us with his Spirit in a remarkable manner. In Portsmouth and Newington, about one hundred, have been baptized within a few months, who now walk in love. Eldr. S. has baptized 127 within four months, chiefly in Portsmouth and within a few miles. The attention has been great in Newington—Ten have been baptized there lately. Several in Kittery, some in York—About twenty in Berwick.—In Greenland there is a good work, four have of late been baptized.—In Newmarket the work is increasing; several of late have been set at liberty to rejoice in God. There is some revival in Durham, and a great attention to hear the word in Dover. In Hampton and Kensington, the door is open for preaching. In Salisbury, about twenty have been baptized within a few months, some in Rye begin to ask “*what shall I do to be saved?*” Finally, the attention to hear the word in this part, exceeds what ever was before.

We have had field-meetings one week, five days out of seven, and a blessing has attended every meeting. Some of our brethren are now on their way preaching to the people in the fields, and calling on men to repent.

It is the design of the Editor to give a more particular account of the work hereafter. This must suffice for the present.

#### Extract of a Letter from a preacher of the Gospel, to the Editor, dated Camden June 20, 1808.

DEAR BROTHER,

“I have seen much of the glory of God, since I saw you. I have baptized 170, within a short time. In *Lincolntonville, Hope, Camden, and Thomaston*, the work has been glorious.—Upwards of one hundred in each of these towns have professed to believe in the Lord Jesus Christ, since last spring, and the work is now spreading marvelously. The Lord is working. Satan is roaring; wicked men are opposing; and the *calvinists* exceeds them all. May God have mercy on such ministers as are found fighting against the work of God, when it does not come in their own way!

I desire to be remembered to my dear brethren in Portsmouth, Kittery, Boston, and wherever you see them. I long to see them all, but cannot leave the battle I am now engaged in.

From your brother, and fellow Labourer.”

#### Extract of a Letter from a minister near New Bedford, to his friend in Boston, dated July, 1808.

“Time will not permit me to give any particular account of my travels since we part-

ed; but in general it is this;—In my first tour, I baptized 13 persons, and several more in that place since. I expect to baptize to day. At Rochester (great Neck) *ten*, who were baptized, were united together as a church, when I was there last. Br. Easty has baptized four in that place since. The 2d. of August, if the Lord will, I expect to be at Br. Rounseville's; fail not to meet me there, to go with me to Middleborough, and the long plain. We have glorious tidings from Dighton and Rehoboth, I am well informed that Elder Sawyer said, thirty persons of his society, had experienced religion of late, who date their first awakening from the first meeting we had there, besides many more who are saying what shall I do to be saved?

I received a letter from Br. Case yesterday, in which he mentions a general attention among the people. Parents are confessing to their children, and children to their parents. In one family he mentions, one daughter had been baptized, and five more, sensible of their need of a Saviour. He wrote me to come as soon as possible.

I am your friend and Br. Farewell, &c.

#### Extract of a Letter from a Brother in Woodstock (Vt.) dated August 5, 1808.

“DEAR AND BELOVED FRIEND,

We need help from the Lord Jesus by the communications of his servants as frequently as they can gain permission from him, and especially from you.

There is an increase of the good work of the Lord going on in the north part of Woodstock, in Pomphret, Barnard, Bridgewater and Windsor. A goodly number have of late been baptized, both of converts and old professors. Nine of late were baptized at the place where you baptized sister Davis: five of whom were congregationalists. It was supposed that 5 or 6 hundred people attended, of men, women, and children. Notwithstanding the appointment was at 5 o'clock, A. M. I attend through much weakness—the people gathered in Br. M'Kinzie's door-yard, the people were so numerous, and so unexpected, for so short an exercise, that many of the brethren could not come near enough (for the press) to hear the candidates tell what the Lord had done for them. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest, for it is great, and labourers are few.

Opposition in the minds and conduct of many professors of religion is extraordinary. Some Elders and their Brethren have said that we, (meaning you and me and others in our fellowship) are persecutors of those that are established in the faith. This appears to me to be the last resource to turn in that way, in order to put a colour of blame upon our character.

I verily thought our ultimate object was Christ—Union of saints to all who love his appearing,—to follow peace with all men, and

holiness, and I mean to think so yet and shall, until I am better convinced than by their word only.

Dear brother. pray for us, that we may prove what is that good, acceptable, and perfect will of God.

*I am your friend and Brother.*

#### Information from Boston.

A Brother from Boston yesterday, informs us that the Christians there are blessed with the blessings of him who comes down like rain upon the mown grass, and that by experience they find "the Kings favour is like a cloud of the latter rain." He mentions that two were baptized there last Lords-day, who with the others are happily united in the spirit of love. Some have within a few days been baptized in Salem.

The account of the field meetings this week, as far as we have heard, is truly encouraging, on account of the great attention of people to hear the word.

### Portsmouth,

THURSDAY EVENING, SEPTEMBER 1, 1808.

#### QUARTERLY MEETING.

The Quarterly meeting of the Free-will Baptists was holden at Elder Otis' meeting-house in Barrington, 3d. Wednesday and Thursday in August last. A large number of brethren from different directions, and a great distance attended. In the public meetings, the preaching was solemn and important; and in the Conference of Elders, a good spirit appeared to prevail among them; and favourable signs of a determination to have Christ their only Lord and Lawgiver.

#### INFORMATION.

Elder Daniel Hix, from Dartmouth is to preach in Boston 2d. Lord's Day in September Monday evening after in Salem. Tuesday in Chebacco. Wednesday at 2 o'clock, in Bradford. Thursday at 2 o'clock, in Haverhill; at which time a Brother is to be ordained to the work of the ministry.

A meeting is to be attended at York on Wednesday September, 7th. at 2 o'clock, at, or near Samuel Junkins house; it is expected a Brother will be ordained to the work of the ministry at the time, according to the NEW-TESTAMENT.

#### ORDINATION.

Ordained in Hampton-falls 6th. of July last EBENEZER LEVET, (member of the Christian Church) according to the simplicity of the New-Testament, in the following manner. After a discourse on the occasion, by ELDER SMITH from 2. Cor. iii. 6, the ELDERS present prayed with laying on hands; afterwards they gave him the right hands of fellowship, according to Acts xiii. 3, Gal. ii. 9, to preach and baptize wherever the door of faith is opened.

#### POETRY.

##### REDEEMING LOVE.

HAD I a thousand mouths, a thousand tongues,  
A throat of brass and adamantine lungs,  
I'd sound redeeming love through all the earth;  
The love that gave me, first and second birth;  
I'd tell to all creation's utmost space,  
How great his goodness and how rich his grace;  
Till wond'ring nations should his grace adore,  
Jehovah's Christ, God blest forever more.

#### Anecdotal.

THE celebrated Mr. Robert Robertson, (a Baptist minister) in England, was much respected on account of his wit, learning, and Religion, and was often in the company of some of the first men in the kingdom. One day, being in company with one of the nobility; The gentleman put this question to him—"Mr. Robertson, what is the reason that our ministers of the Church of England, preach well for a time after they first begin; but your ministers of the Dissenters, continue to preach well through all their lives?"

I will tell you Sir, (said Mr. Robertson,) and then taking his bible, turned to John, i. 1. and read "In the beginning was the word, and the word was with God, and the word was God. Now said he, when your ministers of the church of England, begin to preach, they read this text as it is, "The word was with God, and the word was God;" and while they read so, they preach well. He then laid a Guinea on the last word of the verse, God. Now (said he) after your ministers have preached a while a rich living is presented to them; and, instead of, "The word was God," they begin to read, "And the word was Gold;" this spoils their preaching. Our ministers are in general poor, and the people being obliged to support your ministers, are not able to do much for their own; this keeps them poor, & as they do not read, "The word was Gold," they read, "The word was God," here they are called to look continually: and, in this way they preach WELL."

#### ADVERTISEMENT.

THOSE who hold subscriptions for the HERALD, dated April 6, 1808, are requested to return them to the Editor at Portsmouth immediately, by mail or otherwise, in order that the subscribers may receive their papers.

SUBSCRIBERS are requested to notice that one of the conditions of the Herald is fifty cents to be paid when the first number is delivered.... This sum is necessary to enable the Editor to prosecute the business.

✶ The agents will receive the money, September 1, 1808.

#### THE HERALD OF GOSPEL LIBERTY

is published at Portsmouth, N. H. every other Thursday evening by

ELIAS SMITH,

At his House near JEFFRY-STREET,

TERMS—One dollar per year, exclusive of postage; fifty cents to be advanced when the first number is delivered; the other fifty when twenty-six numbers are delivered.

Those who are accountable for ten, to receive one free.

Fifty-two numbers to make a volume;—those who subscribe are expected to receive the paper until the volume is completed.

Where there are more than one subscriber in a town, an agent is appointed to receive the subscriptions and the money, and to deliver the papers.

Should any person subscribe in future for the HERALD, who may wish to receive the numbers which may have been published prior to his subscribing, the Editor requests information of the same.

If any of the subscribers live in a town where there is no post office; they are requested to inform the Editor at what office they will have their papers sent.

All interesting communications (post paid) addressed to Daniel P. Drown Portsmouth, will be thankfully received and attended to by the Editor.

#### AGENTS.

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\* The papers for Charlestown (Mass.) are left at Joel Wallingsford's.

✶ Those persons who are appointed agents, will be satisfied for their trouble. Should any be appointed who cannot attend to it, they will please to inform the Editor.

Sept. 4.

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 2.]

THURSDAY EVENING, SEPTEMBER 15, 1808.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY. NO. 2.



In the former number it was mentioned, that LIBERTY had regard to something more than a name; it refers to the civil and religious RIGHTS of mankind in general. We cannot understand the nature of LIBERTY unless the RIGHTS of men are understood; for they dwell together. This we will now describe.

RIGHTS of men, mean that which is their *Just claim, or honest possession*. If we trace the rights of men to their source, we shall find that they are laws of righteous obligations, and that men's rights are only such as are agreeable to the law of righteousness, the law of God, given to all men.

As there are three kinds, or parts to LIBERTY, so it is as to the RIGHTS of men; their rights are, 1. *Natural*, 2. *Civil*, 3. *Religious*.

*Natural rights*, are those which a man has to his *life, limbs, and Liberty*; to the produce of his personal labour; to the use, in common with others, of *air, light, water, &c.* That every man has a natural right, or just claim to these things, is evident from their being absolutely necessary to enable him to answer that purpose, whatever it may be, for which he was made a living and a rational being. This shews undeniably, that the Author of his nature designed that he should have the use of them, and that the man who should wantonly deprive him of any one of them, would be guilty of a breach of the Divine law, as well as act inconsistent with the fitness of things in every sense in which that phrase can possibly be understood.

*Civil rights*, are those which belong to every person of a civil community, according to the just law of a Society. When any man becomes a member of a civil community, he alienates a part of his natural rights. In a state of nature, no man has a superior on earth; and each has a right to defend his life, liberty, and property, by all the means nature has put in his power. In civil Society, however, these rights are transferred to the laws and the magistrate, except in the cases of such extreme urgency as leaves not time for legal interposition.

The nature of *civil rights*, is well expressed in the second and third articles of the bill of rights, agreed on by the State of New-Hampshire in the following words; "All men have certain natural, essential, and inherent RIGHTS; among which are the enjoying and defending life and Liberty—acquiring, possessing, and

protecting property—and in a word, seeking and obtaining happiness. When men enter into a state of society, they surrender up some of their natural rights to that society, in order to insure the protection of others, and without such an equivalent, the surrender, is void."

*Religious rights*, are in their nature *unalienable*, and can never be surrendered to any man, or body of men whatever; because no equivalent can be given or received for them. This right, is strongly, and pointedly described in the *fifth* article of the bill of rights in the following words, which ought to be printed in the head and heart of every American. "Every individual has a natural and unalienable RIGHT to worship GOD according to the dictates of his own conscience, and reason; and no subject shall be hurt, molested, or restrained in his person, *Liberty*, or estate, for worshipping GOD in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession, sentiments or persuasion; provided he doth not disturb the public peace, or disturb others in their religious worship." And "the several towns, parishes, bodies corporate, or religious Societies, shall at all times have the exclusive right of electing their own public teachers, and of contracting with them for their support and maintainance. And no person of any particular religious sect or denomination, shall ever be compelled to pay towards the support of the teacher or teachers of another persuasion, sect or denomination. And every denomination of Christians demeaning themselves quietly, and as good subjects of the State, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another, shall ever be established by law."

Here RELIGIOUS RIGHTS are not only described, but secured to the people as their natural and unalienable claim. This same principle is peculiar to the constitution of the *United States*, and yet multitudes in this, and the *United States*, have never enjoyed their religious rights, and many have never heard them described in such a manner as to lead them to think they are worth possessing.

This description of religious rights exactly agrees with what the President of the *United States* has written in the following words; "The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have no authority over such natural RIGHTS, only as we have submitted to them. The RIGHTS of con-

science we never submitted, we could not submit. We are answerable for them to our GOD. The legitimate powers of government extend to such acts only as are injurious to others." This short description of the RIGHTS of men will shew that liberty and rights belong together, and that one cannot exist without the other. These rights belong in common to all men of all nations as a gift of their Creator; and the design of enslaving men is to deprive them of what they ought in righteousness to have in common with all.

Notwithstanding the contest for LIBERTY and the RIGHTS of men, which are obtained, and secured by the constitution of the general government, and that of each state: thousands in this country remain under a *mental bondage*, which they call religion; and while they prize their rights as *Citizens*, many appear total strangers to the RIGHTS and liberties, which belong to real religion. Others tired of bondage, are groaning and struggling to enjoy their rights, while their neighbours of the same town, are in the face of the constitution taxing them to priests they never hear, and take their money from them by force.

These rights can never be enjoyed but under a government where all are considered free and equal, and where there are laws to prevent the violation of a constitution in which all are declared equal.

FELLOW CITIZENS!

With this view of your *rights*, which a gracious Creator has given you in common with all men, and which is secured by the general government, will you now resign them to men, who under the plausible name of friends to the prosperity of a great nation are in disguise endeavouring by every artifice to deprive you of them, by telling you that your rights will be more safe in the hands of *certain individuals* than in your own. If you would know at once the difference between having them in your own hands, or in the hands of a master; go view the state of the people in those countries, where the will of a DESPOT, is the only law of the nation. Be intreated to prize your RIGHTS while you have them to enjoy; and not wait to know their value by the loss of such a blessing!!!

Let not those men deceive you, who would even deprive you of a living if it were in their power; barely because you choose to think and act for yourselves, in things respecting your RIGHTS, instead of being dictated by those who would wrest your RIGHTS from you that they may rule you with a rod of iron!!! On the

whole, this is a true principle, that liberty is no where safe in any hands excepting those of the people themselves, who as they have the greatest interest in being free, are the natural guardians of their own rights.

## THE PREACHER.

### SERMON No. 1.

AS the day in which we live is a day of signs, and wonders, my first Sermon shall be upon the signs peculiar to the present time.

TEXT.—Luke xxist. chap. 25th & 26th verses.

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken."

The disciples of Christ asked their MASTER concerning these things—1st. When Jerusalem would be taken—2d. When he would come to reign on the earth—3d. When the end of the world would come. See Matt. 24, 3. In these verses he shews them the signs of his coming to reign on the earth. The signs of the destruction of Jerusalem came in the days of the apostles; when they fled into the mountains, and escaped the dreadful overthrow which the unbelieving Jews shared in, when wrath came on them to the uttermost.

The second thing, the coming of the Son of man has not yet taken place; but according to the prophecy the time is at hand.

We will here notice the signs of the coming of the Son of man mentioned in these verses, and in other parts of the scriptures.

Many people are confused, by not considering that the coming of Christ is to be before the end of the world.

The signs of the coming of Christ are—1st. Signs in the sun. 2d. Signs in the moon. 3d. Signs in the stars. 4th. Signs in the earth among men. 5th. Signs in the seas.

#### 1st. Signs in the sun.

Without doubt this means something uncommon in the sun. This many can remember. In the year 1780, the sun was darkened, to the astonishment of thousands, and since that time something of the same kind has been seen. If this is not a sign of the second coming of Christ, why has this taken place at the time when several other signs mentioned by Christ are seen?

2d. He mentions signs in the moon. Several people have told me that the evening after the dark day was unusually dark, though the moon was at the full. This seemed a second witness, with the darkness of the sun. This taking place immediately after the sun was darkened, is an awful testimony to the world that the coming of the Son of man draws near.

In one place Christ mentions signs in the heavens, as well as in the sun and moon. These we have seen, in what is commonly called the northern lights,\* which were never seen till within a few years, and are without any doubt in my mind to be reckoned among the signs of the coming of the Son of man.

3d. Christ mentions signs in the stars.—Whether there has been any particular signs in the stars, I am not able to determine; but while there are so many other signs, we may expect them soon.

4th. Mention is made of signs in the earth among men. These are numerous at the present day, in almost all parts of the known world. Kingdoms are now rising against kingdoms, and nation against nation. There are wars and rumours of wars, pestilences, earthquakes in divers places: there is at this time distress of nations, with perplexities. Witness the distress of those nations, where thousands have of late been slain in the fields of battle; go visit the cottages and see the distressed multitudes of widows and orphans! Listen, amidst the songs of victory, to the lonely cries of the widow, who mourns the death of her husband slain among thousands! Look at the grief manifested by her sad countenance and tears, which stream down her cheeks! View her distress increased, while she casts her eyes around upon her fatherless children, who are at once deprived of a best friend!

See others shut in by their enemies, and endeavouring in vain to escape the edge of the sword; View the inhabitants of Copenhagen on that dreadful night, when an enemy spread terror all around! Look at the present situation of Spain, involved in confusion and bloodshed, while the cry is who shall rule us? If this does not compleat the sign, go view the thousands, if not millions of wretched beings in Manchester and other parts of Britain, who this moment are swarming from their manufactories in quest of food for themselves and their little ones; while no man gives them ought to eat.

This does not come on them because their Creator is not bountiful; but because unjust men hold that from their fellow men, which God has sent them. Such inequality and wickedness, calls loudly for the coming of the Son man to set judgment in the earth, to cause wars to cease to the end of the earth, and to "deliver the needy when he crieth, the poor also, and him that hath no helper."

Although in this country we are not thus distressed, yet we have the other sign, *Perplexity*. How many are in this situation, as it respects themselves and their business! especially such as do business on the great waters. If their property is at home, they are perplexed; and if it floats on the bosom of the great deep they are so. Besides this, how are men's hearts failing them, on account of what they have reason, to fear either from foreign or inter-

\* In a future number, a particular account will be given of these lights.

nal enemies; while they see what is coming on the earth. Almost all the earth appears to share in a greater or less degree in the present commotions in the world; while the heavens, earth, sea, and dry land are shaking!!

5th. We are told of signs in the sea. "*The sea and the waves roaring.*" It is likely that in this sign Christ had reference to the terrible destruction that shall take place among the seamen, by violent storms in which multitudes will be overthrown for their wickedness. If this sign has not yet appeared, it will surely come, and join the testimony of the others, which loudly speak to negligent mortals, saying, "*prepare to meet thy God.*"

In addition to all these signs, Christ said, "And the gospel must first be published among all nations." Mark xiii, 10. This has been done; nor does the trumpet cease to sound in our day; for while we hear the confused noise of the warrior and garments rolled in blood in the old lands; we hear the joyful sound of salvation, and rejoice that the sound is going into all lands.

Among the many signs of the present day, we ought not to forget the present state of the Jews, who are a standing sign of the solemn truth of the prophecies. From their present situation, and the state of their land, we have reason to believe that the time is near when they will return to the land of Canaan, never more to be dispersed. Whoever lives to see them return may know assuredly that the Son of man will soon be seen in the clouds of heaven with power and great glory.

If these signs of the coming of the Son of man are so important, how much more so must his coming be! When he comes, it will be to slay the wicked, overthrow every thing contrary to righteousness, raise the dead saints;—change the living ones, establish justice in the earth, fill it with the knowledge of God; reign on the earth one thousand years; and prepare the way for that which will take place at the end of the world.

Let each one examine, whether these things are so, and be diligent to be found of him in peace, that so we may have part in the first resurrection, be kings and priests and reign with him on earth a thousand years, and after that, in the New Jerusalem world without end.

AMEN.

### MR. Mc. FARLAND'S DISCOURSE.

Mr. Mc Farland's discourse on the signs of the times, delivered at Concord, N. H. July 24, 1808. Text—Isa. xxi, 11. "*Watchman what of the night?*" &c.

The subject is handled in a scriptural rational manner, and is well calculated to instruct the present generation in the great things which are now taking place among the nations of the earth, and the far greater things which will shortly come. It merits a candid

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perusal from every person who would know the signs of the present time.

He begins in the following manner; "Although mankind in general are wrapt in spiritual slumber, regardless of the portentous signs of these times; yet some precious souls are awake, and, waiting for the consolation of Israel enquire of their Watchmen in the spirit of the text, Watchman what is the time of night? When will the deliverance and glorious state of the church commence? What do the signs of the times indicate." After mentioning several things respecting the present fluctuating state of the nations, and the glory which will yet take place among the friends of the Messiah, he closes with the following words—

"Learn, by this subject, the importance of becoming united with the Saviour, and incorporated into his kingdom. All the interests of this world are subject to sudden vicissitudes.—There is nothing permanent, nothing on which we may rely, but an interest in Christ, and in the blessings of his kingdom. Those who are associated with his enemies, will assuredly partake of their plagues. They will be involved in the tremendous overthrow of all those who resist the progress and despise the laws of his kingdom.

If ye would be safe in this changeable state of things; especially, if ye would appear with safety and comfort at the judgment of the great day, believe in the Saviour, commit the interest of your souls to him, and co-operate with him in the great designs of his kingdom."

*Intelligence, highly important to all the friends of religion, liberty, and good order!!*

The following appeared in the N. H. Gazette of Tuesday last.

#### COMMUNICATION.

MESSRS. PRINTERS,

*By publishing the following in your Gazette, you will oblige a friend to civil and religious Liberty.*

IS our government just? Is the constitution right? Is it calculated for the peace and welfare of the people? If so, why should it be violated? If the fifth and sixth articles of the constitution of this State are right (which every person who is a friend to mankind must acknowledge) why should the violators go unpunished?

SEEING an advertisement in the newspaper sometime since, notifying a public field meeting for the worship of God in the town of Hampton, and having heard of similar meetings in the Southern States, I was induced to go to Hampton. After I got there I went on the Common, where I saw on one part of it a military company (or riotous mob) and on the other, a number of spectators; afterwards I saw two ministers, viz: Elder Rand and Mr. Plummer, who informed the people assembled, that the meeting would be held in a field at some distance: the people then went to the

field and the appearance was solemn; the meeting commenced by singing and prayer—The riotous company finding that the people had retired to religious worship followed after them, and when they came opposite the field in which the people had peaceably assembled, they began hollowing, hooting, firing guns, &c.—more resembling wild Indians, than civilized men; they proceeded a few rods, then marched back and began their hooting and firing again—the man who hired the field for the meeting forbid persons coming into it to make disturbance. They had but just passed the assembly, when they broke their ranks and again rushed into the field and the one adjoining, firing their guns among the people, and throwing potatoes, dirt, &c. at the ministers; upsetting the place which was fixed for them to preach, while they were in it, and striking one of them with a gun, pulling another from his seat after he had retired from the first place, and firing a gun at him which scorched his clothes; and cursing and swearing in a manner too shocking to relate. It was supposed there were upwards of a hundred guns fired, and from fifty to sixty persons belonging to this riotous company armed with guns, and headed by a man who does not hold a commission (as I am informed.)

Those persons when asked the reason of their conduct, answered, that they meant to defend their religion and their minister, and that they were a peaceable people, &c. (I think that their conduct on this occasion is a specimen of their religion and peaceableness.)—It was the greatest riot I think that I ever heard of in this part of the country, and the greatest violation of the constitution and laws of this State; and it appeared that the rioters were the greatest despisers of government ever heard of. It certainly will bring a disgrace on the town of Hampton which time will never efface, unless the perpetrators of this unprecedented outrage are brought to justice. Those concerned in the above mentioned riot appeared to be so filled with spite, rage, and malice, that the ministers thought it prudent to retire.

#### A FRIEND TO GOOD ORDER.

MONDAY, SEPT. 5, 1808.

#### NAMES.

MERE names are empty sounds, and but of little consequence; yet names have been, and are now more regarded by multitudes, than sound principles. A name has turned many from truth to error, and from error to truth, without much information respecting what they are turned too, or from.

In almost all countries men have been swayed more by the name than the principle. In political matters, the name is the chief with many. Such a man is a Whig, such an one a Tory. One is a Federalist, an Aristocrat, a Jacobin, a Democrat, an Anti-Federalist; these

names operate on many as they are popular or unpopular. Men are either honoured or stigmatized by some of these names, and individuals rise and fall with them. One is called a good Federalist by one party, another party consider him bad on account of this name, which others called good. One is considered a bad man; Why? He is a Jacobin, a Democrat, and so on.

In matters of religion, there has been the same rage about names, where multitudes were ignorant of almost all but the name. Curse him says one, he is a fifth Monarchy man. He is a Papist—a Lutheran, a Calvinist—A fine man. He is Catholic, an Episcopalian. He ought to be exterminated, he is an Anabaptist, a Heretic, a Scismatic, holding to the damnation of infants; away with him.

A bare name among the ignorant, has turned their minds from one thing to another, or rather from one master to another. When the Jesuits went to turn the worshippers of Minerva into worshippers of their blessed virgin Mary: They did it by altering the name of the goddess. A painter hid with paint the name of Minerva, and with his pencil wrote Virgin Mary, as the name of the same image. The glorious tidings was announced in Rome, that the idolaters were all converted to christianity.

Sometimes names from Scripture have been considered good, because taken from that book. Thus in the peninsula beyond the Ganges, in the Mosques, are paintings, of Saint Balaam, Saint Judas with others of the same character.

Many appear to have the same notion of Scripture names the woman had, when she went to comfort her neighbour while mourning the loss of her son. Dear neighbour (said she) I pity your condition; but I hope your child is in Beelzebub's bosom. O said the mourner, you mean Abraham's bosom. Ah, (said she) it is no matter as to that, they are both scripture names: if your child is in either of their bosoms, he is in a good place.

People will never cease to be honoured, injured, and enslaved by mere names, until they are explained, and principles held up in their stead. A man may be called by a name considered good, and be a bad man, and so on the other hand. When a party name becomes popular, bad men will assume it, as long as they find it beneficial, and will shift it, as the bat did from beast to bird, mentioned in Aesop's fables. A certain rich, wicked man, once said he would give one thousand pounds for a good name.—Why? (said one) "Because I could make two thousand pounds by it, before night."

A few of these political and religious names shall be explained hereafter.

#### To Subscribers.

In our next we shall present you with an account of the glorious revival of religion in New-Bedford, and the towns around, communicated in a letter from Elder Daniel Hix.

## RELIGIOUS INTELLIGENCE.

The revival of religion in Newmarket mentioned in the other number, we are informed still increases; several of late appear to be made free indeed.

We have heard from one town at the Eastward, that there are only two families who do not profess a love to Christ.

A very interesting account of a revival of religion in Newark is received, and will appear in the next number.

*Baptism in Greenland,*

*six miles from Portsmouth.*

On Monday July last, notice was given that Elder Levit of Hampton, had appointed to baptize in that town. At three o'clock, A. M., a large number of people met in a grove, near a small river. The exercise begun with singing a spiritual song; after this Elder Boody prayed; Elder Smith then delivered a discourse from Acts xviii. 8. "*And Crispus the chief ruler of the Synagogue believed in the Lord with all his house, and many of the Corinthians hearing, believed and were baptized.*"

After the sermon, two young people appeared on the bank to be baptized; one of them had been a member of the congregational church in that town. After a short address to the people by the Administrator, he led them one at a time down into the water, and buried them in baptism, according to the ancient practice of the Apostles. One of them prayed while walking into the water; both came out praising, while those on the bank joined in the song—Several things united to make this a solemn meeting.

1. The settled minister of the town (Mr Neil) died at 8 o'clock that morning. 2. One of the church lay dead in an house near where we met. 3. One of the church left it, to be buried with Christ in baptism. 4. There was a solemn evidence of the truth of the gospel given in the two young people, who, before the multitude declared they had found a greater good than what this world affords. 5. The command and example of the king of glory, with a belief of that resurrection which baptism is the likeness of, added to the solemnity. 6. The decent behaviour of the people on the occasion; it being the first time baptism was ever administered in that place according to the New-Testament, added to the joy of those who there met to serve God in the way he commands them.

## ANECDOTES.

*A Friend from the eastward stated the following to the Editor which took place in Novascotia a few months past.*

A French gentleman of uncommon abilities was converted to God, and felt it his duty to travel through the country to preach the glorious

gospel of Christ to his fellow men. His preaching had the apostolical effect on the people, many had their eyes opened and turned from darkness to light, and from the power of Satan unto God. This greatly enraged the impenitent, who under the pretence of his being a disturber of the peace and one who troubled their city, brought him before the Magistrate. While he stood to be tried, the Judge asked him concerning his conducting in such a manner; the preacher then proceeded to give the Judge an account of his conversion, and of his preaching, and the effect it had on those who heard. While he related these things, the Judge was melted into tears at what he was hearing. As soon as the preacher ceased, the States attorney asked the Judge if he should bring forward the cause. "*What cause?*" said the Judge; he replied, the cause of him now before your honor; said the Judge, "*there is no cause; he has done only what every good man ought to do.*" He was accordingly dismissed with a protection from the government to preach Christ unmolested through the country.

Some years ago a young preacher of the Baptist denomination, put up at a tavern in New Hampshire, where he fell into the company of a clergyman of a town near by, who on his journey put up at the same place.

The clergyman spent chief of the evening in conversing with one of the family on infant baptism. The young man sat and heard him without interrupting him till he had finished his discourse. In his conversation he endeavoured to prove his baptism from the example of Abraham's circumcising his male children. He laid down something like this—Abraham circumcised his children, and his example ought to be followed; therefore parents ought to baptize their children. After he had made the above statement, the young preacher mentioned that his syllogism was false. Do you (said he) understand logic? I know enough of it to distinguish between a true and false syllogism.

Now, Sir, said the young man, by putting 3 passages of scripture together I can prove much fairer than you have, that you ought this evening to go out of this house and hang yourself. Well said the clergyman, if you can, I will give up the argument.

He then repeated these words—"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Another place it is said, "go thou, and do likewise." A third says, "That thou doest, do quickly." Well, said he, you have proved it. Do you (said the young man) from this believe you ought to hang yourself this evening? No said his reverence. Neither (said the other) do I believe in your proof of sprinkling from the history that Abraham circumcised his male children—the clergyman finished by saying, you have too much sense to give up what you know.

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By ELLIAS SMITH,

AT HIS HOUSE NEAR JEFFRY-STREET.

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Those who subscribe for ten, to receive one free.

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Where there are more than one subscriber in a town, an agent is appointed to receive the money, and to deliver the papers.

Should any person subscribe in future for the HERALD, who may wish to receive the numbers which may have been published prior to his subscribing, the Editor requests information of the same.

If any of the subscribers live in a town where there is no post office; they are requested to inform the Editor at what office they will have their papers sent.

All interesting communications (post paid) addressed to DANIEL P. DROWN Portsmouth, will be thankfully received and attended to by the Editor.

## AGENTS.

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Samuel Jenkins.....York (Maine.)  
Richard Trip.....Epsom (N. H.)  
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\* The papers for Charlestown (Mass.) are left at Joel Wallingsford's.

\*\* Those persons who are appointed agents will be satisfied for their trouble. Should any be appointed who cannot attend to it, they will please to inform the Editor.

## ADVERTISEMENT.

THOSE who hold subscriptions for the HERALD, dated April 6 1808, are requested to return them to the Editor at Portsmouth immediately, by mail or otherwise, in order that the subscribers may receive their papers.

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 3.]

THURSDAY EVENING, SEPTEMBER 29, 1808.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY. NO. 3.

AS religious Liberty is the great object in view, in these numbers, and as this cannot be rightly understood, nor permanently enjoyed only under a government, where the constitution and laws are in harmony with such liberty, it is here proper to take a general view of the different kinds of governments which have been, or now are in the world, that we may know which one contains the soil, where this valuable tree of Liberty will best and longest flourish, and produce the greatest abundance of wholesome fruit for the inhabitants of the earth.

Men who have undertaken to describe the different kinds of governments have reduced them to three—1st. Despotic, 2. Monarchical, 3d. Republican. Within the limits of these kinds of governments, we hear of an Aristocratical government; a mixed Monarchy, and an Hierarchy or priestly government, rising with the rest, like the little horn in Daniel's vision.

The government of the Jews according to the law of Moses, differed from all these, on many accounts.

We will now notice in short these different kinds of governments, and consider the state of religious Liberty in each of them.

1st. DESPOTIC. This signifies one person alone who without law, and without rule, directs every thing by his own will and caprice.

Can any man suppose that any kind of Liberty can be enjoyed under such a government as this? Surely no. How dreadful must be the state of a people under a Despot, who does according to his own pleasure, and others cannot avoid it. This was the government of the Babylonians under the reign of Nebuchadnezzar, in the days of Daniel. It is said of him, "Whom he would he slew, whom he would he kept alive, and whom he would he set up, and whom he would he put down." Dan. v, 19. This is the government which millions in Turkey, Persia, and in a great part of the eastern world, groan under to this day. In such a government, LIBERTY scarce obtains a name. It is certain that religious Liberty, can never be enjoyed under such a government, unless those who love it are proof against fire. Witness the instance of the three in Nebuchadnezzar's kingdom, who would not submit to the religion of that haughty Despot—Daniel iii.

The established Religion of this tyrant was Idolatry, the only kind ever established by any one in authority; let the names of it be ever so various. The object of worship being set up, the different ranks were commanded upon the pain of death to attend at the dedication and to worship the new God whom the king had set up, when they heard the music prepared for the occasion.

Three men were found who would not obey the king's command. They were ordered the second time; but to no purpose. The consequence was, they were cast into a fiery furnace, where they received no hurt. As soon as he found that he could not hurt them, and that there was a God which could deliver out of his hands, he then with the same spirit of despotism, ordered that all should regard their God, or be cut in pieces. The first law commanded all to be burnt who did not submit to his God, the second commanded all to be cut in pieces who spake amiss of the God of Shadrack and his companions. Such a government as this is not the place to look for religious liberty; witness the kind of religion allowed by such governments in Turkey, Persia, and other countries in Europe Asia and Africa.

What is called religion in the government of a despot, is an imposition on the people introduced by fraud, and imposed by force. In all Despotic governments, a set of men called Priests, many of whom cannot even read, are employed and supported by the government, to keep the people ignorant of their LIBERTIES and RIGHTS, by teaching them blind submission to the tyrant, who rules them with a rod of iron.

In every despotic government on earth, the people see no prospect but that of perpetual slavery to themselves and their heirs.

In the next number we will set before the reader the state of the people as it respects civil and religious Liberty, where they are controuled by a Despot.

## THE PREACHER.

SERMON No. II.

### A Sermon to Ministers.

TEXT. Matth. X, 16. Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves.

These words contain two particulars:

1st. The dangers peculiar to the ministers

of Christ; like sheep in the midst of wolves.

2d. How they are to conduct in such a situation: Be ye therefore wise as serpents, and harmless as doves.

1st. The dangers peculiar to the Ministers of Christ:

This will not apply in this day to all who call themselves the ministers of Christ; for if we should write a text descriptive of their conduct, it would read, "Behold I send you forth as wolves in the midst of sheep; be ye therefore harmless as serpents, and wise as doves."

In the first instance, those sent are exposed; but in the last, those to whom they are sent, are in danger, and are such as are called, wolves in sheep's clothing.

What a figure would an hireling make in applying the text to himself; while instead of feeding, he is seen shearing the sheep, in his sum to begin with, continues with, and shuts his mouth with!

What wolves are they exposed to be devoured? see the sheep fleeing in every direction from them, and crying like blind Milton;

"Save me kind freedom from the jaw,

Of hireling wolves, whose gospel's in their maw."

"And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and the two cheeks and the maw," Deut. xvii, 3.

What an inoffensive creature is a sheep!—What progress could a sheep make in overcoming the savage wolf? None, without the shepherd. So Christ's ministers went, so they conquered, through what is contained in this word "Lo I am with you always even unto the end of the world."

The apostles and ministers of Christ have in all ages been a harmless set of men, choosing rather to be injured, than to hurt any person whatever.

What scenes they passed through among men who were more like those they were named after in the text, than like men! Witness the suffering of Saul of Tarsus, as recorded in the testament.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down but not destroyed." 2d. Cor. iv, 8, 9.

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness,

by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honor and dishonor; by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Chap. vi. 4, 5, 6, 7, 8, 9, 10.

"Are they ministers of Christ? (I speak as a fool) I more; in labours more abundant; in stripes above measure, in prisons more frequent; in deaths oft. Of the Jews five times, received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness, and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness." Chap. x. 23, 24, 25, 26, 27.

Compare this with the history of Bishop Bonner; who gloried in this that he had whipped upward of 200 heretics to death himself.

Though the apostles were sent as sheep among wolves; yet how they were treated by their enemies, who considered them as men who turned the world upside down! So they are considered and dreaded to this day; while they are considered as disorganizers, and breaking up the old customs. We need not wonder they were dreaded then, and now; for they were every where victorious. In all these things (meaning his troubles) we are more than conquerors through him that loved us. Paul mentions some of his success. 2d. Cor. x. 4, 5. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

How glorious was the success of those who were thus sent into seeming danger! In this way they were triumphant in every place.—"Now (says Paul) thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," (2d. Cor. ii. 12.) How different is this from the sapless declaration of a modern Doctor, who coldly tells the public, that the work of the ministry is attended with great unsuccessfulness, because Peter toiled all night, and caught no fish, and because those who run and are not sent, do not profit the people.

2d. We notice the manner in which they are to conduct while they are as sheep in the midst of wolves; which is, to be wise as ser-

pents and harmless as doves; they are not to be serpents, nor doves; but to act the wisdom of one, and the harmlessness of the other at the same time.

The question is, What is the wisdom of the serpent? This means the manner in which they overcome or obtain the victory over those who have much more strength than they.

We will notice two particulars:

1st. The manner in which they draw other animals to them which they devour; this is one thing peculiar in the wisdom of a serpent. Whenever a bird or other animal fixes his eyes on the eyes of the serpent, he is sure to overcome, unless something causes him to look another way. Though this may seem impossible, yet there are so many eye witnesses of the facts, that there is no room left to dispute it. The serpent remains in one position, and the bird or beast is drawn by his looking on him from the place where he is down to the mouth of the serpent, who devours him unless delivered by some other. As this is one part of the wisdom of the serpent, which Christ's ministers are required to imitate; I will here give several testimonies of what serpents have done as related by those who were eye-witnesses;—taken from the gentleman's Magazine, page 511, which was communicated by Mr. Peter Collinson from a correspondent in Philadelphia.

"A person of good credit was travelling by the side of a creek, or small river, where he saw a ground squirrel running to and fro between the river and a great tree a few yards distant; the squirrel's hair looking rough, which shewed he was scared, and his returns being shorter and shorter, the man stood to observe the cause, and soon spied the head and neck of a rattle snake pointing at the squirrel through a hole of a great tree, it being hollow; the squirrel at length gave over running, and laid himself quietly down with his head close to the snake's; the snake then opened his mouth wide, and took in the squirrel's head; upon which the man gave the snake a snap across his neck, and so he being released, run into the creek."

"Mr. Nicholas Scull a Surveyor, told me, that when he was a young man, as he happened once to be leaning upon a fence and looking over it, he saw a large rattle snake in coil, looking stedfastly at him. He found himself surprized and listless immediately, and had no power for about a minute, but to look at the snake, and then he had the resolution to push himself from the fence, and turn away, feeling such horror and confusion as he would not undergo again for any consideration."

"Doctor Shaw tells me, a man in Maryland was found fault with by his companion because he did not come along; the companion stepping towards him, observed that his eyes were fixed upon a rattle snake which was gliding slowly towards him, with his head raised as if he was reaching up at him; the man was

leaning towards the snake, and saying to himself, *he will bite me*; upon which his companion caught him by the shoulder, pulled him about, and cried out, *what ails you? he will bite you sure enough!* This man found himself very sick after his enchantment."

Such things are astonishing, concerning the wisdom of the Serpent in this particular.

The application of this part of the wisdom of the serpent to the ministers of Christ is easy.

1st. The serpent does not run after the animal or man; but the animal comes to the serpent. So the ministers of Christ were not to seek to please men, but to tell the world they must conform to that charming doctrine which they were sent to preach.

2d. The looks and actions of the serpent overcome. So the appearance and conduct of those whom Christ sends convinces the wicked that there is something in the gospel superior to this world.

3d. Many when the preachers first gain their attention, think they shall never submit to the gospel, but as they continue to see their teachers and to attend to what is preached, it brings them nearer, and nearer, until at last, they submit to what is taught them, and give themselves up to be taught and led by those who teach the commands of Christ.

4th. Many people are afraid to look on a serpent on account of their power to draw them to their mouths; so many are taught to believe that it is dangerous hearing those whom Christ sends to preach; say they to their friends if you go there to hear such preachers, you will soon be one of them. Some have said had I gone there much longer I should have done as the others do; but observe, while they are commanded to be wise as serpents, they are to be harmless as doves, though they are to draw men; yet after they are drawn, they are not to hurt them. And this is the uniform character of Christ's ministers, who tho' their preaching is powerful to draw people from wickedness to the obedience of the faith; yet when drawn they do not (like the serpent) devour them. There are some who though they are not wise as serpents, yet they are as cruel; for they eat the lambs instead of feeding them. Being thus wise and harmless, the apostles were victorious through the world; in this way Christ's ministers get the victory to this day. This can never be applied to those blind guides who never look at the people, having constant use for their eyes in looking upon their paper. Should a man bind people to him for life, oblige them to support him whether they heard him or not, this would be very different from the direction given in the text.

2d. There is another part of the serpent's wisdom, worthy of notice. Some serpents lie in the sand in the way, and while the rider is carelessly riding through the sand, the serpent bites the horse's heels, which suddenly starts the horse and causes the rider to fall backwards; becoming an easy prey to the serpent.

This is mentioned Jer. XLIX, 17. "Dan shall be a serpent by the way, and an adder in the path, that biteth the horse-heels, so that his rider shall fall backwards. I have waited for thy salvation, O Lord."

The application of this part of the serpent's wisdom to the ministers of Christ is easy.

1st. All men have a notion of riding to heaven on something upon the sand; many of them on what Paul calls wood, hay, stubble, or a wooden conveyance; such as the traditions of their fathers, an old covenant, platform, or some human doctrine, such as Calvinism, Hopkintonianism, Arminianism, Socinianism, Universalism, or some such thing short of repentance towards God and faith in the Lord Jesus Christ.

2. The ministers of Christ are to be wise like the serpent to start such things from under them, by teaching them the insufficiency of all such things, and that they must come down from them all, and walk in Christ Jesus, instead of walking after the imaginations of their own hearts.

3d. Though their work is to get such things from them, yet when this is done they must not hurt them, by barely telling them that these things are wrong; but they must with the harmlessness of the dove, or in meekness instruct such in the things which belong to their peace.

Can we suppose that those ministers who are zealous for traditions, and who encourage the people to continue in such traditions, and who set aside the commands of God to keep them; can we suppose that they are wise as serpents, and harmless as doves? Surely no, they bite like a serpent, and sting like an adder.

This subject if rightly understood, will lead us to distinguish between those the Lord sends and such as run and the Lord has not sent them.

How important is it, that every minister of Christ should be wise as serpents, and harmless as doves! In this way he will win souls and be wise, and at last shine as the brightness of the firmament, as the stars forever—receiving a crown of glory which fadeth not away!

## RELIGIOUS INTELLIGENCE.

Copy of a Letter from Elder DANIEL HIX of Dartmouth, (Mass.) to the Editor giving an account of the glorious work of God in that, and the towns around in the year 1807.

DEAR BROTHER,

Agreeable to your request, I here give you a short account of the work of God which has been of late in this place, and in other towns where I have been called to labour.

The first attention among the people was at Westport, at the head of the river. This was like a little cloud and moderate rain; but the

effect of preaching here has been, and is still glorious.

Sept. 1806, I baptized three young men; these were the first ever known to be baptized in the town. This was a solemn and joyful time to those who met. As those who had experienced religion wished their friends and acquaintance to see and hear for themselves, I attended several times and baptized over twenty, who were added to the church in Dartmouth. The work has spread marvelously since that time through the town.

The work has spread marvelously in Berkley. It begun in the following manner.

As I was passing through the town, I was desired to dine at the Widow Burk's house. After dining (Elder Hines, and Br. Easty being with me) Several of the neighbours came in, and desired us to sing, pray, and give a word of exhortation before we left them. This we did, and the blessing of God attended it, and a glorious work begun from that meeting, and spread through the town. Many of the people have told me, there was never such a time in that place before, March 26. I baptized the widow Bent, and four more according to the new Testament, which had a solemn effect on many who attended. One of the above, being an amiable youth of a respectable family, after being raised out of the water, lifted up her hands, and with a melodious voice cried, "Blessed be the Lord that ever I was born to be born again." This was felt by almost every one who saw and heard. To the Lord be all the glory.

From this time I attended and baptized several more, until Brother Easty was ordained. He has baptized several, the number I do not exactly know. Although the work seemed to abate there for awhile; yet of late, in another neighbourhood it is much revived, and thanks be to God. When I was there last, a goodly number were rejoicing in the truth.

The attention of the people has been greatly called up in Dartmouth of late, to attend to the things which belong to their peace.

The older saints are much quickened, and they are greatly engaged in prayer, and the word preached is attended with power.

From last March to this time, the work has been the most extensive, powerful, and glorious, I ever saw. I see the effect of the word at home and abroad, at public meeting by day or evening.

I am often called into houses, when passing from place to place, to see the wounded, and to hear the sighs and groans of the prisoners. It is often affecting beyond description, to hear the language of parents and children; some declaring themselves the chief of sinners; while others are heard to lament, saying, "I have had a day which is now over. I have had many calls, which I refused, and now, it is too late. Lord have mercy on me, I am undone forever; I have destroyed myself, and God will be just in my everlasting destruction." Their coun-

tenances bespeak their guilt and condemnation; and although I have often seen and heard such things as these, yet glory to the head of the church, the sinner's friend, I often hear those who believe in him, rejoicing, having entered into rest. Their state is changed, and how often do I hear them say, *Glory to him who loved us and washed us from our sins in his own blood.* This is the song of the heaven-born and heaven-bound, which often charms my ear, and warms my heart; while with this they remember to pray for those left behind. Our prayer meetings and conferences have been remarkably blessed through this glorious work.

The work has been more rapid and powerful in some places than in others. Where I live, there has been more or less of the power of God manifested in every meeting, while we have heard many declare what God has done for their souls. At the village in Bedford the work has been gradually increasing to this day. Several have of late given the reason of their hope, and the brethren appear to grow strong in the Lord. On the east side of the river, at the Point, and Fairhaven, the work is more powerful; and there is no small stir about that way. Some have joined the congregational church; how many I cannot tell. Between forty and fifty have been baptized by several administrators, according to the new testament, and are in fellowship. I broke bread to them a few days ago, and the appearance is very encouraging among them.

The work has been, and now is very glorious at the shore in Rochester, and a little back of the village. The work has been very powerful among them, although much has been done to prejudice the people against your preaching and mine among them, and to prevent their attending at our meetings.

The first meeting you attended there, did much good. I have preached there several times and baptized over forty. Brother Laurence has baptized over twenty. Many who were baptized mentioned that first meeting.

Our brethren at the Long-Plain have had a glorious share in the work among the rest.—The society is large, taking in some from several towns around. The work has spread in every direction, to the salvation of many souls. The most glorious part of the work was after the June meeting. At one prayer meeting it was requested that all who felt their real need of a Saviour would rise up. About fifty rose; and some of them spake and manifested the trouble they were in, which gave a great shock to the others who attended. Soon after this, several were set at liberty, and are now rejoicing in the Lord. What more shall I say? the time would fail to tell of Middleborough and several other places. The work has been wonderful in Freetown. About eighty, have been set at liberty there, and are now walking in love.

The days of baptizing have been attended with a remarkable blessing, while many on

the shore heard the prayers and praises of the heaven born souls, going *into*, and coming *out* of the water.

A few days ago as I was going into the water with a brother, he said to me, "How many times have I stood and trembled, while you were baptizing, fearing I should never be worthy to obey that command; but now I hope I am worthy through Christ, glory to God I ever lived to see this day!"

I am not able to tell you how many have been baptized by the Elders here. Since Jan. 1807, I have baptized 232; and nearly 200, of them since the June meeting. This is the Lord's doings, and marvellous in my eyes!—Seeing the need of wisdom at such a time as this, my daily prayer is for wisdom from above; to be humble, and know that I am nothing in myself, and that Christ is all. The work is his, and to his most blessed name be all the glory. Amen.

DANIEL HIX.

Dartmouth Dec. 13, 1807.

### DESCRIPTION

*Of a contrary man, zealous for religion.*

As there were men professing religion in Paul's day, contrary to all men, so it is now. This kind of men do not pretend to be contrary, or in opposition to all things, but to all men.

Ask the contrary man the following questions, Do you believe there is a God? He will answer yes. Do you believe in a Saviour?—Yes. Do you believe the gospel? Yes. Do you believe the spirit reproves the world? Yes. Do you believe in regeneration? Yes. Do you believe there will be a resurrection of the just and unjust? Yes. Do you believe in a future state of rewards and punishment? Yes. Do you believe the scripture is the rule for all. Yes. Do you believe none are members of Christ but such as are born again? Yes. Do you believe baptism to belong only to believers, and to be a burial with Christ? Yes. Do you believe that the different party names of professors of religion are unscriptural? Yes. Do you believe there are real children of God among the different denominations in the world? Yes. Have you any fellowship or communion with the Presbyterians? No! Have you any fellowship or communion with the Congregationalists? No! Have you any fellowship or communion with the Methodists? No! Can you hear them preach? No! no! Have you any fellowship or communion with the free-will Baptists? No! Have you any fellowship or communion with those who lay aside all party names and rules for the name and rule of Christ? No! Can you hear them preach. No! no! no, I will not hear such! Do you think they are honest men? Yes. Do you think God owns any of the above mentioned? He does not own their errors! Do you feel a full fellowship with your own denomination?

Not in every particular. Do you feel happy in your present situation? Not all the time. Do you wish sinners to be converted to God? Yes, it is my daily prayer.

Such is the temper of some men. They are like the French lady who told her sister she saw none right but herself at the present day. He is like the miser who willed his estate all to himself. He is like the hedge hog who pricks every one who touches him.

He is more hurtful than all the open opposers around him. He passes for a good man, he sets others against those who seek to do good; they follow his example in refusing to hear the truth. He is like the ancient scribes, who would not enter in, and hindered those that would. Such forbid others speaking to the Gentiles that they may be saved, and they ought to be ashamed.

Whoever owns this description are desired to receive it, and repent, and do their first works.

### ANECDOTE.

The celebrated Mr. Robertson was preaching at his meeting-house in Cambridge; while he was delivering his discourse, several sailors came into the house to interrupt him. One of them came up to the pulpit door, and endeavoured to disturb him, by all the different shapes that he could put his face in. Mr. Robertson took no notice of him for some time; but continued to preach closely to his hearers. At last he addressed those who had long set under his ministry, apparently to no profit, and said he, *my hearers I am almost upon the point to conclude that your day is over, yea* (said he) *I have more hopes of this grinning fool, who now stands by me, than many of you, who appear to behave with decency.* This so struck the poor fellow, that he went immediately down the stairs, and with his companions left the house, and troubled him no more.

### NOTICE.

*A Field-meeting will be held at Kittery-point, near the meeting house, on Thursday October 6, at ten o'clock A. M.*

*By agreement of the Brethren,*

MOSES SAFFORD.

### To Subscribers.

*We are under the necessity of omitting the account of the revival of religion in Newark; It shall appear in the next number.*

Sept. 29

SUBSCRIBERS are requested to notice that one of the conditions of the HERALD is fifty cents to be paid when the first number is delivered.....This sum is necessary to enable the Editor to prosecute the business.

\* \* \* The agents will receive the money.

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By ELLAS SMITH,

AT HIS HOUSE NEAR JEFFRY-STREET.

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Those who subscribe for ten, to receive one free.

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All interesting communications (post paid) addressed to DANIEL P. DROWN Portsmouth; will be thankfully received and attended to by the Editor.

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\* The papers for Charlestown (Mass.) are left at Joel Wallingsford's.

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### ADVERTISEMENT.

THOSE who hold subscriptions for the HERALD, dated April 6 1808, are requested to return them to the Editor at Portsmouth immediately, by mail or otherwise, in order that the subscribers may receive their papers.

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 4.]

THURSDAY EVENING, OCTOBER 13, 1808.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY. NO. 4.

ACCORDING to promise in the last number, we now proceed to a description of the state of the people as it respects civil and religious Liberty, in those countries where the will of an arbitrary Despot is the only Law.

The government of Russia is Despotic. This is a great country, and is in extent nearly equal to all the rest of Europe, and greater than the Roman empire in the zenith of its power. It is 4,800 miles long, and 1,200 wide. Here the Emperor is absolute. The only written fundamental law existing, is that of Peter the first, by which the right of succession to the throne depends entirely on the choice of the reigning Monarch. Here the nobility and gentry have no rights and privileges to protect them against the arbitrary will of the Sovereign, who has unlimited power over their lives and property, as well as over all the rest of his Russian subjects. Surely civil liberty is not known here. As to religion it is equally melancholy. The established religion here, is that of the Greek church, differing from the church of Rome chiefly in the name. The government of the church since the time of Peter the Great, has been by a national council called the *holy Synod*. The Russian clergy consists of three Metropolitans. Marriage is forbid to the Archbishops and Bishops, but is allowed to the *inferior clergy*. Above nine hundred thousand peasants, or slaves, belong to the estates in possession of the clergy.

Though different kinds of religion are tolerated in Russia; yet the true native Russian, must inviolably adhere to the religion, in which he is born; which is the Greek. Any change in him is considered apostacy, and foreign ecclesiastics are forbidden to receive a Russian into their communities. Nay, if a foreigner once conforms to the established religion, he is fixed in it for life. If a foreigner's children, in defect of a clergyman of his own profession, chance to receive baptism from a Greek priest, they must likewise ever remain members of the national church.

Under such a government, the general character is, *ignorant people, and wicked priests*. This is the case in Russia under a despot.

An excellent writer has given the following description of the Russian clergy.

The most despicable and most despised of all persons in Russia are the priests. Many of them cannot even read; yet they are more

despicable for their drunkenness, and intemperance, than for their gross ignorance. They often get drunk, and fight with their parishioners; who notwithstanding kiss their hand, and ask their blessing after they have given the priest a drubbing. It is not uncommon in the streets of Musco, and Petersburg, to meet drunken Priests and monks reeling along, swearing, singing, and insulting the passengers, male and female.

A singular account of the people, as well as the priests under a despot, as it respects religion is given by an ingenious writer, who was a witness of the facts related.

I knew (said he) a Russian Princess, who, had always a *large silver crucifix* following her, in a separate carriage, and which she usually placed in her bed chamber. When any thing fortunate had happened to her in the course of the day, and she was satisfied with her admirers, she had lighted candles placed about the crucifix, and said to it in a familiar stile, "See, now, as you have been very good to day, you shall be treated well—you shall have candles all night—I will love you—I will pray to you. If on the contrary, any thing occurred to vex this lady, she had the candles put out, forbid the servant to pay any homage to the poor image, and loaded it with reproaches and revilings!!! The author closes the chapter with this sensible paragraph.—"I shall not particularize all the superstitions with which such a religion, if it deserves the name, must necessarily inspire an ignorant and enslaved people. It seems the present policy to thicken the clouds of errors, which the genius of Peter, the humanity of Elizabeth, and the philosophy of Catherine, sought in some degree to attenuate.

While we pity the state of degradation under which a great people crouches, we should do justice to the enlightened Russians, by whom it is lamented, but they are charmed by prejudices, as the giant Gulliver, by the Lilliputians; his bands were weak and imperceptible as his enemies were minute, but every one of his hairs were separately fastened to the ground, and he was unable to raise his head."

## RELIGIOUS INTELLIGENCE.

Extract of a letter from the Rev. Edward D. Griffin, of Newark (New-Jersey) to the Rev. Dr. Green, of Philadelphia.

Newark, (N. J.) March 31, 1808.

DEAR SIR,

I AM very willing to give a general and suc-

cinct relation of the wonders of divine grace which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village; but they quickly disappeared. In March, 1807, they were renewed, by means of several instances of sudden deaths; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have since made a profession of religion. The death of Dr. M'Whorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburn, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The leaven was secretly and increasingly working for nine months, before it became evident. We have since discovered, also, that during the summer God was preparing some for the scene, which was about to open, by impressive and often repeated dreams. Days of dissipation were separated by nights, in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment; terrors which though dissipated by the morning, would return with returning sleep. These nightly alarms gradually fixed the waking thoughts.

Thus, at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons, who began to be awakened, and four christians whose desires for a revival of religion were too earnest to be concealed from their minister. In this precise posture, things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August, it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connexion with two neighbouring churches, agreed to set apart the preceding Friday, (Sept. 4) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing, and short addresses to the people, was marked with unusual stillness, accom-

panied with very pleasing appearances of humility, earnest desire, and a sense of entire dependence. On the following Sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation; a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety.—Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out his perfections to the view of the communicants; and *this HE did*, to a degree that many had seldom or never seen before.

On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God, and the actual commencement of a revival of religion, were awakened; perhaps in every person that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation—and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene. One Sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I presume not less than a hundred were in tears at once. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties, I could not prevail on them to depart, until night came on, and then I was obliged to go out with them, and literally force them from me.

Early in September, there were formed many private associations for prayer, some male, and some female; the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer. The agonies of parents have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great, as their natures could well sustain. And these parents, in every case that has come within my knowledge, have each several children, who are already numbered among the hopeful converts.

Many professors have been severely tried, and a few have, for a time, given themselves over for lost. The Lord has indeed, come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake."

The work in point of *power*, and *stillness*, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times, to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self-distrust. Instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views—and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose there are from two hundred and thirty to two hundred and fifty, who hope that they have become the subjects of divine grace; and may remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all ages, from nine years old, to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they have been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received 97 new members, out of 102 persons, who had been propounded a fortnight before.

I am, dear Sir, most affectionately yours,

EDWARD D. GRIFFIN.

*Copy of a letter from Elder Henry Hobbs to the Editor giving an account of the reformation in Saco, (District of Maine.)*

DEAR BROTHER, AND FELLOW LABOURER  
IN THE VINEYARD OF THE LORD.

AGREEABLE to your request, I here give you a short account of the work of God of late, in the town of Saco. In the beginning of this reformation, by the request of the Brethren, our Quarterly Meeting was holden on the twentieth and twenty first days of August. We met in a grove, were about fifteen hundred persons assembled of various denominations, to hear the word of the Lord. The people were attentive to hear, and were remarkably solemn; scarcely a smile, or light countenance to be seen. Elder John Buzzell spake to the

people on Saturday, and in the forenoon on the first day of the week. The word preached, was attended with power, and in the afternoon I preached. The assembly were still solemn, and remarkably attentive to hear the word of the Lord; many powerful exhortations were delivered. It was plainly seen, that the minds of a large number were deeply impressed with a sense of their need of a Saviour, and in the evening following, some were set at liberty; some more on Monday, and Monday evening. Meetings were constantly attended through the week, and in that time about forty were hopefully converted; and in two weeks about eighty were added to Christ's kingdom, and in three weeks the number increased to about one hundred. On Saturday, three weeks from the time of our first meeting, which was the tenth of September, I baptized four according to the New Testament rule, who were happy in the Lord. One of them, a man aged 72, and his wife, who had not wet her feet before for ten years. The next day we met in the grove where our meeting first begun, where about 1000 people assembled. Brother John Buzzell preached from these words, "*Go ye into all the world and preach the Gospel to every creature, &c.*"; and in the afternoon we repaired to the water, to attend to Baptism. Brother Buzzell and myself baptized forty one; Wednesday following baptized ten more; on Thursday I baptized two more; and on Thursday the 22d. of September, and Saturday the 24th, Brother Buzzell I am told, baptized twenty more; the whole amounting to 77 that were buried with Christ in baptism in fourteen days. The reformation is still going on, though not so rapidly as at the first. A few in Buxton, and Scarborough have "*found him, of whom Moses and the prophets did write, Jesus of Nazareth the son of Joseph.*"

O, may the Lord carry on his glorious work, until the knowledge of the glory of God fill the earth.

HENRY HOBBS.

Waterborough 30th Sept. 1808.

*Revival of Religion in Greenland.*

WE mentioned in a former number a good work in Greenland. The attention of the people to hear the word increases; a number have of late been translated out of the kingdom of darkness into the kingdom of God's dear son. Lord's Day before last, Elder Levi preached there; five declared what God had done for them. After meeting, two of them owned their Lord in submitting to his command of baptism with joy and comfort. The ordinance was attended to, with solemnity, and praises to God were sounded in the ears of the spectators, by those who were baptized; which we hope will affect their hearts that they may submit to the Lord Jesus Christ, and become the happy people whose God is the Lord.

## VALUABLE

## Testimony in favour of the Holy Bible.

John F. Lake, chaplain to the English factory at Smyrna, now residing in London, has published a brief narrative of his travels and literary life. He was born in Prussia, December 12th, 1760, and was licenced to preach the gospel in 1780. In 1789 he was appointed chaplain to the English factory at Smyrna by the Levant company. In his travels he visited very many of the places which are mentioned in the holy scriptures. He visited Bethelhem, and its vicinity, the Mount of Olives and Bethany. He passed the mountain Carmel to Nazareth, Tabor, Taberas, the Lake Genesaret on the river Jordan. He was at Tyre and Sydon, and passed over the mountain Lebanon. He visited the islands of the Archipelago and the Continent of Asia Minor. He was at Miletus, Ephesus, Sardis, Thyatira, and Pergamos. He examined the state of the seven churches mentioned in the revelations of St. John. He visited Nineveh and the ruins of ancient Baby on: Of these he observes, "When I approached these immensely extensive ruins, I was amazed at the exact accomplishment of the prophecies of the Old Testament, by the prophet Isaiah." His narrative is concluded with this interesting declaration: "I must here declare, to the honor of the Bible, that I did not find during my travels, one circumstance in the Holy Scriptures contrary to the present manner and customs of the East, or to geography, and the situation of the different places mentioned therein: but, on the contrary, all is conformable to the different descriptions in the sacred writings."

## THE PREACHER.

## SERMON No. III.

## A Sermon to the People.

1 SAMUEL VIII. 19, 20. *Nevertheless, the people refused to obey the voice of Samuel; and they said, nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.*

THERE is one class of men ever to be pitied; it is such as do not know when they are in the best situation possible for them.

The people who spoke the words of my text, are a proof of this, as we may see by attending to the following particulars:

1st. They were the descendants of that people who in Egypt for a long time groaned under the tyranny of a DESPOT; who according to his own will inflicted on them such cruelties as caused their groans to reach heaven.—He had cast out all their male children that they might not live; he set taskmasters over them, who doubled their work, and who treated them in the most barbarous manner.

2d. Their fathers were delivered in a marvellous manner from the iron furnace, at the time they saw the plagues on Egypt, and the overthrow of Pharaoh and all his hosts who sunk in the depth of the sea.

3d. This people who said *we will have a king*, had at that time the best government on earth; a government where LIBERTY and RIGHTS were secured to all the people, given them from the God of their fathers by the hand of Moses. While they obeyed, peace was enjoyed, and their enemies could not overcome them. No one was above the law: but the rulers and ruled were bound to submit to the precepts of Moses.

4th. In addition to all this, they were placed in a pleasant land in the midst of the nations round about, a land of hills and vallies, of springs, and brooks, a land of milk and honey, a land which the eye of their God was upon from the beginning of the year unto the end. In this land the voice of health was heard; they were blessed in their basket and store; the ground bringing forth by handfuls; yielding a large supply for man and beast.—With all these things they were not contented but wished for a king on earth to rule them, instead of one in heaven.

5th. They were told the change which would take place among them if they had a king. See ver. 10, 11, 12, 13, 14, 15, 16, 17, 18. "And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, this will be the manner of the king that shall reign over you; he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give them to his officers, and to his servants.

And he will take your men servants, and your maid servants, and your goodliest young men, and your asses and put them to his work. He will take the tenth of your sheep, and ye shall be his servants.

And ye shall cry out in that day, because of your king, which ye shall have chosen you, and the Lord will not hear you in that day."

Would any man of sense suppose that a people could be so lost to all sense of their own comfort, as to wish for a king at such an expense as this? Yet after all this their cry was, "Nay, but we will have a king."

6th. In order to have a king they must change their form of government, from judges

to kings; and reject God their king for a man. The awful consequences of having a king soon begun to follow. In the time of Saul their first king, they experienced many sore troubles, not long after the death of Solomon, the United Tribes were divided; ten for one king, and two for another. War, famine, pestilence, and captivity followed, until the sceptre departed from Judah, when they had no king but Caesar, and to this day they remain a people dispersed all over the earth, a proverb, a by-word, and a reproach to all nations. While under their first government, which was democratic, or a government the whole agreed to; they were independent of all nations; they dwelt alone, and were not reckoned among the nations; but when they wanted a king like other nations, they lost their liberty, and other nations have for a long time ruled them with a rod of iron.

The application of this subject is easy when we apply it to the people of this country.

As it was then, so it is now.

1st The people of this country were once under a government of the same nature with that which the Jews were under in Egypt; even the tyrannical government of a foreign monarch.

2d. We were delivered in a marvellous manner from that foreign yoke, and through a wilderness of trouble, war and bloodshed, brought into a state of freedom, in a rich and pleasant land, a land of hills and valleys, a land of corn and wine, a land between the two seas.

3d. We live under the best government on earth, founded on *liberty, equality, unity, and peace*; the only foundation of a righteous government on earth.

Here is no religious test, no established Nobility, or Priesthood; but every man has his own choice in matters of religion.

4th. There are thousands who yet remember the days of a *monarchical government*, and the distresses they endured in consequence of it; these aged friends of freedom are constantly telling the present generation, the awful consequences of again coming under such a government, instead of a government of the whole.

5th. Notwithstanding all these things, there is a class of people among us, who are constantly complaining of democracy, of the President, of the administration, and of every thing which relates to the general good of the whole. Their cry seems to be, make us a king, to fight our battles, and to lead the people on to destruction.

6th. The awful consequence of a kingly government among the Jews, and all other nations, ought to warn us against a desire of such a government.

Who would wish to see the union of these States dissolved; Yet some talk of such a thing. Who would wish to see our brethren of the North and South at war, shedding each other's blood!

Let us my brethren be combined together in favour of our present government, and strive as one to keep this unity on which our safety (under God) as a nation depends. Those who wish for a king to rule them; by entering the bounds of *Canada* or *Nova Scotia*, or by crossing the Atlantic, may find one on the island, or main land, and may have a choice of the whole.

Let us remember, if we have a king; instead of a tenth part to sell, it must be taken, and bondage be in return; instead of settling our sons and daughters around us, we must see them in the king's service, or bleeding in the field of battle.

*God grant the day may never come, when the general voice of the people shall be, make us a king that we may be like all the nations round about ! ! ! !*

*Remarkable account of Ezra Dodge of Salem, who died August 25th, 1808; Æt. 6 years, within a few days.*

In the month of May, before he died, while his mother was making some clothes for him, he asked her, who she was making them for; she answered, for you. Said he, I may live till tomorrow, but if I do, I shall live but a little while, and you must prepare to follow me.

Soon after this, being at a neighbour's house, he told the woman he should soon be done coming to see her or any other person.

In July, he dreamed he was walking on the wharf, that he fell from it and was carried home dead to his mother. He died of a fever and cough. Soon after his cough came on; as he came from school, he told his mother, she had but a short time to send him to school, and that he should go home to his heavenly Father.

The day after he was taken sick, (August 15) he said to his mother, "God calls, and I must go; he bids me die to rise, to die no more."

After Elder Jones had prayed with him, he told his mother he was glad to hear prayer; and that he loved God, and should soon go home to him.

At another time, he said he loved God, and longed to be with him; but said he, people in this world do not love him as they ought. Just before he died, he called for all his acquaintance, and even his school-mates to let him take his farewell of them, and closed his life after saying, "Let me go home, this world is not my home."

"In his death, the rising hope of a tender mother was cut off, and she, who a few months before heard that the husband of her youth died in a foreign land, saw her only son breathe his last, to rest in the grave "until the heavens are no more." Left with an only little daughter, in an house made lonely by the absence of one, who will not return. Of such

as this little child, "is the kingdom of Heaven."

I take these lambs, said he,  
And lay them on my breast;  
Protection they shall find in me,  
In me be ever blest.

Death may the bands of life unloose,  
But can't dissolve my love;  
Millions of infants now compose  
The family above.

Their feeble frames my pow'r shall raise,  
And mould with heavenly skill;  
I'll give them tongues to sing my praise,  
And hands to do my will.

His word believing parents hear,  
And shout with joys divine,  
Dear Jesus all we have and are,  
Shall be forever thine.

#### ANECDOTES OF MARTIN LUTHER.

When Luther was censured for his bold manner of expressing himself, he replied; "Almost all men condemn my tartness of expression; but I am of opinion, that God will have the deceptions of men thus powerfully exposed; for I plainly perceive, that those things, that are softly dealt with in our corrupt age, give people but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the monstrous turpitude of the times has transported me. Nor do I transcend the example of CHRIST, who, having to do with people of like manner, called them sharply by their own proper names, such as, *an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!*"\*

\* Luther used to call the priests, who sold indulgences to sin; PURSE-THRESHERS."

When Luther was reminded of the opposition he met with, he replied; That Kings, Princes, and People, rage against CHRIST the Lord's anointed, I esteem a good sign, and a much better one than if they flattered: for it follows upon this, that he, who dwelleth in the heavens laughs them to scorn: and if our head laugh, I see no reason why we should weep before the faces of such beings."

"THREE things (said Luther) should be remembered by a minister of Christ; *turn over and over the bible; pray devoutly; and never be above learning.* They are the best preachers for the common people, who speak in the meanest, lowest, humblest, and most simple stile."

#### ANECDOTE of the EARL of ROCHESTER.

The influence of great men, is so powerful among the common people, that often times the most zealous and persevering labours of good men prove ineffectual. Bad examples of

men in authority are too often followed by those whom they consider far below them. If a great man is a drunkard, is a gambler, a liar, keeps a mistress, in what sense is he above the poor and ignorant who practise the same things?

It is said the Earl of Rochester once riding in disguise, fell in company with a young preacher of the Church of England. In the conversation the Earl asked him what benefit he and his brethren were to the kingdom.—Why, said he, scarcely any at all. Said the Earl, what is the cause of your being so useless? The minister replied, on account of the influence of great men of wicked lives; there is for instance, the Earl of Rochester, who is one of the most abandoned characters in the kingdom.

As they both staid in one place that night, the Earl, dressed in his usual habit, sent the next morning to see him—as he entered his palace, he knew him. "Well said the Earl, what do you think of the Earl of Rochester to day? Sir (said he) I wish I had occasion to alter my opinion of him."

#### ORDINATIONS.

Ordained at York, Sept. 7th, Br. Peter Young. —Elders, Rand, Safford and Smith attended. There was a great gathering, much singing, exhorting, and praying; and some disturbance by the sons of belial.

At Haverhill (Mass.) Sept. 15th, Br. Frederick Plummer. Elders, Hix, Hathaway, Crossman, Boody, and Smith attended. Elder Hix preached. The meeting was under a shade—a great number attended; the people were solemn, and an evidence was given that God was there.

#### THE HERALD OF GOSPEL LIBERTY

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*N. B. The meetings appointed by E. Smith, next week at Salem, and at the Southward; for important reasons, will be put off till a future time, to be notified hereafter*

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 5.]

THURSDAY EVENING, OCTOBER 27, 1808.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## THE PREACHER.

SERMON No. IV.

### A Sermon on the Times.

1 CHRONICLES XII. 32. "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their command."

IN order to apply this verse to the present TIME, the following things will be done:

1st. Give a description of the present times.  
2d. Shew what is meant by having understanding of the times; who those public men are who have understanding of the times; how they do prove it.

3d. The state of their brethren, or the people in general, "all their brethren were at their command."

Much is meant in the scriptures by the word TIME, and TIMES.

Sometimes it means a measure of duration, a season or opportunity.

In the text, and several other places, it means the state, or situation of the world, at the present, or that which is to come.

The men of Issachar had understanding of the times, they knew the state of the people of their own nation, and of the nations around them.

We often hear of good times—hard times—poor times—bad times—trying times—prosperous times—uncertain times—discouraging times—difficult times—peaceable times—confused times—war times &c.

The present TIMES, as it respects ourselves, and other nations we ought to understand, and those who are wise will endeavor so to do, as fast as it is possible for them to understand.—"Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both TIME and judgment."

The present TIME or state of the world is on several accounts, very trying, alarming, and critical; which is plain from a view of the following particulars:

1st. It is evidently the last TIMES, as spoken of by Christ, and the Apostles, or the TIMES of the last struggles among the nations of the earth, before the coming of Christ to reign on the earth, when wars shall cease to the ends of the earth; and the kingdoms of this world become the kingdom of our Lord and his Christ. The

present, are perilous TIMES, which proves them the last times. 2 Tim. 3, 1. "This know also, that in the last days perilous TIMES shall come."

There are now perils by sea and land, in the wilderness and city, and among false brethren. The signs in the heavens, earth, sea, among kingdoms, and nations, shew these to be the last TIMES.

2d. This is a time when one rules over another to his own hurt, as is stated by Solomon, Eccle. 8, 9. "There is a time wherein one man ruleth another to his own hurt. See at this time, kings and queens beheaded, because they ruled over men in unrighteousness."

3d. How singular is the state of the world now in every part where men live.

In Europe, every movement breathes war and destruction. Two nations risen in power, have been the occasion of a general convulsion thro' out almost the whole world; and though they are continually at war with each other; yet neither can at present overcome.

England is at this time the most powerful nation by sea on earth; France is the most powerful by land. If England should engage France by land, they would soon be overcome; if France undertakes by sea to conquer England, they would be soon subdued. Both powers know this; and remain enemies to each other. This being the state of the two nations, whoever has any commerce with one, enrages the other, because, an enemy is strengthened. According to the blockading decree on one side, and the orders of council on the other; the nation which trades with England, is liable to be taken by France, if they trade with France, England makes a demand, which places every nation in a critical situation.

This being one thing peculiar to the times, the United States, are of course placed in a singular situation: Before the blockading decrees of Bonaparte, and the orders of the British council, we being a neutral power, had the carrying trade, without being taken by either; now it is different. The fact as it respects the times in our country is this; if our vessels, produce, money, and men, are at sea, we are almost certain to suffer the loss of our ships, which are to strengthen the British or French navy, our produce to feed their seamen, our money to help carry on their war; our men to fight their battles, to be confined in guardships, to be hung at the yard-arm, to die in battle, or to live a wretched life of slavery under the name of freedom.

What would an impartial judge say was best for a nation to do at such a time? a nation that

can live without either of the belligerent powers, and a nation which can retire from the war on either side, and still maintain a neutral situation? Would he say, plunge into a war with either, or peaceably withdraw from both? Certainly he would say, keep your ships, produce, money, and men at home, better your ships should rot at your wharves, than to have them, their cargoes, money, and men, fall into the hands of any other power on earth; or to risk a voyage with the uncertain hope of return.

4th. As it respects the people called the United States, there are several things, which render the TIMES worthy the attention of every individual.

Our name is UNITED STATES OF AMERICA. This land is yet America. The States remain; but where is the union of the people? Are we united in the form of government? No. Are we united in things of religion? No. Are we agreed what is the best measure, as it respects other nations; particularly, England, and France? No. Look at one State, according to a late account—Federal Governor—Republican Lieut. Governor—Federal Council—Federal Treasurer—Republican Speaker, Secretary of State, and Clerk of the House—twelve or fifteen majority of Republicans in the House of Representatives.

This shews that people are governed more by opinion than by their understandings.

As it respects religion; some wish for the old establishment of Church and State, the priest paid as the officers of State are; others, are for having all free, according to the constitution of the States. There is no doubt in my mind, but the Clergy in Newengland, are laying every plan to accomplish what they have long wished for, a perpetual union of Church and State. There is scarcely an instance of a plan to enslave mankind, soul and body, but that order of men are forward in it, nor a struggle for freedom, but what they are against it. Though the President is (as it respects religion in belief and practice) exactly in harmony with the constitution of the general government; yet they are constantly abusing him, by calling him an infidel, deist, &c.

I have been told of late that one of this class in the interior part of this State has told his hearers, that an infidel at the head of government, is the cause of all our difficulties. If he thinks so, he must be a very ignorant man indeed, not "having understanding of the times."

From all I can learn, there is a new set of cord makers, in Newengland. As I understand it, a twofold cord is to be made, spun

from Passamaquoddy to New York, to be at a proper TIME laid together to hang the people soul and body (as in England under lords temporal, and lords spiritual) that they may be kept in their order. The Clergy are now combining together in a new fashion, in Newengland.—They are associating associations of ministers.—This possibly accounts for the late journey of two ministers to Connecticut, from the State of Newhampshire.

This combination is published by them in the *Repository* No. 6, in the following words ;

"A meeting of the general Association of Massachusetts proper, was holden at Worcester, on the last Wednesday in June 1808; the Rev. Joseph Lee was chosen moderator, and Rev. Arvin Hyde, scribe." At this meeting were present ministers from the associations in Berkshire county; from the mountain Association; from the Hampshire Association; Central Association; Worcester Association; Westminster Association; Haverhill Association; Essex middle Association. Delegates were sent from Brookfield and Andover Associations, to know the nature of this general Association, who were invited to set as honorary members.

It appears that the clergy in Connecticut have likewise formed a general Association upon the same plan; and that it is the design of this meeting to join with them according to the following vote;

"Voted, that two of the brethren be appointed in behalf of this Association, to visit the general association of ministers in Connecticut, at their next meeting, to learn their disposition, as to forming an union with this Association, and the terms on which the union may be established."

The same kind of union has taken place among the Congregational Clergy in different parts of England and Wales of late.

I hope my fears concerning this Association will prove to be groundless; but when I compare this with the political movements for a change of government, or administration, and see a plan to separate Newengland from the other States, published from Boston, and hear that Political, and Clerical Anti-Republicans are combined together, I cannot but mention it to my fellow citizens, that they may be on their guard, lest their liberty should be taken before they know of it in season to avoid such a loss.

5th. Among all other things peculiar to the TIMES, there is a noble and spirited exertion yet made by multitudes in this country, to retain that civil and religious Liberty, which God has given, and which for several years past we have in a good degree enjoyed; and which we may yet enjoy, if we will. The friends of good government, doubtless have been too negligent; and while men slept, the enemy came and sowed tares. In addition to all this, the gospel is preached with success, by men who preach freely to their fellow men, travelling from place to place, and baptizing those who in heart submit to the king of glory.

This is but a short view of the TIMES, there is not room to proceed; the subject might profitably fill a volume.

2. We notice what is meant by having understanding of the times—who these public men are that have understanding of the times, and how they prove it.

The men of Issachar were not only in a public station; but they were public men, having the good of their brethren in view in all they did. Having understanding of the times, does not mean, knowing how to enrich or aggrandize ourselves by deceiving, or enslaving others; but it means a general knowledge of our own affairs as a nation, and the state of the nations with whom we have any concern, knowing how one measure or another will operate when attended to.

Who are the public men that have understanding of the times? Are they such as plead in favour of a government, founded on principles exactly opposite to ours? Are they such as are continually complaining of our government, and praising the one under which we once groaned like Israel in Egypt? Are they such as would divide the nation? or plunge us in a war with France or England? Surely no. If such men have understanding of the times, they must be very wicked to do such violence to their understandings. Men that have understanding of the times, prove it, by doing their own duty, and knowing and teaching others their duty in a fair and candid manner.

When I read what has been said on both sides respecting our affairs as a nation, it appears to me as it does to many others; that our rulers have taken the most suitable measures, that could be attended to in this very critical time.

As for thinking magistrates or preachers are proving that they understand the times, while they are binding men to the commands and doctrines of men contrary to the commands of God, I cannot believe it, nor can any man of sense tamely submit to their laws.

3d. We notice the state of the people when public men seek the general good of the whole, "All their brethren were at their command." Whenever the ruled are convinced that men in authority know the state of the times, and are seeking the general good, instead of rebellion, and division, they will unitedly submit to that which they ought.

Let the principle of republicanism be fairly stated and understood by the common people, let the nature of civil and religious Liberty be stated to them; let the situation of France, England and other European powers, be laid before them as it is, and the state of our country on account of the wars of Europe; and then ask them; is it best to proclaim war against either of them or not? Is it best to enter into an alliance offensive and defensive with England or France? They would answer, no. Is it best to leave the seas, until times are different? they would answer, yes. Then remember, that

when you give your voice for men of different principles from those now in authority, you give away your liberty; to entail bondage on yourselves and heirs, with all its attendant miseries.

While we attend to the present times; let us not be unmindful of the times which the Father hath kept in his own hands, let us remember our times are with him, that in his times, he will shew who is the blessed and only POTENTATE; and that ere long it will be said "Time shall be no longer." O, that we may be prepared for a time of refreshing from the presence of the Lord, when he shall send Jesus to reign in right business in all the earth.

AMEN.

## LIBERTY. NO. 5.

IT has been mentioned in a former number, that real Liberty cannot be enjoyed without government—three kinds were mentioned, Despotie, Monarchical, and Republican. The first kind has been described, and the state of the people noticed in short, who live under such a government; it has been proved that Liberty is not found in the dominion of a Despot. We now notice;

2d. MONARCHY, or the meaning of a monarchical government.

The word MONARCHY signifies, one who governs alone, and means a large state governed by one, or a state where the Supreme Power is lodged in the hands of a single person.

The name of the first king on earth was NIMROD, who lived two generations after the flood. The beginning of his kingdom was Babel, or Babylon, which means confusion: which has ever been the state of the people, where one man has the whole command. Nimrod was a mighty hunter; he hunted beasts to support his army, and hunted men, to reduce them to his will. Hunting has ever since been the favourite amusement of kings. As they act like beasts, they and their dogs are often seen together in obtaining victories over the innocent.

When Nimrod usurped the crown or deprived the people of liberty; the Monarchical spirit run through the world like a raging plague. Ashur went out of the land of Shinar, where Nimrod's seat was, and built Nineveh, and founded the Assyrian Monarchy; and the contagion of having kings and being kings, so greatly prevailed, that every little village had a king.

Some Monarchies are considered absolute, and others limited; or the people are considered as having a check upon the power of the king.

This is the state of the kingdom of England. It is understood by the people, that the king has only the executive power, and that the legislative is shared by him and the people. Notwithstanding this, he appoints the officers by which the business of the nation is carried on; he can prevent any bill from passing into a law.

His person is considered sacred and inviolable, and he cannot in the eye of the law do wrong. *He is the supreme commander of the army and navy, and the head of the church.* For all this, he is paid by an enslaved people, 900 thousand pounds sterling in a year!!! This government has, according to a late writer, sunk the people of England in a debt of more than two hundred and eighty millions; so that the interest of their debt, together with the support of the civil and military lists, imposes an annual tax on the people, equal to thirty shillings sterling per man, and at the expiration of the year, the nation is a million pounds more in debt than at the beginning! Does such a government look like a place of liberty? It does not. What rational man is there who would wish for such a government as this, or an alliance with it?

As I mean in the next numbers to give a more particular description of the *English Government*, and the state of civil and religious liberty there, I forbear at present.

(To be continued.)

*A friend wishes to know the meaning of this place of scripture, Matt. 24, 32. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."*

Yours,

P. H.

The difficulty turns upon the meaning of the word *generation*. If that word always means the people on the earth at one time, I see no way to understand the text. I think it evident from the scriptures, that the word *generation*, means a particular people, wherever they are found. This you will find is often the meaning of the word; Deut. 32, 5. "They are a perverse and crooked *generation*." *Generation* means the same as a nation—verse 20. "For they are a very froward *generation*, children in whom is no faith." This certainly refers to the nation of the Jews, and not to those alive at that time. Psalm 14, 5. For God is in the *generation* of the righteous." This means all the righteous, let them live when and where they may. Psalm 22, 30. "A seed shall serve him, it shall be accounted to the Lord for a *generation*."

Here a *generation*, means all who serve Christ. Psalm 73, 15. "If I say, I will speak thus, behold, I should offend against the *generation* of thy children." It is plain from this, that the word *generation* means all the children of God in all ages.

Proverbs 30, 11, 12, 13, 14. "There is a *generation* that curseth their father, and doth not bless their mother." Such people surely are not confined, but are to be found in every age. "There is a *generation* that are pure in their own eyes, and yet is not washed from their filthiness. There is a *generation*, O how lofty are their eyes! and their eyelids are lifted up. There is a *generation* whose teeth are as swords."

1 Pet. 2, 9. "But ye are a chosen *generation*." From all these places, it is evident that

the word *generation* often means a particular kind of people, whether good or bad.

This being the meaning of the word, we may understand Christ's meaning to be this; this people, this nation, shall never be cut off or mix with other nations so as not to be known from all others on earth, until all the signs in heaven, earth, and sea appear; and until the son of man shall come in the clouds of heaven with power and great glory.

We may see the truth of all this to the present time. Notwithstanding all the wars, pestilences, persecutions, and distresses which the Jews have experienced beyond what any other nation ever endured; they yet remain a generation in whom is no faith; scattered all over the earth, and so will remain till they shall say of Christ, "Blessed is he that cometh in the name of the Lord."

What a striking proof of the truth of the prophecies, are the people of this generation to this day! O may the day come, when they shall be a generation to join with the gentiles to honor the root of Jesse world without end.

### IMMORTALITY.

MUCH is said in the world concerning IMMORTALITY; and many know not what they affirm. IMMORTALITY is spoken of in general as referring to some part of mortal man.

Multitudes speak of the immortal soul, not enquiring whether it is so or not; but from general opinion they suppose they speak truth.

When speaking or writing upon IMMORTALITY, I do not mean what is commonly understood by it, or what Philosophers think; but what is meant by the word in the scriptures of truth. Whatever is not found there, I consider false; all said on the subject there, I believe. What is not expressed, is not meant.

The word IMMORTAL, is mentioned but once in the whole Bible. The word IMMORTALITY is mentioned five times.

This word signifies that which is durable; or not subject to any decay whatever; remaining eternally the same.

This being the meaning of the word, the reader will now be shown how it is used in the Scriptures.

1st. The word is applied to the Eternal God; 1 Timothy, 1, 17. "Now unto the king Eternal, IMMORTAL, invisible, the only wise God, be honor, and glory, forever and ever, Amen.—Chap. vi. 16: "Who only hath IMMORTALITY, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

Here is the fountain of IMMORTALITY; the king Eternal, IMMORTAL, and invisible. I once thought these verses referred to Christ; but he was once mortal, or he could not have died; since he rose from the dead, he is immortal, to live forever, for, "God raised him up from the dead, and gave him glory." In one place God

is called *incorruptible*, which means the same as IMMORTAL: Rom. 1, 23. "And changed the glory of the incorruptible God, into an image made like to corruptible man."

2d. The word IMMORTALITY, is mentioned where we are told how mortal man could become IMMORTAL, or this mortal put on IMMORTALITY. 2 Tim. 1, 10. "But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death; and hath brought life and IMMORTALITY to light through the gospel."

In this verse we are told that Jesus Christ the MEDIATOR between God and men, has bro't life and immortality to light through the gospel: he said, "God is a spirit." He told men of eternal life, and that those who obey him shall be raised IMMORTAL at the resurrection of the just.

Many wished they might live again; but Jesus Christ, *God's Elect*, told us plainly of it, when he preached the gospel to the poor, and proclaimed liberty to the captives. It is to him we look for the words of eternal life.

3d. The word, IMMORTALITY, is mentioned where we are told who will be sharers in it.—Rom. 11, 7. "To them, who by patient continuance in well doing, seek for glory, and honor, and IMMORTALITY; eternal life."

Many people think that all will be raised IMMORTAL at the resurrection. If they are, they will all be equal to the angels, having eternal life. IMMORTALITY is one of the glorious blessings of the gospel, promised only to those who obey the gospel. There is not a single promise of IMMORTALITY to those who die in their sins, in all the scriptures of truth. It is mentioned in the following verses, that the contentious, and disobedient, shall perish in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel Paul preached to the world.

4th. The word is used to shew what will be IMMORTAL. 1 Cor. xv. 53, 54. "For this corruptible must put on incorruption, and this mortal must put on IMMORTALITY; So when this corruptible shall put on incorruption, and this mortal shall put on IMMORTALITY; then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY."

These are the only places where the words IMMORTAL and IMMORTALITY are used. Here we may learn from Christ and the Apostles what it means, where it is, who shall share in it, what will be IMMORTAL, and the glorious time when it shall take place—when the followers of the Lamb, shall be raised incorruptible, bearing the image of the heavenly. Then the body, sown in corruption, shall be raised in incorruption—sown in dishonor, shall be raised in power—sown a natural, shall be raised a spiritual body. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working

whereby he is able even to subdue all things unto himself.

Surely here is enough to encourage every rational creature on earth to seek for glory, honor, IMMORTALITY and eternal life. To such as seek for it the promise of eternal life is made, and shall be fulfilled. So be it.

## RELIGIOUS INTELLIGENCE.

The state of religious Liberty in Rhodeisland and in that part of Massachusetts near that State, is truly pleasing to a lover of real freedom. In *Providence* there is still found that true spirit of christian Liberty, which the old baptist minister, Mr. Roger Williams, the first settler in that town contended for. A proof of this liberal spirit has been manifest by the inhabitants of that flourishing town, in the following particular: Some time past they purchased a very large meeting-house of the Presbyterians for the use of the town; and that the people might be accommodated with a place to hear any stranger who should wish to preach in the town, whom the ministers of the town would not receive. Whenever a preacher comes into the town, if any man wishes to hear him, he opens the house, gives notice, and all hear who wish. There is of course no disturbance, no complaint, and every man has an opportunity to hear and judge for himself. The same spirit which banished Mr. Williams from Massachusetts to Providence, is yet lurking in dark places, and certain individuals of a privileged class, would prevent the exercise of this freedom if it were in their power it is likely; but the voice of the people at present prevails above the priests. How noble does the conduct of this town appear when compared with the bigotry and superstition which reigns in the great towns of Newhampshire, Massachusetts, and Connecticut!!

In several towns around *Providence* the friends of liberty have built, what they call free meeting-houses. They are built with seats, free for all to hear in, and free for any to preach in, whom the people wish to hear. Our brethren in *New-Bedford*, have built an house this season upon the same plan. It is 45 feet by 40; with a room under the whole, designed for church meetings, and other public uses. They contemplate building another upon the same plan in *Fair-Haven*, the opposite side of the river. The change in the minds of the people in this town within one year is very great; for great multitudes are turned to the Lord, and walk in newness of life. In Rehoboth, about forty have of late owned the Lord, and been baptized in his name, and a great number in Dighton the town adjoining. Rochester a town near Bedford has been a great sharer in the presence of the Lord.

## A FEW REFLECTIONS.

"We live in what is called *The United States of America*.—*United States!* A name that promises peace and happiness to every citizen; but, under this specious name of Union, what a picture is exhibited? A great Christian empire, divided into a thousand little kingdoms, all inclosed in the bowels of a great repulic, and each contending for the mastery. America exulting in her health, the liberty and equality of her members, and yet full of worms, biting and devouring one another, each pursuing a distinct cause to which he presumes all others must finally give way. The Presbyterian minister, the Baptist, Methodist, Christian and Church minister, each proposing to reduce the whole commonwealth under his laws and government. In the midst of these party attachments, who shall be governor, representative, magistrate, major, captain, &c.? This question at once proves the spirit of the union while it arouses christian against christian, party against party, each to contend with his fellow professor, who shall be the greatest. Tell it not in Great-Britain! Publish it not in the streets of London! Lest the daughters of Babylon sneer at the apparent effects of civil and religious liberty.

I am thankful to the disposer of all human events, that I was not more than seven years old when the American eagle first stretched her pinions and began her ascent toward the air of liberty. And therefore, the meridian of my temporal life is at a period when reputed fools and fanatics no longer smoke on the altar of *Christianity*, but every man's religion may be correctly examined of whatsoever kind it is.—Surely, if Church officers knew it they might as well be still and silent, as to try to croud back and shut up their flocks and cry, Wolves! Wolves! For every man's character must be known in this day, and each one judged not by his good words and fair speeches, but according to his WORKS."

## POETRY.

### FOR THE HERALD.

MR. EDITOR,

By giving the following lines a place in your Herald of Gospel Liberty, you will much oblige yours, &c.

A SUBSCRIBER.

JUSTICE, THE SINNER, AND MERCY.

SAYS Justice, "Man, I'd fain know what you weigh,  
If weight, I spare you, if too light, I slay;"  
Man leap'd the scale, it mounted on my word!  
Says Justice, "Less than nothing—where's my sword?"

Virtue was there, and all her weight would try,  
The scale unsunk, still kept the beam on high;

MERCY the whitest Dove that ever flew,  
From Cal'ry fetch'd a twig of crimson hue,  
Aloft it sent the scale on th' other side,  
Man smil'd—and JUSTICE own'd I'm SATISFY'D!  
D. J.

Our poetical correspondent will recollect, that "Communications post paid".....A WORD TO THE WISE.

**DIED.]**—In this town, Oct. 14, Samuel Neil, aged 20; an amiable young man, who shot deep, rose high, and spread fair for manhood, but is gone. In his death, the parents have lost an affectionate son, the children a loving brother, the church a loving and amiable member. Yet we mourn not as they which have no hope. His dying language gave around a joyful evidence that he now sleeps in Jesus. Ye who are now in the morning of life, hear the voice of Wisdom, "consider your latter end," and, "prepare to meet thy God."

"When blooming youth are snatch'd away,  
By death's resistless hand;  
Our hearts the mournful tribute pay,  
Which pity must demand.

While pity prompts the rising sigh,  
O may this truth, imprest  
With awful power—I too must die!  
Sink deep in ev'ry breast.

Let this vain world engage no more,  
Behold the gaping tomb!  
It bids us seize the present hour,  
To-morrow, death may come!"

At New Durham last Saturday, Elder Benjamin Rand, Jr. 63.

N. B. We hope our friends will not think that so long a Sermon on the times, as the one in the first page is unnecessary, at such a time as this. We have felt it our particular duty to mention these things to you, hoping that each one who has a regard to their own happiness, that of their children, friends or fellow men, will ever endeavour to have understanding of the times that each one may know what they ought to do.

In our next number we expect to furnish our readers with some interesting Religious Intelligence, from this country, and from India, particularly respecting the late translation of the scriptures, among that superstitious people, with some account of things favourable among the Jews.

**THE HERALD OF GOSPEL LIBERTY**  
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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 6.]

THURSDAY EVENING, NOVEMBER 10, 1808.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY. NO. 6.

WE have in the last number given a short description of a Monarchical Government, and promised a description of the English Government, in this; which shall now be attended to.

"Absolute governments (though the disgrace of human nature) have this advantage with them, that they are simple: if the people suffer, they know the head from which their suffering springs; know likewise the remedy; and are not bewildered by a variety of causes and cures. But the constitution of England is so exceedingly complex, that the nation may suffer years together, without being able to discover in which part the fault lies; some will say in one and some in another; and every political physician will advise a different medicine.

If we will suffer ourselves to examine the component parts of the English constitution, we shall find them to be the base remains of two ancient tyrannies, compounded with some new republican materials.

First.—The remains of Monarchical tyranny in the person of the king.

Secondly.—The remains of Aristocratical tyranny, in the persons of the Peers.

Thirdly.—The new Republican materials, in the persons of the Commons, on whose virtue depends the freedom of England.

The two first (King and Peers) by being hereditary, are independent of the people;—wherefore, in a constitutional sense, they contribute nothing towards the freedom of the State.

To say the constitution of England is an union of three powers, reciprocally checking each other, is farcical; either the words have no meaning, or they are flat contradictions."

What a curious affair it the government of England! Three distinct governments, contrary to each other, so worked together as to be called one. A king of the hereditary line, whether a wise man or a dunce, above all law, with power to prevent any bill from passing into a law. A company of hereditary gentlemen, called, "lords spiritual, and temporal, which is an aristocratical assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the house of commons, freely chosen of the people from among themselves (once in seven years) which makes it a kind of Democracy."

This house of commons are to check a king who is above all law. An English writer would make us believe that this monstrous compound is best, because there is the most virtue in the people; the most wisdom in the peers, and the most power in a king: but, allowing that at this moment, the government of England should be laid aside, and the government of this country received there, would there not be as much virtue, wisdom, and power there, as now?—There surely would.

This *mule government*, has among she rest, something called religion, that is of the same nature with the rest. What this government calls religion, is no more the religion contained in the bible, than that was, established in Rome in the days of Numa. It is the same in nature, with another name.

The thirty-nine articles and book of common prayer are established by law. No man can fill any office in the civil or military departments without taking an oath to support them, and upon receiving a commission he must seal his oath with the *eucharist*; this is true of all excepting the Parliament, who are obliged only to take the oath of abjuration, curse the Pope, &c.

There are in this government many non-conformists, who are deprived of the advantages which those enjoy who subscribe to the established religion; and in addition to all this, the tenth part of their income is taken from them to support priests they never hear, and in whom they place no confidence.

The articles and forms of the church of England are considered always right when dissenters are handled; and thousands of men and women have been put to death, because they would not say they believed what they did not believe, and conform to that cruel monster called religion. Notwithstanding many of the episcopal clergymen complain of the thirty nine articles which are established by law; yet they consider them perfect when they enter into holy orders, for all of them do solemnly declare that they give their unfeigned assent and consent to all and every thing contained in that book; and yet, from the first formation of that book, it is said there has been above six hundred alterations, and yet right every time!!!!!!

Does this government look like one where civil and religious Liberty can be enjoyed?—Judge ye.

A description of the hierarchy in this government will be given hereafter.

## RELIGIOUS INTELLIGENCE.

METHODISTS.—On the 8th of June, an animated debate took place in the English House of Commons, relative to the expediency of suppressing the practice of *itinerant preaching* throughout Great Britain.—The members of the opposition strenuously, but unsuccessfully argued against the bill, considering it not only oppressive but unconstitutional. Without derogating from the characters of preachers of the established church, it was contended, that more zeal and more general piety prevailed among the Methodists than among the majority of other denominations of Christians. In the course of the debate several strictures were made upon the practices of many of the Clergy. Those enjoying fat livings and who employ a miserable *journeyman preacher* at a salary scarcely sufficient to keep soul and body together, received an ample share of reproof. The subject of tythes was also alluded to by some members, who condemned both the absurdity of the principle and practice.

The Methodist are a very numerous class of people and although, perhaps, excesses may be committed by some of them, yet generally speaking, they are among the best and most exemplary citizens. No doubt, the innovation on their privileges will occasion great discontent, and produce evil infinitely superior to those complained of by their enemies. They for a long series of years met with every description of persecution and insult, but it is evident that the more they have been harrassed, the greater has been their increase. Their preachers undergo the most severe labor, and merely receive a sufficient pittance for their support, while thousands of pampered idlers live in mitred splendor and luxury upon the vitals of their parishoners, and have all their work performed by a poor necessitous animal, who must always act as sycophant to his earthly master. From such miseries may the United States be long preserved.

Spencer's Vt. Journal.

## JEWS.

THE public attention has been excited by some of the late movements among the Jews in France and Italy. Although that people, in their long dispersion, have continued distinct in their religion and manners from the rest of mankind, yet as a body they have been without organization, or connection. They have

had Synagogues in different countries of Europe, but no common center of union.

Some time in May, 1806, the Emperor of France issued a decree, convoking deputies of the Israelites in France and Italy, to meet in Paris. The first sitting of this assembly, which is called the Parisian Sanhedrim, was in July, 1806, and the last in February, 1807. Several regulations were adopted which seem to be intended to form and organize the body of the Jews under one head. In every department which contains two thousand Jews there is to be a Synagogue and Consistory, in the most populous city of the department.—This perhaps is something similar to an Association of Ministers, or Presbytery. In each Consistory there must be a Grand Rabbi, and each particular Synagogue within the Consistory shall have a Rabbi to superintend it. No particular Synagogue can be established, till after being proposed by the Consistorial Synagogue to the competent authority. A particular Synagogue is a congregation which meets in one place for worship: a Consistory appears to be an association of congregations, or deputies from the particular Synagogues. In Paris, there is to be a General Consistory, or a Great Sanhedrim, which it appears is to have a jurisdiction over all the Jews in France and Italy.

The reader will recollect, that after the Babylonish captivity, there was a Sanhedrim at Jerusalem, or, as the Jews called it, the Great Synagogue; so that the Israelites of France and Italy are to have a similar ecclesiastical organization with that which they had in the land of Canaan after the captivity.

It is difficult to say what are the intentions of the Emperor Napoleon in patronizing the Jews, and forming them into society. It is conjectured by some, that his object is to obtain money of them without interest. Others suppose, that he intends to establish them in Palestine, their ancient inheritance, and set a king over them. It is believed by those who have attended to the Prophecies, that the Jews will be gathered and re-established in their ancient possession: and whatever may be the particular designs of Bonaparte, he may, like Cyrus, be the instrument of their restoration; and it is not impossible but that he may have taken Cyrus for his model in this respect.—If he should gather them into the land of Canaan, the attentive Christian will see, in this age, a rapid fulfilment of Scripture prophecy, and that things are in a train of preparation for the introduction of the Millennium.

#### *Translation of the Bible.*

##### **ABSTRACT**

*Of the fourth report of the British and foreign bible society.*

In the last report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war.—

They have since been gratified with information, that the Bible Society at Basle was laboring with assiduity in the printing both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress and the pressure of extreme poverty, the fifty sixth sheet of the Bohemian Bible was printed in May, 1807. The total interruption of all correspondence with the continent, since that time, has deprived the committee of any information either from Basle or Berlin, or from Petersburg or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament consisting of 5000 copies, of which 2000 were printed at the society's expence, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting: the scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference to all other books; but copies had become so scarce, that they could not be purchased at any price. The five hundred copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote the edition of the intire scriptures in Icelandic, has been suspended by the war between this country and Denmark. The society, its object, and operations, have at the same time the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restored.

The committee have received several communications relative to the translating and printing of the scriptures in the Calmuck dialect. From these it appears that a small portion of the scriptures had been translated into that dialect by ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a moderate charge, at Petersburg; and that nothing was wanting but the assistance of the society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburg; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communica-

tion of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the gospel of St John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under consideration to print an edition of the Tamulian version of the scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purposes. They have dispatched 200 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country.—A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. S. D. Street, Esq. senior master in chancery for the province of New Brunswick, has taken charge of a number of Bibles and New Testaments for that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five hundred Gaelic Bibles and 800 New Testaments have been sent to Nova Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last Report, have received information which has induced them to suspend all measures with a view to an edition of the scriptures in Irish. They have however granted a further supply of English Testaments and Bibles to 74 flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman catholic school in the same country.

The committee have sincere gratification in reporting that *The Dublin Bible Society* (now *The Hibernian Bible Society*) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100*l*. Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100*l*. has also been presented.

Seven thousand copies of the French Testament have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

"On the whole, the committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.'

"In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, the observation of a correspondent, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'"

*Letter to the Editor, dated Philadelphia, Oct. 24, 1808.*

DEAR BROTHER,

THROUGH the Providence of God, a book was put into my hand, "The age of Inquiry" written by you, by which I discover a people in the Eastern States, that are established on pure Gospel order; acknowledging our dear Emmanuel as the *Only Head, Shepherd, and Bishop* of his Church; and who receive his precious word as a *Rule of Faith and Practice*; I rejoice exceedingly to hear of the glorious progress of divine truth, and the rapid spread of divine light, I felt my mind deeply impressed to communicate to you, what the ever blessed God has done for his people in the Southern and Western States, and also in this city, as also to request of you some information as to the extent of your labours, with the success attending the same, having never heard of you before, and conclude you are without information respecting us.

In Virginia about 16 years ago it pleased the Lord to call out from the body of Methodists, Baptists and Presbyterians, a people into Gospel order, laying the foundation on Moses

and the Prophets, Jesus Christ being the chief corner stone; having laid aside all human inventions, such as Creeds, Formulies, Disciplines, &c. were united only by the bond of love, on the precious word of God; and discarding all party names, acknowledged no other than that of *Christian*, hence are called the *Christian Church*; their labours have been attended with the abundant outpourings of the spirit, and great hath been the success of the word. The Church has spread through Virginia, North and South Carolina, Georgia, Tennessee, Kentucky, Ohio, and the Western parts of the State of Pennsylvania, where there are thousands united in the same spirit worshipping the Lord. In November 1807, to the praise and glory of God, a little flame of Gospel liberty was lighted up in this city; a few have united, and many are enquiring after truth; SPIRITUAL DESPOTISM AND PRIESTLY TYRANNY have in a degree facilitated the progress of the work here, and we do humbly hope, that the time is indeed hastening when the authority of Christ will be more universally acknowledged in his Church, to the utter exclusion of every other *Legislator*, and mankind become better acquainted with the nature of that *allegiance* which they owe to him, when every species of antichristian government will be brought down; and the deluded bonds, attached to its priesthood, hide their despotic heads, and tyrannical powers, in perpetual oblivion. May the Lord hasten it, and restore peace to Zion.

The Church in this city salute you, and the sister Church among whom you labour, bearing you in mind at the Throne of Grace, that all spiritual blessings may be multiplied unto you in Christ Jesus our Lord.

Your early communications will be pleasingly received by

Your affectionate although unknown  
Brother in Christ,

ROBERT PUNSHON.

N. B. Since writing the above, I have been favoured with the *Herald* of September the 1st. in which I read an account of the revival of religion in Kentucky, and discover that you have a knowledge of the Christian Church in the Western parts of this country. They are the sister Church of those in Virginia, and the Southern States; although those in Pennsylvania have never had any communication with any, or even heard that there were others like minded with themselves, being chiefly locked up in the German language; yet they were expressly of the same order with them in the South, in the West, and from the perusal of your writings of those in the Eastern States. The little Church in this city was raised thro' the instrumentality of those from Virginia—since which, it having pleased the Lord and his Church to set me apart by the imposition of the hands of the *Elders* to the office of an *Elder* in the Church, according to the simplicity of the *New Testament*. I have been labouring here, under the most powerful opposi-

tion of the surrounding Churches; yet it has pleased the Lord to preserve me in peace and in the spirit of unity, while many are enquiring after truth; but the attachment to old establishments, is hard to break; while we are loaded with reproach as *fanatics*, disturbers of the peace of old Churches; who in a short time will come to nought. Many of the Baptists, Methodists, and others, begin to sit very uneasy under their old task masters. O, that the Lord would indeed revive his work!

## A CIRCULAR LETTER,

From the Editor to the Churches called CHRISTIANS in New-England.

Beloved Brethren,

THE situation of the world, that of professors of religion in general, and that of the brethren called *Christians*, is such, that I feel it a duty to address you in this way, at the present time.

As it respects the world in general, God is at this time shaking the heavens, earth, sea, dry land, and almost all nations. All the foundations of the earth are in some measure out of course. In addition to this, there are signs of the coming of the son of man in the heavens, earth, and sea, and among men, distresses of nations, with the seas roaring, and men's hearts failing them. All these things prove that the coming of the son of man draws near, and this to the real lovers of Jesus is a time of rejoicing; as their *redemption* draws near.

As it respects the various denominations professing religion, some things among them are pleasing, and others are a matter of grief to every one who loves the perfect law of Liberty, and wants no other.

There are among various denominations noble exertions to increase useful knowledge among those nations who have never had the scriptures of truth. You will in this day's paper, find some account of the printing and spread of the scriptures in Europe, and other parts of the world. We hear of things truly pleasing in India, the South sea Islands, as the fruit of the labours of those who have gone from England and other parts, to preach Christ, and translate the scriptures into different languages. God Almighty prosper their endeavours to increase the knowledge of *their* and *our* Redeemer!!

The spirit of *Party*, which too much prevails among various denominations, whom we believe love our Lord Jesus in sincerity, is a matter of grief; and a great occasion for the adversaries to speak reproachfully. These things will never cease, till the cause is removed; which is so many *names* and *rules* beside the name, rule, and spirit of Christ. The name of Christ, without the rule or law of Christ, is not enough; we must also have the spirit of Christ, or we are none of his.

The things which several denominations dif-

for about, are of much less importance than those in which they agree.

I really hope the time is near when something will be done, to bring about an union among those who believe in the same Lord, and law. The matter is now in contemplation, and has been communicated to me.

As it respects ourselves, we have abundant cause to be humble, thankful, and faithful.—God has done wonders among us, and there is an increase of union, and numbers throng all the churches who have left all names and rules, for the name and rule of Christ.

We have been favoured with a glorious revival in this town within eight months past.—About *one hundred* have been added to this company, and baptized, who now live in love & peace. In Kittery, York, Berwick, Greenland, Newington, Durham, Hampton, and Salisbury, all in the neighbourhood of Portsmouth, a great number are turned to the Lord. God has done wonders in some of the towns in the upper part of the State.

In Boscawen a church has been gathered this Summer. In July last I baptized 17 who were happily united in love. Last week I baptized 5 more, these with several baptized some years ago, are really happy in the fellowship of the gospel. In Hopkinton where I had one meeting last July, several have since that time been brought to rejoice in God. In my journey last week, 6 were baptized, and a little church is gathered there. Several in Warner, a town near Hopkinton, are of late set at liberty. Two of our brethren *Osgood* and *Hackett*, are blest of God in the conversion of sinners. In Wendal, 25 have been lately baptized, some in Springfield and Croyden. The brethren in Boston and the towns around appear firm, and have some additions.

At the South of Boston, in New-Bedford and the towns adjoining, the work has been and is glorious. In Woodstock, Vt. and several other towns, many have been added to the Lord.

We hear glorious news from the Eastward. The letter in this paper from Philadelphia I think will rejoice your hearts when you find that thousands in that part are, and have been striving for the same things we have, and are crowned with abundant success. These are the Lord's doings and marvellous in our eyes, and are a great encouragement for us to continue in well doing, striving together for the faith of the gospel. Though, we have rejected all party names: yet my brethren, there is danger of retaining a party spirit; let us guard against this, by constantly following the Lamb; by owning all the Lord owns, and endeavouring to keep the unity of the spirit in the bond of peace. The day is near, when we must close our mortal life, and O, the importance of being ready for the coming of the son of man.

Let us learn of Christ, walk by his rule, live in love, rejoice in hope, shine as lights in the word and wait for the day when all the saints will meet, never to part, to sing praises to God and the Lamb, world without end. AMEN.

## NAMES EXPLAINED.

IN a former number, several observations were made upon Names, which have been, or are now in fashion, we will at this time attend to the meaning of the political, names which are the tools of parties.

1st. *TORY.* This is a name which has long been in use in England and America. One English writer says it is "a cant term from an Irish word signifying a SAVAGE," and means, "one who adheres to the ancient constitution of the state, and the Hierarchy of the church of England." Another English author says it is "a word first used by the protestants in Ireland, to signify those Irish common robbers and murderers, who stood outlawed for robbery and murder; now a nickname to such as call themselves *high churchmen*, or to the partisans of the Chevalier de St. George." From these two authors it appears to have its origin from the savage cruelty of men friendly to a government and religion, which lead them to treat others in a murderous savage manner, but was afterwards used to describe men fond of a civil and religious government where a king and bishop had the command.

2d. *WHIG.* This comes from a Saxon word, and signifies whey, buttermilk, or very small beer. The word was "first applied to those in Scotland, who kept their meetings in the fields, their common food being sour milk."—It was afterwards "a nick-name given to those who were against the Court interest in the times of king Charles and James II. and to such as were for it in the succeeding reigns."

From this it appears, that those who were formerly called Whigs were many of them poor people, who wished to act for themselves, without a king, by whom they had been so reduced to poverty, that they were obliged to eat whey or sour milk, or any thing that would satisfy their hunger: and because they wished to be free, were by the tyrants of the age, in derision, called whey eaters.

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## POETRY.

### SAPPHIC ODE.

GOOD is Jehovah in bestowing sunshine,  
Nor less his goodness in the storm and thunder:  
Mercies and judgments both proceed from kindness  
Infinite kindness!

Infinite goodness teaches us submission,  
Bids us be quiet under all his dealings,  
Never repining, but forever praising  
God our Creator.

Well may we praise him, all his ways are perfect  
Though a resplendence infinitely glowing,  
Dazzles in glory on the sight of mortals  
Struck blind by lustre!

Death will invade us by the means appointed,  
And we must all bow to the king of terrors;  
Nor am I anxious, if I am prepared,  
What shape he comes in.

Then to the wisdom of my Lord and master,  
I will commit all that I have or wish for:  
Sweetly as babes sleep will I give my life up  
When call'd to yield it.

Then death I'll dare thee, clad in all thy horrors,  
Christ my Redeemer, will be thy destruction:  
I shall be raised from thy gloomy mansion,  
Praising forever!

O then exult, that God forever reigneth!  
Clouds, which around him hinder our preception,  
Bind us the stronger to exalt his name, and  
Shout louder his praises!

## DEATHS.

In Somersworth, last week, Mrs. Page, on her return home, falling from her horse, broke her neck, and died instantly. Her afflicted husband, after burying his dead; returned home with her clothes, to carry to seven children the sorrowful tidings of a mother gone, no more to be seen by them on earth.

"On this side death, man's dangers never cease,  
Beyond he righteous have eternal peace."

In this town, Mrs. Fernald *Æt.* 37. In her death an husband mourns the loss of a tender and faithful companion: the children a tender mother; the church a valuable member; her friends and acquaintance an amiable friend.

"How lov'd how valu'd once, avails thee not,  
To whom related, or by whom begot;  
An heap of dust is what remains of thee,  
'Tis all thou art, and all the proud must be."

Mr. Joseph Moulton, Senr. *Æt.* 67.

Mrs. Savory, wife of Mr. Charles Savory.

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*Good is Jehovah in bestowing sunshine*  
**HERALD OF GOSPEL LIBERTY.**

BY ELIAS SMITH.

NO. 7.]

THURSDAY EVENING, NOVEMBER 24, 1808.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

**LIBERTY. NO. 7.**

*The English Hierarchy.*

**B**EFORE we define the English Hierarchy, it is proper to give the meaning of the word. "It is taken from the French word *Hierarchie*, and the latin, *Hierarchia*, and signifies, church government.

It was first used to describe an order of the Angels, or subordination among them, as some men called *divines*, supposed. They concluded that this Hierarchy consisted of nine:—

1st. *Seraphim*; 2d. *Cherubim*; 3d. *Thrones*; 4th. *Dominions*; 5th. *Principalities*; 6th. *Powers*; 7th. *Virtues*; 8th. *Angels*; 9th. *Archangels*.

The following is the meaning of the word given by an English writer in the *Encyclopaedia*:

This word "denotes the subordination of Angels. *HIERARCHY*, likewise denotes the subordination of the clergy, ecclesiastical polity, or the constitution and government of the christian church considered as a society."

The Hierarchy of England is, properly speaking, an invention of designing men, called an ecclesiastical government, designed to keep the people in ignorance, under the name of religion, to rule them; obtain their money; and support a set of useless idlers upon the hard earnings of those whom they oppress and impoverish.

All this I think will appear plain to every one who is acquainted with it.

The foundation of this Hierarchy, is the thirty-nine articles and book of common prayers; which has many times been altered, and considered exactly right every time.

This worldly government called religion, is upheld by the common law of England, and is called the established religion of that country. This Hierarchy is exactly represented by John, under the similitude of a prostitute (the mother of harlots) riding on a scarlet coloured beast, with a golden cup in her hand, making the nations drunk and mad with its contents; "With whom the kings of the earth have committed fornication." "And the woman was arrayed in purple, and scarlet colour, &c."

By reason of this Hierarchy the people in England are unnaturally divided into two classes; *Clergy*, and *Laity*. By *Clergy* they mean men in holy orders; by *Laity*, the common people, or lower rank; as though all men were not born free and equal.

In this Hierarchy are eight orders or classes of officers, as so many dead weights to oppress the people. 1st. *Archbishops*. This signifies a chief bishop, he is the chief of the clergy in a whole province, and has the inspection of the bishops of that province, as well as of the inferior clergy, and may deprive them on notorious cause. He is chosen by the king.

Blackstone says, "it is likewise the privilege by custom, of the *Arch-Bishop* of Canterbury, to crown the kings and the queens of this kingdom." When the arch-bishops resign, it must be to the king only.

The difference between an arch-bishop and bishop is this, an arch-bishop with bishops consecrate a bishop, as a bishop and priest ordain a priest, &c. All bishops of England are peers of the realm, except the bishop of *Man*; and as such, set, and vote, in the house of lords. They have the title of lords, and right reverend fathers in God. Besides two arch-bishops, there are twenty four bishops in England.

What kind of figure would such titled gentlemen make in this country! Would men bow the knee to them? They never will, until every trace of civil and religious liberty is unknown to the civil and religious leader in America.

2d. Next to the Bishops, are what they call a *Dean* and *Chapter*. These, "are the council of the bishop, to assist him with their advice in affairs of religion, and in the temporal concerns of his See."

3d. Next to these is the *Arch-Deacon*; "he hath an ecclesiastical jurisdiction, immediately subordinate to the bishop, throughout the whole of his diocese (the bound of his jurisdiction) or in some particular part of it. He is appointed by the bishop, visits the clergy, and has his separate court for punishing offenders, by spiritual censures, and for hearing all other causes of ecclesiastical cognizance."

4th. Another class of officers are called *Rural Deans*. These are deputies of the bishop, placed all round his diocese, the better to inspect the conduct of the parochial clergy.

5th. The next and most numerous of all the officers in this Hierarchy, are the *Parsons* and *Vicars*.

The word *Parson* comes from *persona ecclesiastica*, and is one that has full possession of all the rights of a parochial church. He is called *parson*, because by his person the church, which is considered an invisible body, is represented; and he is in himself a *body corporate*. A *parson* in England has, during his life, the free-

hold in himself of the *parsonage house*, the *glebe*, the *tithes*, and other dues.

The difference between a *parson* and *vicar* is this; the *parson* has for the most part the whole right to all the ecclesiastical dues in his parish; but a *vicar* (which means one who acts for another) has generally an appropriator over him: entitled to the best part of the *profits*, to whom he is in effect perpetual curate, with a standing salary. The manner of inducting men into office is this, it is done by a *mandate* from the bishop to the *arch-deacon*, who usually issues out a precept to other clergymen to perform it for him. It is done by giving the clerk corporal possession of the church, as by holding the ring, of the door; tolling a bell, or the like, and is a form required by law, with intent to give all the parishioners notice, and sufficient certainty of their minister to whom their *tithes* are to be paid.

These men must never be gone out of the parish six weeks at once during life, and they must live in the parsonage house, and no other; the people must pay them a tenth of all they have, like them or not. *Bondage to the parson, bondage to the people, bondage to all!*

6th. The sixth and lowest class, is that of *Curates*. The original meaning of this word is one that attends to the spiritual concerns of men in a parish. They are properly a clergyman's *journeymen*. They cannot by law have more than 50l. per year, nor less than 20l. These are in general miserable creatures, who take care to keep the people in ignorance; that is, they do not learn them any thing.

These six classes come under the name of the *Clergy* of England.

7th. Besides these, there are *Church Wardens*, who are considered the guardians or keepers of the Church, and representatives of the body of the parish.

8th. *Parish Clerks*, and *Sextons*, belong with the rest. The clerk is sworn in by the *Arch-Deacon*, and probably he swears when he is in.

This is the government which many people in this country admire, which has been, and is a curse to any nation. What hope is there of religious liberty here? None!!

Dissenters from this are tolerated; but they must pay tithes to these priests, and then support their own ministers if they can.

When the common people have paid 900,000l. to the king; paid parliament, paid all the taxes for the army and navy; the interest of the national debt; parish tax for the poor; a tenth of all their income to support this Hierarchy, with all the rest; what is there

left? *Bondage, ignorance, oppression, distress, potatoes and a little salt*; and the name of being a free people, with their sons exposed to the press gang, with almost all other miseries.

Under this Hierarchy, no man is allowed to preach in a private house, unless it is licensed by parliament, and then they are exposed to many insults from violent mobs. This is the government of tyrants, from which America was once delivered; and from which we are now clear.

Let us never again be entangled with this yoke of bondage.

[N. B. This description of the English Hierarchy, is taken principally from Blackstone's Commentaries on the laws of England, and may be relied on as true.]

## THE PREACHER.

### SERMON No. v.

JAMES I, 27. "Pure Religion."

RELIGION, is a word used by all classes of people, in almost all parts of the world.

But few mean the same thing by the word. Many are ignorant of the meaning of the word, though they often use it.

We will here give the meaning, from the Encyclopedia, and the Scriptures.

The word *Religion*, from the latin, *Religio*, is derived according to Servius and most modern grammarians, from the word *religare*, "to bind fast." According to this meaning of the word, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power.

Whatever men think their creator requires them to believe or practice, may properly be called *religion*, or something binding.

Many things are said to be binding which are not, and many things, we are bound to believe and practise, which some have taught are not binding on men: hence, traditions, commandments and doctrines of men are introduced as binding on men, and the commandments of God made of no effect by men's traditions.

From this arises the distinction of *true* and *false religion*. This distinction includes the whole of what is called *religion* in the world.

The word religion is mentioned five times only in the scriptures. Four times it is used to describe the obligations men are under according to the commandments and doctrines of men, Acts xxvi, 5. "Which knew me from the beginning (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee. Gal. i, 13, 14. "For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." James i, 26. "If any man among you seem to

be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The word in the text is mentioned, to shew what God our Creator binds us to attend to.—"Pure religion, and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The whole of this "pure religion," is summed up in the words of Paul to Titus. Titus ii, 11, 12, 13. "For the grace of God, that bringeth salvation, hath appeared to all men; teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ.

When we are taught to worship the true God according to the commands or traditions of men; obedience to such commands is disobedience to God, and is false religion. Obedience to the command of the true God, is true religion, all the rest is false.

The principal cause of so many kinds of religion in the world, as they are called, is this; while men are agreed that there is one God, they differ concerning the one through whom he has spoken to men.

The deist says creation is the voice of God. The Hindoos say he has spoken through the Bramins or Priests. The Mahometans say the one God has made his mind known through Mahomet. The Papists through the Pope.—The Jews, "know that God spake unto Moses;" and they will believe no other. So of the rest. Some christians not wholly out of mystery Babylon, say God has spoken to them through Christ, Luther, Calvin, Wesley, Hopkins, Gill, Arius, Arminius, and several others. Real christians believe God has spoken to them by his Son, and that they are bound to hear him in all things, not regarding any of the commands or doctrines of men. They consider creeds, covenants, platforms, articles, disciplines, systems of Divinity, &c. as useless things; because they are inventions of men, and not the commands of Christ:

Many people, believe in God, and have a form of goodness but are abominable and disobedient, and to every good work reprobate.

That only deserves the name of *pure religion*, which leads from every thing not commanded by God through Christ, and which leads men to consider themselves bound to hear him in all things which he commands.

How glorious is that religion which Jesus taught, and which those enjoy who learn of him; a religion not calculated for one nation only; but for the good of all who obey the Gospel!

"How many calamities has it soothed!—How many tears wiped away: how many doors thrown open to the guilty! How many supports given to the innocent! It does not allow a single day to hatred; but promises eter-

nity to love. Ah! if this religion was designed only for the consolation of the miserable, it was, of course, designed to promote that of the human race!"

As Jesus Christ is the one we are to hear in all things, respecting religion, as to belief and practice, it is of the greatest importance constantly to hear and obey him; thus, glory, honor, immortality, and eternal life will be ours. Amen.

## RELIGIOUS INTELLIGENCE.

Copy of a letter from Elder Stinchfield to the Editor, dated Georgetown Nov. 3d. 1808.

It will be pleasing (doubtless) for you to receive intelligence from any quarter of the prosperity of the Redeemer's Kingdom. If you think the following worthy a place in your paper, make what use of it you think proper.

Parker's Island on the East side of Kennebeck river belongs to this town. It has had a company of disciples belonging to our society nearly 30 years; they amounted to about 50 members last June. A few months previous to this, several inhabitants of the Island had been taken away by death. Some of them were disciples, and left a testimony behind them on their dying beds of the reality of the christian religion. This took a deep effect on the minds of many poor sinners, and there appeared a great attention among the people to hear the word, and a great cry in the hearts of Christians that God would revive his work. On the morning of the 26th of June, we had a considerable shock of an earthquake: In this quarter, one man who had been very vile before, was so shocked with the earthquake, and a sense of his own awful situation out of Christ, that he cried out for mercy to the Lord and found pardon; and with two others were baptized the same day. The next Lord's Day three others were baptized; meantime, several Preachers of different denominations visited the Island, and the attention of the people increased daily, until the 19th of September, when the power of God appeared among the people not unlike the rushing of a mighty wind: within three weeks, about one hundred were brought to rejoice in the Lord; upwards of sixty had been baptized by Elders McHenry and Hinkley, and joined the church, when I came to the Island, which I found sounding with praises to the Redeemer, and cries to the Lord for mercy. I have seen a large number brought to rejoice in the Lord the few days I have been with them;—I have baptized 20, and expect soon to baptize again. The cries of wounded sinners salute my ears in almost every meeting, and the shouts of glory from those who have found forgiveness as often warm my heart. I have been in a work of God ever since I left you, have baptized 220; the principal part since last Spring. I long to visit Portsmouth, Kittery, and the other places where I have been ac-

quainted, but the work of God in Waterville, Knox, Lincolnville, Camden, Bristol, Georgetown, &c. &c. occupies all my attention at present; so that I have hardly time to visit my own family.

But may the Lord bless them all; I know I love them, and pray for them, though I cannot visit them I hope to meet them all in the great meeting if not before.

Your unworthy Brother,

EPHRAIM STINCHFIELD.

Copy of a letter from Elder Foster, dated Winchester (Virginia) Nov. 7, 1808.

DEAR SIR,

Though I have never had the pleasure to see you and probably never may, have nevertheless taken the liberty of addressing a line to you, having heard of you by the hearing of the ear, and merely, to all human appearance, by chance; but no doubt under the direction of God whose providence superintends all his works, and whose especial love is eminently manifested to his faithful children every where. Before I proceed any farther, must inform you how I became acquainted with your profession both as a christian and Minister, and your place of abode.

A person who called himself Andrew Harpingding (a baptist preacher) having made an appointment to preach in Winchester last Tuesday evening; I gave him an invitation to sup with me, with which he complied, and in the course of our social conversation he asked me my religious profession; to which I answered, that I denied every name but that of Christian, and every book of discipline or spiritual law but the word of God; and after some desultory conversation he mentioned your name in the following manner,—“That there was a Minister in the town of Portsmouth State of New Hampshire who held the same sentiments with me and who acknowledged no other name; and that you had published a number of tracts on religious subjects, and among the rest one entitled the “Looking Glass,” of which he said so much that I felt a strong desire to see it, therefore, hope you will be so good as to send it by post, for which I will send you when published, which I expect will be in a short time, a small Pamphlet entitled, “A Scriptural Description of a true Christian Church.”

If the account, Mr. Harpingding gave me of you be correct and I take it for granted, I can inform you of some particulars which will increase your joy, and faith (if need be) and of which you will say “It is the Lords doings and is marvellous in our eyes.”

In the States of North and South Carolina, Georgia, Kentucky, Virginia, Pennsylvania, and I believe in Ohio, and Tennessee, Christian Societies are raised, who have introduced Gospel order among themselves, that is have taken the scriptures only as their sole rule of

faith and practice, and acknowledge no other head but Jesus, thro' whose merits they preach a free salvation for all men; they have a number of eminent Ministers among them.—They acknowledge no name but that of Christian; and what is the most extraordinary circumstance respecting them and what I believe they may challenge the records of every period of the annals of time to exhibit its equal, is, numbers of them, agreeably to the best information I have, originated nearly at the same time, I am credibly informed they were formed into a religious compact without any knowledge whatever of each other; and what adds still to the phenomenon (if I may call it so) is, they have embraced the same sentiments and adopted the same mode in every particular, which go almost directly to destroy ecclesiastical and every species of religious tyranny, and to establish in the room thereof a primitive or apostolical form of church Government: but more need not be said concerning them as the Pamphlet I shall send you, provided you communicate with me, will give I presume more satisfaction than I at present can give you.—I now would take the liberty to ask you a few questions, which I hope you will do me the pleasure of answering, or if not, will pardon my presumption.—And first, Have you ever heard of any of the churches that I have now mentioned to you? If you have, does the account I have given correspond with the accounts you heard before? You may rely upon the account I have given to be correct as far as I am acquainted with the subject. Again Do you agree both in name, Doctrine and discipline with the Churches above mentioned as far as I have explained those particulars to you? What do your enemies or the sectaries call you? They call us republican Methodists, but bless God the name as it respects a religious appellation is dying. Again, If you answer the description I have had of you, tell me how long have you been in Gospel order, and what gave you first to see the Propriety of that order? My dear Brother (permit me to call you so) if your heart and hand is with us, be kind enough to let me hear from you and as far as you can, with propriety, answer the foregoing questions; they will no doubt, prove a great blessing to the Christian Churches to whom I shall make them known; which shall by the permission of our blessed master be to a goodly number of them.

Elias Smith Minister  
in the Christian Church  
at Portsmouth.

I remain your brother  
in the bonds of a peaceful  
Gospel.

JONATHAN FOSTER.

My Brother, we have no reverend,  
or right reverends among us;  
no masters we are all brethren.

## Religious names explained.

To the Editor of the “Herald of Gospel Liberty,”

DEAR SIR,

WHILE looking over the different Names by which the children of God are distinguish-

ed and too much separated, I have been led to search for their origin, that I might be satisfied which was right, and most agreeable to Scripture. The following is the result of an impartial enquiry.

Although there are many hundred different denominations in the world, I shall confine my observations to the eleven following, which comprehend about all the religious denominations in this country.

1st. Papists. 2d. Presbyterians. 3d. Congregationalists. 4th. Methodists. 5th. Episcopalians. 6th. Universalists. 7th. Quakers or Friends. 8th. Shaking Quakers. 9th. Baptists. 10th Freewill Baptists. 11th. Christians.

1st PAPISTS. They are so called, by Protestants, from their adhering to the Pope. *Roman Catholics*, is the title they give themselves. The word *Pope* is derived from the Greek of *Pappas*, or the Latin *Pappa*, which signifies *Father*. Hence he is stiled the father of the church. This Pontiff is stiled the Vicar of Jesus Christ, the visible head of the Church and the successor of St. Peter.

2d. PRESBYTERIANS. The title *Presbyterian*, comes from the Greek word *Presbuteros*, which signifies senior or Elder: they maintain that the church should be governed by Presbyteries, synods and general assemblies. (See Evens' Sketch, page 133.) Presbyter or Elder is a word borrowed from the Greek translation of the Old Testament, where it commonly signifies Ruler or Governor; it being a note of Office and Dignity, not of age; and in this sense Bishops are sometimes called Presbyters in the New-Testament. Hence the Presbyterians are so called from their maintaining that the government of the church appointed in the New-Testament was by Presbyteries, that is, by associations of Ministers and ruling Elders, possessed all of equal powers, without any superiority among them either in office or order.—(See Encyclopedia.)

3d. CONGREGATIONALISTS. This denomination maintain that each particular church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself. Hence they were first called *Independents*, and afterward Congregationalists. The first Independent Congregational Church in England was established by Mr. Jacob, in the year 1616. (See Hannah Adams' view of Rel. and Evens' Sketch.)

4th. METHODISTS. The word *Methodist* has six meanings; or there are six classes of people called by that name.

1st. It originated first in the church of Rome, and was first given in the 17th Century, to a new species of *polemic Doctors*, who distinguished themselves by their zeal and dexterity, in defending the Roman Catholic Church against the attacks of the Protestants.” [See Mosheim, vol. iv. p. 307.]

2. The word Methodists was next used to distinguish a sect of *ancient physicians*. The following is an account of them given in the

*Encyclopedia.* "Methodists, [Methodici] in the history of medicine, a set of ancient physicians, who reduced the whole art of healing to a few common principles, or appearances.—These Methodists were the followers of Thessalus; whence they were also called Thessalices."

3d. The word is used to describe the followers of Mr. George Whitfield, who was an Episcopalian, and a zealous Calvinistic preacher; who maintained the calvinistic doctrines as explained in the articles of the church of England.

4th. The word Methodist is used to describe the followers of Mr. John Wesley. This "sect was founded in the year 1729, by one Mr. Morgan and Mr. John Wesley. In the month of November that year, they began to spend some evenings in reading the Greek Testament, along with Mr. Charles Wesley student, Mr. Morgan commoner of Christ-Church, and Mr. Kirkham of Merton College. The next year two scholars obtained leave to attend these evening meetings. In 1735, Mr. Whitfield joined with them, then in his 18th year.

At this time the wickedness of the kingdom was very great; "The Methodists are said, with great probability, to have been very instrumental in stemming this torrent. They obtained their name from the exact regularity of their lives; which gave occasion to a young gentleman of Christ-Church to say, "Here is a new set of Methodists sprung up;" alluding to a sect of ancient physicians which went by that name." They were afterwards called *Sacramentarians*, and the *godly club*.

All this was done, before Mr. Wesley professed to be born again, or to know how to preach Christ.

This class of Methodists profess to be Arminians, and were warmly opposed by those who held to the doctrine of Calvin.

They are Episcopalians, holding to the government of a bishop. In this country they have, instead of the thirty nine articles and book of common prayers a book called, "The doctrines and discipline of the Methodist Episcopal Church, in America." There are many things in it like the common prayer book of England; such as forms of prayer, &c. and some things contrary to the New-Testament. They preach by the scriptures, and rule the church by the *discipline*; notwithstanding this, there are many valuable lovers of Jesus among them.

The ministers have the New Testament translated by Mr. Wesley, which some carry with them, which in several things differs from our translation; and which they are very fond of, an account of Mr. Wesley's notes added to it.

A writer in the Encyclopedia has made the following statement concerning them in England.

"At present, those who remain with Mr. Wesley, are mostly Church-of-England men.

They love her articles, her homilies, her liturgy, her discipline, and unwillingly vary from it in any instance." See Ency.

5. The word Methodist, means those who have within a few years, in England, separated from the followers of Mr. Wesley. These are called New Methodists.

The following description of the New Methodists, is given by the ingenious Mr. Evans in his Sketch; page, 175.

The new Methodist connection, among the followers of Mr. Wesley, separated from the original Methodists in 1797. The grounds of their separation, they declare to be *church government*, and not doctrines as affirmed by some of their opponents. They object to the old Methodists, for having formed a *Hierarchy* or *priestly corporation*; and say that in so doing, they have robbed the people of those principles, that as members of a christian church they are entitled to by reason and scripture.—The new Methodists have therefore attempted to establish every part of their church government on popular principles, and profess to have united as much as possible the ministers and the people in every department of it. This is quite contrary to the original government of the Methodists, which in the most important cases is confined only to the ministers. This, indeed, appears most plainly, when their conference or yearly meeting is considered; for in this meeting, no person, who is not a *travelling preacher*, has ever been suffered to enter as a member of it; and, indeed, this is the point to which the preachers have always steadfastly adhered with the utmost firmness and resolution, and on which the division entirely rests. They are also upbraided by the *New Methodists*, for having abused the power they have assumed. A great many of these abuses, the *New Methodists* have formerly protested against, which are enumerated in various publications.

The *New Methodists* profess to proceed upon liberal, open, and ingenuous principles, in the construction of their plan of *church government*, and their ultimate decision in all disputed matters, is in their popular annual assembly, chosen by certain rules from among the preachers and societies."

6th. The word Methodist is used in England frequently, to denominate all dissenters from the church of England. Though unscriptural, yet quite popular in Rome and elsewhere. (To be Continued.)

As we have in a former number mentioned the death of Elder Benjamin Rendal of New-Durham, we here insert the order of his funeral, as communicated to the Editor, in a letter from a Brother.

On the 26th day of Oct. A. D. 1808, his Remains were committed to the earth after a lengthy discourse well adapted to the solemn occasion, and delivered by Elder John Buzzell, from Tim. iv. 7, 8, 9. I have fought the

good fight, &c. The arrangement of the mourners and funeral procession was in the manner following, viz:

1st. Out of 17 teaching Elders present, 6 were appointed to carry the corps to the grave.

2d. Elder John Buzzell and the widow walked next to the corps, followed by all the natural relations in their order,

3d. The Elders and Deacons then the church members.

4th. The Physicians that attended upon him in the course of his sickness.

5th. The civil and military officers of the town, and all that were present.

6th. The spectators which made a long train, such as was never seen before in this part of the country, for the collection of people was like one of our yearly meetings, and every class of our citizens appeared to be solemn, which clearly manifested the regard they had for their departed friend.

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 8.]

THURSDAY EVENING, DECEMBER 8, 1808.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 8.

### A PICTURE.

**WE**ARIED with attending to a description of Despotic and Monarchical Governments, with Hierarchies included within them, and with a view of the wretchedness under which millions of innocent men, women, and children groan, we will soon turn our attention to a subject, not imaginary, but real; which is, a government where all are declared free and equal; a government which exists not in imagination; but in reality; not in a foreign land, to be heard of by the hearing of the ear, but which is to be seen, known, and enjoyed by the inhabitants of America, and known throughout the world by the name of, "A REPUBLICAN GOVERNMENT."—This is a government hated by thousands of enemies to the rights of men; and loved by millions, who, "love their neighbours as themselves."

Before we attempt a description of this government, which is the delight of all the sons of liberty, and the terror of civil and ecclesiastical tyrants, we will present a Picture to the tyrants and the people, at this time, when a free people are triumphing over the plans of secret enemies, who have endeavoured to overthrow a free government, & establish tyranny in its stead.

The Picture, is this: two companies standing in sight of each other, one large, the other small. The large containing every profession useful to society, the other small, wearing marks of distinction, appearing as though they did no labour, yet in rich attire, glittering with gold and silver, while their plump and ruddy countenances, prove them persons of leisure and riches.

The large company standing at distance from the small, thus addressed them:

"Why do ye stand thus apart from us?—Are not ye of our number?"

"No (replied the other) ye are the people; but we are quite a different order; we are a dignified and privileged class; we have separate laws, customs, & rights peculiar to ourselves."

People. "And what species of labour is it, that ye have a share in performing in this society of ours?"

Privileged Class. "NONE: we are not made to labour."

People. "How then have ye acquired your wealth?"

Privileged Class. "By taking the pains to govern you."

People. "To govern us, to be sure! a pretty kind of governing truly! We have the toil, and you the enjoyment; we produce, and you spend; wealth flows from the sweat of our brows, and you engross it to yourselves. Go, ye dignified and privileged, who are not of the people, go and form a nation apart, and govern yourselves."

Privileged Class, [speaking among themselves, said] "to mix and place ourselves on a level with the common people, would be beyond all measure degrading and vilifying. What! are they not born to serve us? and are we not men of a totally distinct blood and superior pedigree? And the civil governors said; the people are mild and tractable, and naturally servile, we must speak to them in the name of the king & the law, and they will shortly return to their duty. People! It is the royal will and pleasure of our sovereign lord the king, he commands, and graciously ordains."

People. "The king has no will or pleasure of his own, in his political capacity, independent of the safety and welfare of the people;—he can neither command nor ordain but according to the sovereign voice of the law, under which, like ourselves, he is a subject."

Civil Governors. "The law calls upon you for submission."

People. "The law is the general will; and a reformation of abuses is our will."

Civil Governors. "Ye are in that case, a rebel to us people."

People. "NATIONS never revolt; tyrants only are rebels."

Civil Governors. "The king is on our side, and he enjoins you to submit."

People. "KINGS cannot be separated from their respective nations, of which they form a constituent part or member. The king of ours cannot, of course, be on your side; ye can, therefore, have nothing but his bare shadow to substantiate your pretensions."

"Then the Military Governors advanced, and said, the people are timid; let us threaten them; there is no way of bringing them to obedience but by force. Soldiers chastise this insolent rabble."

People. "Soldiers, are not we all of one kindred, and children of the same national family? Will ye strike your own brethren? If the people be destroyed, who will support the army?" And the soldiers grounding their arms, said to their chiefs, we too are a part of the people, shew us the enemy."

"Then the Ecclesiastical Governors said;

there is now but one resource left. The people are superstitious; we must awe and intimidate them with the names of God and religion."

Priests. "Our dearly beloved brethren! our faithful children! God has specially commissioned us to govern you."

People. "Produce the patent of his commission."

Priests. "Ye must have faith; reason bewilders and leads men astray."

People. "And would you govern without recourse to reason?"

Priests. "God is the God of peace; religion enjoins you to obey."

People. "Peace naturally supposes justice; and obedience implies the observance of an acknowledged and pre-existing law."

Priests. "Men are only sent into this world for trial and suffering."

People. "Shew us then an example by suffering yourselves."

Priests. "Would you live without God or kings?"

People. "We wish to live without tyrants."

Priests. "Ye cannot do without mediators to intercede and act in your behalf."

People. "Ye mediators with God, and with kings! ye courtiers and priests! your services are too expensive; henceforth we mean to take the management of our affairs into our own hands."

"Then the privileged class exclaimed, "We are lost, it is all over with us; the people are enlightened!"

"And the people replied; no, no, by being lost, ye are saved; for, since we are enlightened, our power shall not be abused;—our desires extend not beyond our just rights. Resentment it were impossible not to feel, but we shall now bury it in the grave of oblivion; we were slaves, we can now command; but, our will is only to be free, and by willing it, we are so."

Although the above Picture was originally designed for the Europeans; yet it may with propriety be hung up in the parlours and cottages in America, as a warning to tyrants, and encouragement to the people to remain free while they are so.

There are three weapons used by tyrants, to awe the people into submission: one is obedience to his sacred majesty, as he is called; when this fails, a standing army comes next to drive to obedience. When these fail, a set of useless idlers, under the names of God's ministers (though real tyrants) come forward, and from the Pulpit (the coward strong hold) they, as loud as the priests of Baal, cry out, religion is

in danger! Infidels! Deists! Illuminati!—the seal of death will be set upon our holy religion, &c. The meaning of all this is, to keep the people ignorant, to obtain a *fat living by doing almost nothing*.

When the people declare themselves free, such *privileged classes* will be as useless as candles at noon day; while the ministers of Jesus, who proclaim liberty to the captives, would be proved useful men, and be every where beneficial in teaching men to turn from such *dumb idols*, to serve the living God.

## NAMES EXPLAINED.

[FROM OUR LAST.]

5. **EPISCOPALIANS.** This denomination derives its name from *Episcopus*, the latin word for Bishop: or if it be referred to its Greek origin, from *Scopeo* to look, *Epi*-over, implying the care and diligence with which Bishops are expected to preside over those committed to their guidance and direction; they assert that Episcopacy was the Constitution of the Primitive Church. They maintain that *Bishops, Presbyters and Deacons* are three distinct subordinate callings in God's Church: that the Bishops have a superiority over the priests.—Hence they derive their name from the order of their Church Government. [See *Ency. Evans, Han. Adams.*]

6. **UNIVERSALISTS.** This appellation is given to this denomination in consequence of the doctrine which they endeavour to maintain;—which is, that all mankind will be finally saved.

7. **QUAKERS OR FRIENDS.** The former was given them by their enemies, the latter is the distinguishing name by which they are known and called among themselves. The first was in consequence of one of their Ministers, when brought before two Justices, telling them to tremble at the word of the Lord. From this circumstance originated the appellation of *Quaker*, by which they have more generally been known. But Friends is a scripture appellation, and they appear to possess much of what that word imports.

8. **SHAKEERS.** This denomination are the followers of one Anna Leese, whom they stile the Elect Lady, and the mother of all the Elect. The violent exercise of the body in their religious worship produces such a tremor or shaking that they are called Shakers by their opponents; and followers by themselves.

9. **BAPTISTS.** They have obtained this distinguishing name from their particular mode of Baptism; which is well known to be by *immersion* only—or from the first *Baptizer*, who in scripture is called a *Baptist*. As the Baptists take their name from John, and not from Christ; they have not the right one.

10. **FREEWILL-BAPTISTS.** This denomination is more generally known by the name *Freewillers*—an appellation given them by their

opponents and enemies, to distinguish them not only from all the other denominations, but also from the Calvinistic Baptists. This name was given them in consequence of their distinguishing sentiment respecting the freedom of the will. Hence they obtained the appellation of Freewillers, and Freewill-Baptists.

11. **CHRISTIANS.** There can be no dispute when or where this name was first given to the followers of Christ; for the Scriptures testify that "*the Disciples were first called Christians at Antioch.*" The only dispute seems to be, whether it was given by their enemies, or a name they assumed themselves; or whether it was given them by *Divine Direction*, or *Appointment*. I have no doubt in my mind but what it was a general name given by *Divine Direction* to all that named the name of Christ, or were his real Disciples. I shall therefore produce the authority on which I found my belief.

The first is Brown's Dictionary of the Bible, page 273. He says, "The saints are called *Christians*, because they belong to, obey, and imitate Jesus Christ. They, by *Divine Direction* first received their designation at Antioch in the Apostolic age. The second is from Mr. Humphrey's "Notes upon Mistranslations," page 35. Acts xi, 26. "And the Disciples were by *Divine Instruction* called Christians first in Antioch." "He further observes, that *Chréematisai* (the Greek word) imports divine instruction, appears in every other passage where it occurs. See Matt. ii. 12, 22—Luke ix. 26. Acts x. 22—Heb. viii. 5—and ix. 7—and xii. 25." The reader is desired to turn to these passages, by which he will plainly see that the translators in all these places have given us to understand that the Greek word imports *Divine Instruction*. The third is from a Sermon on the sacred import of the word CHRISTIAN; by Samuel Davies sometime president of the College of New-Jersey. He observes, "The name *Christian* was not the first by which the followers of Christ were distinguished. Their enemies called them Galileans, Nazarenes, and other names of contempt; and among themselves they were called saints, from their holiness; Disciples, from their learning their religion from Christ as their teacher; Believers, from their believing in him as the Messiah;—and Brethren, from their mutual love, and their relation to God and each other. But after some time they were distinguished by the name of *Christians*. This word which is here rendered *called*, seems to intimate, that they were called *Christians by Divine appointment*; for it generally signifies an oracular nomination, or declaration from God; and to this purpose it is generally translated. Hence it follows, that the very name, Christian, as well as the thing, was a divine original; not assumed by a private agreement of the Disciples among themselves, but by the appointment of God. And in this view it is a remarkable accomplishment of an old prophecy of Isaiah, Chap. 62, 2,—

*The Gentiles shall see thy Righteousness, and all Kings thy Glory, and thou shalt be called by a new name, which the mouth of the Lord shall name.—So Isaiah, 65, 15. The Lord shall call his servants by another name.*

President Davies refers the reader to the same passages mentioned by Mr. Humphrey's, which are all the places mentioned in the New-Testament where the word is used. As all three of the above mentioned authors were critics in the Greek language, much credit is therefore due to their united testimony on this subject. I would now ask the candid enquirer which of all the names above mentioned appears to be the most scriptural and consonant with being Disciples of Christ, whom we are to hear in all things as our only Master or Teacher, Lord and Lawgiver; and Head over all things to the Church?—I firmly believe it is a name that will finally swallow up all party names of distinction among the Family of Christ. As the Apostle Peter has acknowledged the name, by saying, "If any man suffer as a *Christian*, let him not be ashamed, &c." I cheerfully give up, and lay aside all names but the name of Christ which will endure forever; and all rules but the New-Testament; which like its author, is perfect, just, and easy.

N. B. In our next number, a few observations on the above names will be communicated to our readers, by the same Correspondent.

## BAPTISM, NO. I.

BAPTISM, is a word used by most denominations in this country, and after a great variety of explanations, many of the learned (as they are called) conclude that it cannot be certainly known what the word means. Does such a conclusion prove men learned? It does not. A learned man is one who knows, and not one who does not know.

A man who has a rule and does not know how to work by it, is not a workman, but a *novice*. There are some at the present day, who prove by their conduct that they are ignorant of the real meaning of baptism, and yet conclude there is some meaning, and to be certain of the right way, practice in all the variety of fancy invented by those of ancient and modern times. They sprinkle infants, sprinkle adults; pour in a meeting-house—pour at the brink of the river—pour with the subject kneeling in the water—pour three times—dip them backwards, dip them forwards, &c. One of these ways must be the right;—but ask them which, and they cannot tell;—and according to this, the people must ever remain ignorant of the true meaning of a word so frequently used in the New-Testament, and containing a command which all who believe in Christ are required to submit to.

If Baptism has no certain meaning, it is not certain that there is any such thing command-

ed, and of course, it is not certain whether it is right or wrong to submit to it in any form whatever.

The reason of all the cavils about Baptism, appears to me this; many are in love with a something called Baptism, which is not found in the scriptures; and as there is no scripture for theirs, they endeavour to prove that there is no real positive proof for that baptism which is plainly described in the New Testament.

My design in this and the following numbers, is to give the plain, positive, and scriptural meaning of the one Baptism mentioned in the New Testament.

1. I shall begin with word, BAPTISM. Every man acquainted with the Greek language knows, that the original meaning of the word is to *dip, immerse, bury, or overwhelm* in water. The writer in the Encyclopedia gives the following meaning of the word. "The word is formed from the Greek *baptizo* or *bapto*, to dip, or wash."

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

The English translators did not translate the word baptize, and they acted wisely, for there is no one word in the English language, which is an exact counterpart of the Greek word, as the New Testament uses it, containing the precise ideas of the evangelists, neither less nor more. The difficulty, or rather the excellence of this word is, that it contains two ideas inclusive of the whole doctrine of baptism.

Baptize is a Dyer's word, and signifies to dip, so as to colour. Such as render the word *dip*, give one true idea, but the word stood for two, and one is wanting in this rendering.—This defect is in the German Testament, Matt. iii. 1. "In those days came John *der tauffer*, John the dipper," and the Dutch; "In those days came John *een dooper*, John the dipper." This is the truth, but it is not the whole truth. The Saxon Testament adds another idea, by naming the administrator, John *See Fulluhtere*, John the Fuller. The Islandick language translate baptism *skina*, scouring. These con-

vey two ideas, *cleansing by washing*; but neither do these accurately express the two ideas of the Greek baptize. The word then conveys two ideas, the one literal, *dipping*; the other figurative, *colouring*; a figure however expressive of a real fact; meaning that John by *bathing* persons in the river Jordan, conferred a character, as dyers by dipping in a dying vat set a tinct or colour; John by baptism, discriminated the disciples of Christ from all other men, as dyers by colouring distinguish stuffs. Hence John is called by early latins, John tinctor, the exact latin of *Joannes Baptistes*, John the baptist."

When Christ was baptized he was by Baptism, with the spirit and voice from heaven, distinguished from all others as "the Son of God."

"The Syrians, the Armenians, the Persians; and all Eastern Christians have understood the Greek word baptism to signify dipping, and agreeably to their own versions they all, always administer baptism by immersion,

The very learned Dr. John Gale, whose accurate knowledge of Greek was never doubted, hath traced the original word in profane writers, and hath proved that with the Greeks *Bapto*, signified, I dip; *Baptai*, Dyers; *Baphia*, a dye-house; *Bapsis*, dying by dipping. *Bammata*, dying drugs; *Baphikee* the art of dying; *Dibaphos*, double-dyed; *Baptisterion* a dying vat. Tertullian preserves both the ideas in the few words quoted above, *demissus in aque*, is the first, *dipped*, and *tinctus* the other, *coloured*, or characterized, so that the single word baptism stands for both dipping, the mode and a person of real character, the only subject of baptism. There is a propriety in acknowledging a believer in Christ a real character by baptism. It is giving him the name who hath the thing. In this sense of the word, all circumstances and descriptions agree, as baptizing in the river Jordan—*going down into the water, coming up out of the water, buried in Baptism, and the rest.*" So that the proper answer to the question, how did the Apostles administer baptism, is, by immersion.

(to be Continued.)

## RELIGIOUS INTELLIGENCE.

Extract of a Letter from Boston, dated Nov. 25, 1808.

DEAR BROTHER,

On Sabbath last our hearts were rejoiced and our eyes delighted with the pleasant sight of beholding Mr. BELFLOUR, one of the Scotch Missionaries, follow the example of his great Master and Pattern (the blessed Jesus) down into the liquid grave, and there being BURI-ED WITH HIM IN BAPTISM agreeably to the Apostle's direction, Rom. 6, 4. Col. 2, 12, &c. I am credibly informed that there are a considerable number of Dr. Morse's Church who will soon come off, and follow the same bless-

ed example, by being immersed agreeably to our Saviour's pattern and direction, and thus enter by the right door into Christ's Church. I believe, brother, that the thinking part of the community at large, will not consent much longer to have their judgment imposed upon by the common assertions of the day, that *sprinkling children* means a burial of BELIEVERS with CHRIST IN BAPTISM. Believers are almost daily leaving the other churches in Boston and Charlestown, and coming and submitting to the ordinance of Christian Baptism, and adjoining themselves to the Baptist Churches. It appears to me that it will not be long before every believer will be brought to see that the Christian Baptism is a privilege belonging to the believer only, and that it is the pleasure of Christ, the great head of the Church, that all believers should be the followers of him in his *baptismal burial*! May the good Lord pour out his spirit and more and more convince believers of their duty and their privilege, and shew them that in following his examples and in keeping his commandments, there is a GREAT REWARD!

Your affectionate brother in the best of bonds,

## EXTRACT

Of a Letter from Elder URIAH SMITH, to the Editor dated, Woodstock (Vt.) Nov. 14, 1808.

DEAR BROTHER,

It is a very promising time in Woodstock, and the adjacent towns. There never was such an abundant door opened for preaching the word of the Lord in this town, Bridgewater, Pomfret, Barnard, Hartford, Hartland, and Windsor, as there is now.

All our improving brethren find access both to assemblies, and the hearts of their hearers. Never did we see such a disturbance in the kingdom of darkness and superstition, as at this time. Backsliders of every persuasion, and converts of different sex, and age, from eight years and upwards, have owned Christ publicly, and followed him in baptism. Since last January, I have baptized 67; chiefly in this town; and of those from 9 to 72 years old; and by Elder Cobb, Elder Jones and others, in the course of eight months past, rising of 100 have been baptized.

This ordinance has been blest to the revival and salvation of many souls. The cry is at this present, in many places, "come over, and help us."

## RELIGIOUS

Intelligence from Wells (Maine.)

According to an account received by Br. J. Smith, there is an encouraging appearance in that part of Wells near what is called Kennebunk. About 25 have of late given an evidence of being "born again," and there

are besides these many enquiring minds.

About 40 have united together in the name of Christ, leaving all party names for that name which "shall endure forever, and be continued so long as the sun;" and all party rules for that rule which is exactly calculated to give peace to all who walk in it. Some of the number came out from the Calvinistic Baptists; some from those called freewillers, and some from the kingdom of darkness. They are happily united in love, being of one mind.

A more extensive account of them will be given hereafter.

### COPY

*Of a Letter to the Editor, dated Alexandria (Vir.)*

November 9, 1808.

MUCH RESPECTED, AND VERY DEAR SIR,

Several circumstances have combined to induce me to wish to open a correspondence with you. I dare say I hardly need apologize for troubling you with this letter though we are strangers to each other. The other day a friend of mine in Philadelphia sent me 5 of your papers—"The Herald of Gospel Liberty;" & from the religious sentiments I gather from those papers, I am induced to believe they differ very little from those of the society of which I have the happiness to have been a member for 12 years past. Then the object of this letter is to let you know what the society is, I belong to, and to get information of you what yours is as to name, discipline, form of Church-Government, doctrine and extent. Then in the first place, I have been a member for 12 years past of a society that distinguishes itself by the name of "*The Christian Church*." We own no head or lawgiver besides Jesus Christ, consequently no laws in matters of religion besides the *Holy Scriptures*. We have but two orders of church officers; Elders and Deacons; the business of the first is to preach the word of life, and to take care to feed the flock of Christ; of these, some travel and others are stationary. The latter are appointed to attend to the temporal concerns of the church. Our preachers and members are all on an equality. All the affairs of the church are administered by a majority of preachers and members. We believe in the universality of the atonement, in the efficacy and necessity of the Holy Ghost in order to conversion. We are numerous, and spread through Virginia, North and South Carolina, Georgia, Ohio, Kentucky, Tennessee and some few in Pennsylvania. At this time the Lord is pouring out his spirit and souls are converted among us. We originally broke off from the Methodist Episcopal Church, because we believed Episcopacy and its concomitants unscriptural and antichristian. We meet with great opposition from the various religious sectaries who believe human made regulations for the Government of

the body of Christ right; but I believe in spite of all we shall prosper. We believe that party names engender party animosities, and that the most and only proper name for the followers of Christ is *Christians*. That all other names either given or assumed are nicknames, and serve only as a rallying point for party spirit. Those who assume party-names, say they do it for distinction's sake, and this is the very reason why we discard them; because christians ought not to be distinguished from each other: "For there is one body, and one spirit, even as we are called in one hope of our calling." Unity can't be distinguished from itself, because that supposes a separation of its parts. Where sameness exists there can be no difference, and to continue it we ought to make none. In the second place, I wish you if you please, to give me as far as convenient an account of the origin, progress, doctrine, government, &c. &c. of your church. I feel exceedingly anxious to hear, and hope you will be good enough to gratify me; for if the ideas I have taken up of your order be correct, I know a full development of them made public in this quarter, would rejoice the hearts of thousands. If you will please to give me the information requested, I will immediately print it and spread it through all the aforesaid States. If I have not mistaken as to your order, I think "*The Christian Church* in this part of the [U. S.] would rejoice to give you the right hand of Fellowship." Since our rise there has been several tracts published among us in vindication of the principles we have espoused by different persons, viz: By James O'Kelly, Jno. West, Raeney and Stringer, William Guerey, &c. &c. and if you wish it I can furnish you with a copy of these works from which you will be able to discover the aim of the Church in a fuller manner, than can be communicated in a letter. If you should wish any further information from me, any that is in my power be assured I shall always be happy to communicate.

*I am with every sentiment of respect and esteem  
your affectionate friend and brother  
in the bonds of a free Gospel.*

WILLIAM LANPHIER.

### DIED

After a short illness of ten days, Elder HENRY MARTIN, in the 26th year of his age. His complaint was of the bilious kind. On the 27th ult. he rode from Hallowell to Parker's Island (Georgetown) a distance of about 40 miles, and preached in the evening. The next day he was taken down. Medical aid was soon called in, and at first seemed to promise recovery; but on the 2d. inst. the disorder returned and baffled every means. On the 6th inst. about 9 o'clock, P. M. he departed this life in raptures of joy. During his sickness he manifested much christian fortitude and resignation. Towards the latter part of his disorder he was subject to a temporary derangement:

but even his wanderings testified how truly his heart was devoted to God. After the first shock of the disorder, which was very severe, he said that "he found the mercy of God to answer every necessity." His weakness was so great that in general he spoke but little. On the Lord's day, a few hours before he died, a number of people calling to see him, he received, and with a loud voice repeated, "GLORY! GLORY! GLORY TO GOD!" and then he sung with a distinct voice.

*"I'm happy! I'm happy! O wondrous account,  
My joys are immortal, I stand on the mount!  
I gaze on my treasure, and long to be there"*

Here his voice failed. At about nine o'clock, P. M. with a placid countenance, and without a struggle or a groan, he breathed out his soul, and sweetly fell asleep in the arms of his Redeemer. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

[*Eastern Argus.*]

### Books.

BOOKS published by ELIAS SMITH, and sold by him, and by the Agents mentioned in former numbers of this paper.

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 9.]

THURSDAY EVENING, DECEMBER 22, 1808.

[VOL. 1]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 9.

AFTER mentioning several kinds of Government at different periods, and in different parts of the world, it is time now to attend to a description of our own. As civil and religious liberty cannot be enjoyed under other governments let us view our own and see if it can be enjoyed here. Ours is called, a "REPUBLICAN GOVERNMENT." This is a government where *Liberty* may be enjoyed in its full extent. A *Republican Government* means the same as DEMOCRACY. Here it is proper to give the meaning of these two words. The word REPUBLIC, signifies a Commonwealth, a popular State or Government; or a Nation where the People have the Government in their own hands."

The word DEMOCRACY is formed of two Greek words, one signifying *the people*, and the other the *government* which is in the people.

As a strong man has his strength in himself, which he makes use of at pleasure, so is a Republican, or Democratic Government, all the power in the body, is used for the benefit of the whole. This is a government despised by multitudes among ourselves, and considered as a reproach to a certain class.

This righteous form of Government Jesus Christ taught the people when he preached righteousness in the great congregation.

A righteous government consists of four things: 1st. *Liberty*. 2d. *Equality*. 3d. *Unity*. 4th. *Peace*. These four things Christ preached.

1st. LIBERTY. Luke iv. 18. "To set at Liberty them that are bruised." "If therefore the son shall make you free, ye shall be free indeed."

2d. *Equality*. As men are born free, so they are born equal. Mark x. 42, 43, 44. "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the gentiles, exercise Lordships over them; and their great ones exercise authority upon them; but so shall it not be among you; but whosoever will be great among you, shall be your (minister, or servant,) and whosoever of you will be chiefest, shall be servant of all."

3d. *Unity*. "All ye are brethren." "That they all may be one." John xvii. 21. "And the multitude of them that believed, were of one heart and one soul." Acts ii. 32.

4th. PEACE. Christ preached the gospel of peace,—is the "Prince of Peace," gives peace, and speaks peace to the heathen. A govern-

ment founded on these four pillars, and submitted to, must be glorious indeed! In such a government civil and religious Liberty can be enjoyed, and in no other.

Where shall we find this government now? Is it in Rome, where the bishop wears two swords, and pretends to govern the world and the church. Is there *Liberty, Equality, Unity, and Peace*, in that church or government? there is not. Is it in England, where the king is head of the church, and where a priesthood is created and supported by law? where all dissenters are obliged to support *Curates, Rectors, Priests, Bishops, Archbishops, and Lord-Archbishops*, whom they never hear, and then have leave to support their own teachers? Is this a righteous government? Is *Liberty, Equality, Unity, and Peace* found here, where *lords and servants, nobility and peasants, clergy and laity*, are found? It surely is not.

This kind of government is not adopted in Rome—It is not in Constantinople—It is not in Alexandria—It is not in England—It is not in France. Is there a spot on earth where such a government can be found? Yes, there is. Where is it? In the *United States of America*.

The constitution of the United States, is founded on that righteousness, which consists in *Liberty, Equality, Unity, and Peace*. This is the first and only government on earth of the kind. This began first in *Providence* (Rhode-island) and has now become the general government of this country.

This is a fact which is easily proved from the constitution and articles of confederation, which is adopted here.

I shall prove that the government of this country is founded on Liberty, Equality, Unity and Peace, from the constitution and articles of confederation, which are adopted in this country by a majority of the people.

*Righteousness* in a government, consists in the four things mentioned. These four things compose the *broad base* on which the present and future happiness of this country depends.

The government of this country, includes the rights of men.

In the declaration of Independence in Congress, July 4, 1776, this assertion is made: "We hold these truths to be self-evident; that all men are created *equal*; that they are endowed, by their creator, with certain unalienable rights; that among these are *life, liberty, and the pursuit of happiness*; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form

of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new governments, laying its foundation on such principles and organizing its powers in such forms, as to them shall seem most likely to effect their safety, and happiness."

By the British government, that "stupendous fabric," properly named, an *iron yoke*, the people were deprived of *liberty, equality, unity and peace*; and on this account they threw off that *tyrannical, diabolical* government, and received the government of the *second Adam*. The members of Congress, have expressed their own minds, and the minds of a large majority of the people of the United States, concerning the British King, and his government, in these words: "The History of the present king of Great Britain, is a history of repeated injuries and usurpations, all having in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be stated to a candid world."

LIBERTY, is the first thing in a righteous government. This is one thing peculiar to the constitution of the United States.

In the articles, in addition to, & amendment of the constitution, this *liberty* is particularly expressed. Article 3d, "Congress shall make no law respecting an *establishment of religion*, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

In this article, *liberty* is described in a most beautiful manner. It respects *religion*, as to what men believe and practise. All men under this government, are allowed their *liberty* to believe and practise as they can account to God, without any restraint. This is what Christ preached: call no man father or master. We see what the effect of this *liberty* is; there is no persecution; the quakers are not hung; the baptists are not imprisoned nor banished, and the clergy are not adored as they were when the government told us how we should believe, and when laws were made to make men go to meeting, and have their children sprinkled.

This *liberty* extends to the speech and press. Every man may speak and print his mind, so that free inquiry has now become common to all. If there is oppression, the people are at *liberty* to petition for a redress of grievances. This *liberty* extends to all good citizens, let their thought about religion be what they will.

EQUALITY, is another thing peculiar to all

righteous government. This part of it is in the constitution of this country. We have no lords spiritual, nor lords temporal: such a class of men as the nobility, are not known here; but all these unrighteous distinctions, are swallowed up in the term fellow Citizens. Privileged Classes, who do nothing, and live idly on the hard earning of others, are not found here.

UNITY, is another part of good government. This is peculiar to the government of this country. On this account, the stile of our confederacy is this, "*The United States of America.*" The articles of confederation are designed as a foundation of perpetual union against bondage, inequality, discord and righteous war. This is expressed in the third article of confederation, which says: "The said states hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their liberties and their mutual and general welfare; binding themselves to assist each other against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or other pretence whatever."

This unity in our government, is not a bare name; it is in reality. The strength of it has been tried by foreign foes, and domestic juncos. Every plan has been laid to dissolve this union; but all human exertions are vain; this union is of the Lord, and will stand. *The Anti-Christ, under different names, are defeated in every DISCORDANT plan they have laid.*

PEACE, is another thing peculiar to government. This is found in the government of this country. As righteousness is the nature of the government; so peace is the certain attendant of it. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." This is a principle which prevails in a large majority of the people in this country, and among those in authority.

Amidst all the wars and bloodshed in Europe, a strict neutrality has been preserved here: we have peace among ourselves; peace with the natives on our frontiers, and peace with several nations abroad. Here is a reasonable government, and not a brutal one, like those across the great waters.

(To be Continued.)

## THE PREACHER.

SERMON No. VI.

GEN. III. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

THIS verse is commonly called the first gracious promise to Adam and Eve; this is not a promise, but a declaration, a prophecy of complete victory over the serpent which in a future time was to be obtained by the seed of the woman.

There is no doubt in my mind but the meaning of the text is this, *that one made of a woman, shall finally overcome the old serpent the Devil and destroy him and all his works, and all who serve him, and restore peace and harmony in all the earth.* It is also plain that the person called Jesus Christ is the seed of the woman here spoken of, Isaiah vii. 14. "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

That this refers to Mary and Christ, is plain from Luke, 1. 21, 35. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the son of God." Paul has confirmed all these places of scripture, by saying, "But when the fullness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The idea of Christ's being the seed of the woman is received among different nations, though they do not retain the fact; yet it is evident, that once they had the right meaning of the prophecy.

THE following traditions of the promised Messiah are remarkable for their coincidence with the first prophecy, and must have had an higher origin than unassisted human invention. In the Gothick mythology, Thor is represented as the first born of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed a "middle divinity, a mediator between God and man." With regard to his actions, he is said to have wrestled with death, and, in the struggle, to have been brought upon one knee; to have bruised the head of the great serpent with his mace; and in his final engagement with that monster, to have beat him to the earth, and slain him.—This victory, however, is not obtained but at the expence of his own life: "Recoiling back nine steps, he falls dead upon the spot, suffocated with the floods of venom, which the serpent vomits forth upon him." (EDDA, Fob. 11, 25, 27, 32). Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest pagodas, the former of which represents Chressna, an incarnation of their mediatorial God Vishnu, trampling on the crushed head of the serpent; while in the latter it is seen encircling the deity in its folds, and biting his heel. (MAURICE'S Hist. of Hindostan, vol. II. p. 290) It is said that Zeradusht, or Zoroaster, predicted in the Zendavesta, that in the latter days would appear a man called Oshanderbegha, who was destined to bless the earth by the introduction of justice and religion; that, in his time, would likewise appear a malignant demon, who would op-

pose his plans, and trouble his empire, for the space of twenty years; that afterwards, Oshanderbegha would revive the practice of justice, put an end to injuries, and re-establish such customs as are immutable in their nature; that king's should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquility should prevail, and discord and trouble cease. (HYDE, de Relig. vet. Pers. c. 31.) According to Abulpharagius, the Persian legislator wrote of the advent of the Messiah in terms even more express than those contained in the foregoing prediction. "Zeradusht," says he, "the preceptor of the magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token of their reverence and submission. He declared that in the latter days a pure virgin would conceive; and that as soon as the child was born, a star would appear, blazing even at noon day with undiminished lustre. "You, my sons," exclaims the venerable seer, "will perceive its rising, before any other nation. As soon, therefore, as you behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering your gifts to him with the profoundest humility. (He is the almighty word, which created the heavens.)" (Cited by HYDE, de Relig. vet. Pers. c. 31.)

WHEN we read what has been written by those who had but a faint idea of the Messiah, having lost a great part of the fact, and see what greatness they ascribe to him whom they thought would restore righteousness and peace in the earth, notwithstanding all his enemies, what reason have we to believe and rejoice, who have the first Prophecy pure, with many additional testimonies, all agreeing with the first, and the history of its accomplishment in him who was once born in Bethlehem: at whose birth the Angels sung "Glory, Peace, and good Will;" and in addition to this, the prophecy of a time when this seed of the woman shall put down all rule, authority and power, putting all his enemies under his feet: destroying him that had the power of death, and causing wars to cease to the ends of the earth, and thus preparing the way for the Seventh Angel to sound, causing great voices to be heard, "Saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Amen.

## OBSERVATIONS

On the Religious Party Names mentioned in the two last numbers of this Paper.

WHILE looking over the different religious sects before mentioned, and seeing the separation, contention, and disunion among the children of God, at first view, it presents a melancholly picture; and so long as it continues it will be a subject of grief to the

real lovers of Jesus. We are naturally led to enquire for the cause of such a separation, in a family, where all profess to have *one* Father, *one* Mediator, *one* Holy Spirit to teach, and *one* Perfect Rule of Faith and Practice; all engaged in *one* cause, travelling *one* road, having *one* object in view; the glory of God, and the good of mankind universally; all expecting, by and by, to meet again to dwell together in *one* place eternally. Whence then originates this *oneness* in profession and such *diversity* in practice? To which I answer; that every person who is "born again" or made "a new Creature" knows and acknowledges it to be the work of the spirit of God; and this is the cause why all Christians are agreed as it respects their experience of a work of Grace on their hearts; if they did this important work themselves, there would be as great a contrariety in experience as there is diversity of opinions about many subjects of less importance; there is a sameness in the work of God in every age and every place, as it respects its nature and effects; and there never were two persons born into the kingdom of Christ but what were united at first; and they would ever continue so, if they walked in Christ as they received him; "Endeavouring to keep the unity of the Spirit in the bond of Peace;" For "There is *one* Body and *one* Spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* Faith, *one* Baptism; *one* God and Father of all, who is above all, and through all, and in you all." This text clearly shews that at first they are all *one* in Christ and the reason of their separating into so many parties does not originate from the spirit of truth, or pure Religion; but from some other cause, as I shall shew hereafter.—I think I have sufficiently shewn the reason why all real Christians are *one* in profession, and are really united in Heart at first; it is because they "are taught of God to love one another," and are under the immediate influence of the *one* spirit which leads into all truth. I shall now shew the cause of the Separation, Contention and Disunion which frequently take place afterwards, and divides the Christians into so many sects and Denominations under different religious Party names.

I will here state a plain Case to illustrate and establish the point in question;—

In the Town of S. there has been a glorious work of God; one hundred souls have been converted, who were happy in *one* spirit, setting the Lord united together in singing, praying, exhorting and preaching; no Company could have been more united and happy; they were considered a company of *Real Christians*, living in peace, and the God of love and peace dwelling with them. The minister who has been preaching and labouring among them, and blest to their awakening is a *Methodist*.—The converts know nothing about party denominations or their creeds, articles, nor disciplines. At this time and in this situation, there comes along a *Baptist*; he begins to hold up

*Baptism* to them as a command of Christ; both the command and the mode looks plain; several submit to it, and of course join the Baptist denomination, and become *Baptist Christians*. This subject then becomes a subject of much conversation; and next follows contention and dispute; then steps in the congregational Minister, and tells them that if they have been sprinkled in infancy it answers the purpose in every respect; but if they have not, it is just as well to be sprinkled now as to be immersed—and by a long train of arguments and consequences will make some think that it is Scriptural; and as this denomination is very respectable in the World, and many of their friends and relations belong there, with several other connected circumstances, some few are induced to join there; by which they shun the cross and keep their good Name among the world; so they become *Congregational Christians*. But the Methodist being more liberal than either of the other two, holds the greatest number of them, for he tells them that there is no positive command for Baptism—but if they wish to be baptized he will do it in whatever way they wish: for no body can ascertain or determine the manner in which it was performed in the Apostles days; therefore he will sprinkle children and sprinkle adults; he will pour it, on children and also on adults; he will do it in the meeting-house, or private house, by the river or in the river; they may kneel down in the water or on the dry land and have it done—if the person has been sprinkled once, he will let that answer, or, do it again if they wish; he will baptize the person *three times*; first, in the name of the *Father*; second, in the name of the *Son* and third; in the name of the *Holy Ghost*; and lastly, he will immerse them standing or kneeling backwards or forwards; so they submit to one or the other of these various modes; and then they become *Methodist Christians*. These are sober facts, and these things are the origin of the separation, and lay a foundation for the contention and disunion that generally ensues. Now those who once met together in love, in one place, separate to their different meetings; the Head of each party endeavours to *doctrine* his converts into his particular system, and when the converts of these different denominations meet, they are prepared for war, and each party sets up a defence of his own system. The *Baptists* attack the *Congregationalists* upon the practice of *Infant sprinkling*—the latter can make no scriptural defence: of course, gets beat, feels irritated and after a long debate winds up this subject by saying the *mode* is not essential. The Baptist, too often feels elated and proud of the victory he has gained, and instead of meekly and gently instructing those he lately loved, he too often jeers and ridicules them; Then the Baptist elated with success, attacks the *Methodist Discipline*, and calls on them to shew their authority from Scripture for their various modes of Baptism. They defend, by saying no person can tell who were the sub-

jects, or what was the *particular mode* practised among the Apostles. In the same way they endeavour to justify their practice of communing with *unconverted* persons, which their discipline strictly enjoined on *All* who join the class, whether converted or unconverted. But as the Methodists fail of Scripture proof, on these, as well as many other parts of their discipline, they of course are silenced by their Antagonists and quit the ground. But they soon return to the combat, aided by the *congregationalists*, who in their turn attack the Baptist on their practice of *close communion*: Here, the Baptists have the labouring oar; and indeed they labour hard: they worry and reason, and draw inferences and consequences, for want of Scripture; they, in fact, find themselves on the same ground where their opponents were just conquered. Now of what I have been speaking, this is the sum: This sharp contention chiefly originated in separation under different party Names; this separation was caused by not walking in Christ as they received him, and learning of him as their only teacher. The contention caused hardness, and hardness disunion, and disunion continues the separation. Had they learned of Christ, instead of learning of men, and searched the *New Testament* and obeyed what is there commanded, instead of obeying and advocating the doctrines of men, they would now have been happy and united, "living in peace and the God of love and peace dwelling with them," they would have remained a company of *Christians*, holding Christ their *only Master*: the *New Testament* their *only Rule of Faith and Practice*; living as Brethren and walking in love.

(To be continued.)

## RELIGIOUS INTELLIGENCE.

### EXTRACT

Of a Letter to the Editor, dated Raleigh, North Carolina, Dec. 7th, 1808.

DEAR SIR,

From a notice in the "Star" printed in this city, I was informed of the publication of the "Herald of Gospel Liberty," and after seeing your 7th No. I am so well pleased with the paper as to desire you to forward it to me, including the 1st, 2d. numbers, &c. (if you have them.) I have the honor, or misfortune to be of that sect which is every where spoken against, and though I value a good name as highly as any of my brother mortals, yet for the name of Christ, I must be content to suffer reproach. Mr. O. Kelley (whom the Editors of the "Star" curiously represent as the founder of the sect of the christians) preached for us the night before last, and left us yesterday; he is, to be sure, a leading character in the Church, but I believe the exclusive name of Christian was assumed by brethren in Kentucky before

he adopted it. May the God of the Christians, the Almighty Patron of Piety and Truth, make the good cause to prosper abundantly in your hands, and in the hands of all, who, are honestly engaged in the promulgation thereof.

"I cannot well forbear repeating, that I am truly pleased to meet with such a publication, as the "Herald," it will, I trust, prove a valuable medium of disseminating useful knowledge and truth; and promote an easier communication between our widely scattered societies throughout the union; and will, I hope, tend to defeat the design of those, whose interest it is to represent us as a diminutive faction. Yours, &c."

WE are informed by a letter from Elder Joseph Boody, of Alton, (N. H.) that the attention of the people, to things which concern their everlasting peace is very great in Tamworth and Moultonborough, and that many of the old and young have turned to the Lord; and are now rejoicing in him who stands for an Ensign to the people, to whom they seek and find his rest glorious.

We have also good news from Chebacco and Manchester, (Mass.) Elder Rand baptized one in Chebacco, and seven in Manchester, Lord-day before last; several more are expected soon to submit to that command, and shew their faith in him who was dead and is now alive and lives forever.

Elder Rand mentions, that the attention of the people is great and solemn in Peperit, Townsend, Westford and some other Towns near. Several have been set at liberty of late, and have been baptized.

By a letter from Elder Plummer, it appears, that God is carrying on his work in Middleborough and the towns around.

In Greenland and Stratham, the word preached by the Methodists and others, is blessed to many, who appear to know the joyful sound. "Good news, good news to Adams race; Let Christians all agree."

## BAPTISM, NO. 2.

HAVING given the original meaning of the word Baptism, I now proceed;

2d. To shew the design of this command.

1st. It is designed to make a distinction between those who believe in Christ and those who do not. It is meant to be an uniform for all Christ's Soldiers to put on, to shew what Commander they are enlisted under. Paul says Gal. iii. 27, "For as many of you as have been baptized into Christ, have put on Christ." This refers to soldiers, who belong to one company; who are ordered to wear an uniform, that they may be distinguished from all other soldiers. Supposing some person should tell a company of soldiers that an uniform

meant something on their head or feet, and allowing that they had some *warlike distinction*, it was not *essential for them all to dress alike*; would not every person suppose such a man to be either ignorant of the meaning of *uniformity*, or else an enemy to the commander? surely they would. Christ's baptism is one, and this makes a distinction between those who heartily believe in him, and those who only call him Lord, Lord, and do not the things which he says. I remember in the writings of a certain minister, who wrote against *scripture baptism*, some expressions to his amount, "I do not so much blame our baptist brethren for separating from us on account of baptism since the design of baptism is to make a distinction between the world and the church; and I must confess that our baptism makes no distinction at all; for all characters, such as atheists, deists, drunkards, &c. have been baptized with our baptism," *This witness is true.—Even as one of their own poets have said.* The design of Scripture baptism, is to make a distinction between the world and the church, *Infant baptism* makes no distinction. Therefore *infant baptism* is not the one baptism designed to make the distinction between the world and the church. These propositions must stand unless some person can prove that *infant baptism* makes a distinction between the world and church, and is a command given by the head of the Church.

2d. It is designed to shew our Faith in Christ's Death and Resurrection.

When the Apostles preached the death and Resurrection of Christ, all who believed their preaching were immediately baptized, to shew by their submission to Christ's command, that they heartily believed in the Resurrection of him whom the Jews said the disciples had stolen away. When Peter preached Christ's death and resurrection, to the multitude, on the day of pentecost, and proved from the Scriptures, that he was risen; they were pricked in the heart, and said, men and brethren, what shall we do? Peter said, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. This idea is conveyed to them: repent of your sins in crucifying the Son of God, and be baptized, to shew that you believe God has raised him up from the dead, whom ye slew and hanged on a tree. When Philip preached the death and resurrection of Christ to the Eunuch, he so heartily believed it, that he submitted immediately to this ordinance; and every person who understands the nature of it, must consider that as soon as he has an evidence that he is a hearty believer in a risen Saviour, and gives an evidence to others, he ought to submit immediately to this important command.

3d. Baptism is designed to shew the Believers death to sin, and resurrection to newness of life. This is mentioned in Rom. vi. 3, 4. "Know ye not, that so many of you as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up

from the dead by the Glory of the Father, even so we also should walk in newness of life."

The design of the Apostle in this chapter, is to teach his brethren the importance of living a new life. He says, *how shall we that are dead to sin live any longer therein?* Their baptism being a burial, supposes they were dead to sin, previous to their burial by baptism. Every person who reads this chapter, must see, that the Apostle understood baptism to be a sign of the believers death to sin, and resurrection to newness of life.

When a believer is baptized according to the Scripture rule, he tells the beholders by his obedience, that he is dead to his old conduct, sentiments, conversation and company; and as he walks into the water, he shews that he is willing to leave the ways of sin; When he is buried in baptism, this is to shew that they are not to expect him to walk in the ways of sin any more. When the person is raised out of the water, this is to shew that he has a new principle in his heart,—*new conversation,—and new company.*—How different is this baptism, from that which men have invented!!

4th. Baptism is designed to shew the believer's faith in the death of his body, and the resurrection of the same at the last day. This is the way the Apostle understood it; he says, in Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Here observe, the persons baptized, believe in the operation of God, who raised up Christ from the dead, and that God will operate on their bodies, at the last day, as he did on Christ's whom he hath raised from the dead. This agrees with what Paul says in Rom. vi. 8, having mentioned in verse 3, 4, that believers were baptized into Christ's death; being buried with him by baptism; and being planted together in the likeness of his death; we shall also be in the likeness of his resurrection. Then he says, in verse 8, now if we be dead with Christ, we believe that we shall also live with him.

It is evident that being dead with Christ, means being baptized into his death. And those who are thus baptized into his death, if they understand the ordinance, they believe that they shall eternally live with him, after their bodies are raised from the dead.

## Anecdote.

The celebrated Mr. Addison, when on his death bed, called a young man to him, who was a Deist; telling him he had something important to say in his hearing; you may (said he) depend on my attending faithfully to whatsoever you shall enjoin. Then taking the young man by the hand, and looking him in the face, with all the solemnity and composure of a dying Saint; "See (said he) young man, how a Christian can die;" and soon breathed his last.

Those Printers who have been pleased to exchange with the Editor of the Herald, will confer an additional favour by giving notice in their respective papers of its publication.

# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 10.]

THURSDAY EVENING, JANUARY 5, 1809.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 10.

THE righteousness which our government is founded on, is that which Solomon says, *exalteth a nation*. The legislative, executive and judiciary powers, are founded in righteousness.

The first article of the Constitution, describes the legislative powers in such a manner, as to prove it right. It says, "All legislative powers, herein granted, shall be vested in a CONGRESS of the United States, which shall consist of a Senate and House of Representatives. The Representatives are chosen by the people of each state, who are a free, equal, united and peaceable people. The Senate are chosen by the legislature of each State. This places the legislative power in the people: this is righteousness. The executive power, is vested in a President of the United States, for the term of four years. He is chosen by the voice of the people. A free, equal, united, peaceable people, would never choose one to this high office, that was contrary to them, or that wished to have another form of government. The judiciary power of the United States, is vested in one Supreme Court, and in such inferior courts as the Congress may, from time to time, ordain and establish.

This government, considered in the nature of the constitution, and the articles of confederation between the States, is the wonder of the world! this is a government different from all others on earth: it is from heaven. Two things prove that it is of God; first, that men should be led to form such a government on such principles for the first time, since the world began. Second, that such a large body of people should, in so short a time, be willing to adopt it, and conform to it.

When the constitution and articles of confederation, were received by the people of nine States, the delegates of Congress considered that Jesus Christ, the Governor of the world, had inclined the hearts of the legislatures they represented, to approve and authorise them to ratify the articles of confederacy and perpetual union. They have expressed their minds in these words:

"And whereas it has pleased the great governor of the world to incline the hearts of the legislatures we respectively represent in Congress, to approve of, and to authorise us to ratify the said articles of confederation and perpetual union: Know ye, that we, the undersigned delegates, by virtue of the power and authority to us given for that purpose, do by these

presents, in the name and behalf of our respective constituents, fully and entirely ratify and confirm, each and every of the said articles of confederation and perpetual union, and all and singular the matters and things therein contained."

When the first President was placed in the chair, it was considered of God, that such a government should be adopted, and such a man as GEORGE WASHINGTON appointed to preside as Chief Magistrate in the union.—The circumstances were so peculiar at his inauguration, that I think it proper to give the account, as it stands in Morse's Geography, vol. 1. page 332.

"On the 30th of April, 1789, GEORGE WASHINGTON was inaugurated President of the United States of America, in the city of New-York. The ceremony was performed in the open gallery of Federal Hall, in the view of many thousand spectators. The Oath was administered by Chancellor Livingston. Several circumstances concurred to render the scene unusually solemn. The presence of the beloved Father and Deliverer of his Country—the impressions of gratitude for his past services—the vast concourse of spectators—the devout fervency with which he repeated the oath—and the reverential manner in which he bowed to kiss the sacred volume—These circumstances, together with that of being chosen to the most dignified office in America, and perhaps in the world, by the unanimous voice of more than three millions of enlightened freemen, all conspired to place this among the most august and interesting scenes which have ever been exhibited on this globe." "It seemed from the number of witnesses (said a spectator) to be a solemn appeal to Heaven and earth at once. Upon the subject of this great and good man, I may perhaps be an enthusiast; but I confess I was under an awful and religious persuasion, that the gracious ruler of the universe, was looking down at that moment, with peculiar complacency on an act, which to a part of his creatures, was very important. Under this impression, when the chancellor pronounced, in a very feeling manner, LONG LIVE GEORGE WASHINGTON, my sensibility was wrought up to such a pitch, that I could do no more than wave my hat with the rest, without the power of joining in the repeated acclamations which rent the air!"

The nature of the constitution, and articles of confederation and perpetual union, and the manner in which it was adopted, is a striking proof of its being from God.

This question may be asked: if Christ's gov-

ernment is righteous, and that righteous government is adopted in this country, as the rule of conduct towards each other, how is it possible there can be any wrong done in the United States? the answer is easy. In this country, the men who do wrong, are opposed to the government, which a majority have received and submitted to. These are enemies to righteousness. This is the character of all those people who knowingly oppose our constitution, union, and that administration which agrees with the constitution; and who are against those who are in authority.

As I have described in short the government of this country, it is proper here to mention, that in Christ's kingly government, which respects the affairs of men in general, there are ministers or magistrates in this government, which Christ has appointed for a terror to the wicked, and a praise to them that do well. The ministers which are appointed to serve in the kingly government of Christ, have a work to do which is different from the work those have appointed them by Christ in his priestly government.

The Apostle Paul has described Christ's ministers in the kingly government. These have nothing to do in religious matters. Those officers under Christ as priests, have nothing to do in punishing offenders, this belongs to the minister who is appointed "to execute vengeance on them that do evil."

The magistrate who is appointed of God, is mentioned in Romans, xiii. 1, 2, 3, 4, 5, 6, 7, "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render; therefore, to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."

In this quotation, Paul describes God's minister, or the magistrate appointed by the Lord. His duty extends to men's conduct: his work

is to punish evil doers. ilers whom God appoints, are to be a vil doers, and not to them that do w The magistrate who loves the rights of men, hich consist in liberty, equality, unity and peace, is one whom Christ has appointed to bear the sword, to punish those who transgress the laws of a righteous government, and to be a praise to them that do well. The magistrate who is opposed to these things, is not God's minister.

## THE PREACHER.

### SERMON No. VII.

LUKE xi. 46. "Woe unto you also ye Lawyers."

"A GUILTY person always thinks himself suspected, and often discovers himself by endeavouring to prevent that suspicion;" this was the case with that class of men called LAWYERS; to whom our Lord addressed these words.

Two things in these words are worthy of notice;

1. The meaning of the word "LAWYERS," in the Scriptures,

2. Why the woe of God is upon them.

1. We notice the meaning of the word LAWYER.

In our day the word Lawyer means an *Advocate, Counsellor, Barrister*, or one who makes the law of his country his study and practise. Many people when they hear a common lawyer mentioned, cry out, "Woe unto you Lawyers;" as though the practice was a crime. There is no more sin, in being a Lawyer, than in being a Physician, Merchant or Mechanic: the sin consists in not doing the duty, belonging to the profession. I believe, where there is one dishonest Lawyer there are many dishonest ministers (as they are called) who act contrary to their profession.

The word LAWYER, in the Scripture, means one who undertook to teach the people the law of Moses; as the people could not read the Scriptures, having never known letters. They were the same, with those in our day called Clergymen. The clergy of our day are the same order of men under a different name. Those called *Doctors of Law*, in the days of the Apostles, were the same as those called *Doctors of Divinity* now. The title Doctor was first given to one skilled in Law, and afterwards assumed by one professedly skilled in what was called Divinity. The following account of this honorary title is taken from the Encyclopedia.—Art. Doctor.

"The establishment of the doctorate, such as now in use among us, is ordinarily attributed to Irnerius, who himself drew up the formulary. The first ceremony of this kind was performed at Bologna, in the person of Bulgarus, who began to profess the Roman law, and on that occasion was solemnly promoted to the

doctorate. But the custom was soon transferred from the faculty of law to that of *Theology*."

DOCTOR of Law, a title of honor among the Jews, the investiture, if we may so say, of this order, was performed by cutting a key and table-book in their hands; which is what some authors imagine our Saviour had in view, Luke xi, 52, when speaking of the Doctors of the law, he says, "Woe unto you, Doctors of the law, for you have taken away the key of knowledge; you entered not in yourselves, and them that were entering you hindered."

This must suffice for the meaning of the word LAWYER.

2. We are to shew why the woe of God is on such men,

The wickedness of the LAWYERS was the cause of the woe which was on them; which consisted in the following particulars;

1. They acted the same part against Christ, which the devil had done before, which was, to tempt him. Matth. xxii. 35. "Then one of them, which was a LAWYER, asked him a question, tempting him."

2. Though their work was to teach men the council or word of God, yet they rejected the word of God, and would not submit to what God required. Luke viii. 30. "But the Pharisees and LAWYERS rejected the counsel of God against themselves, being not baptized of him." This is an exact description of our modern LAWYERS (Clergy) they refuse to submit to that baptism mentioned in the Scriptures.

3. They laid a burden on the people which was a grief to them, to hear, and took no part of it themselves. "Luke xi, 46. "And he said, woe unto you also LAWYERS," for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers;"

This is like the conduct of the clergy in all ages down to this day, they lay an heavy grievous burden on a whole town, whenever they can, by obliging them to support an idle useless man for life, and if the people are sick of them, instead of lighting the burden, if he is dismissed, they must do it, and say how much the town must give to be clear from him. If a man does not settle him, nor hear him; yet he must be burdened with an heavy tax, or go to jail. No longer than last week, one man was put in Dover jail, because he would not give seventeen dollars per year for the support of a man, he never helped to settle, and whom he does not hear.

A sermon has lately been published in Portsmouth (by one of them) proving that the clergy are exempted from the common burdens of life.

4. They approved of the conduct of those who killed the prophets, verse 48. "Truly ye bear witness that ye allow the deeds of your Fathers; for they indeed killed them, and ye build their sepulchres."

5. They instead of teaching the people took from them the means of instruction, and pre-

vented others from receiving or entering into the kingdom of God. Verse 52. "Woe unto you LAWYERS! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

The Lawyers had the Scriptures, and instead of telling the people that the prophecies were fulfilled in Christ, they told the people, (who thought from Christs preaching and miracles that he was the promised Messiah) that he was mad, had a devil, deceived the people, &c. and thus prevented many from believing in him as the Son of God. In the same manner have our modern LAWYERS conducted. They have kept the Scriptures from the people in ages past; and to this day, they endeavour to make the people believe that they do not mean as they say, as to many things; they publish books and rules contrary to the Scriptures. Many of them represent the ministers of Christ as deceivers, men of doubtful characters, turning the world upside down, and many other grievous charges which they cannot prove.

No wonder Jesus said "Woe unto you also ye Lawyers."

With a great deal of propriety are the modern clergy called the *standing order*. They love to stand praying in the synagogues. Many of them stand idle all the day long. They "stand in the way of sinners," and in the way of those who are called to preach the Gospel to every creature. According to the best understanding I have they are LAWYERS; for I think they are created by law.—Settled by law.—Supported by law.—depend on the law.—oppress by law. preach law.—and by law, are dismissed frequently, and will at last, unless they repent, be judged by law, in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Amen.

## OBSERVATIONS

On the Religious Party Names mentioned in the two last Numbers of this Paper.

[CONTINUED FROM OUR LAST.]

FROM the foregoing remarks, and the observations of every candid person it is easily seen that party names has a great tendency to disunite believers in Christ; and has caused much contention among those who ought to "dwell together in unity."—As a further proof of this, I will state a few particulars to establish the point and make it plain to every person.—Two persons of the same denomination may differ in some particulars, yet will not cause hardness, nor break fellowship, nor be a bar to communion;—but let one of the persons join another denomination and the fellowship is lost at once—as for instance; the *Calvinistic Baptist* in general will not commune at the Lord's table with any of the *Freewill-Baptists* or *Methodists* Denomination—but they make no objection to one of their own members, so long as he continues to be numbered with them, al-

though he believes exactly with one or the other of these denominations.—Again the *Methodists* (according to their discipline) will not admit a person, but three times to their *Love-Feasts* or *Class-Meetings*: But if they will change their name and become *Methodists* they may come as long as they live; without any further *Change of Heart* or belief—for here I would be understood that this person is already a real Christian—therefore it is evident that they will debar a *real Christian* from those privileges to which an *unconverted Methodist* is freely admitted—when I say *unconverted Methodists*, I mean those who join the class as such—called *Seekers*—hence every person must be convinced that the name is the greatest cause of theseparation—for they say (in their discipline) that a person's being a *Calvinist* is no objection to his being received as a member with them.—I do not suppose that dropping all party Names of distinction, for the name *Christian*; and all human systems for the *New Testament* will produce *entire uniformity* in practice in every minute particular;—nor *entire harmony* and agreement in every point of doctrine in our present imperfect state of knowledge and understanding: but in the honesty of my Heart and in the fear of God, I give it as my firm and unshaken belief that it would be the most successful means of uniting all the Children of God in one Body, and Brotherhood, as it respects the great things which were taught and practised by the Apostles—It would be the most effectual method of silencing the warm disputes between different denominations and instead of *Boisterously* contending for their different systems and striving for mastery, they would earnestly seek for the good old way, and “*strive for the things that make for peace; and things whereby one may edify another.*”—Then would jars and contention, strife and envy for ever cease among the Real Disciples of the Prince of Peace—thus would wars subside, and Love and Joy, Peace and Harmony succeed the storm, and there would be a great calm.

I shall now offer my reasons why I lay aside all party names, for the Name of *Christ*, and all man's rules for the *New Testament*.—

1st. I think it has been satisfactorily shewn that “*The Disciples were by divine direction or appointment called Christians first in Antioch.*” 2d. Because the Apostle has acknowledged the Name by saying, “*If any man suffer as a CHRISTIAN, let him not be ashamed, &c.*” And again, “*Let those that have named the NAME of CHRIST depart from Iniquity*”—and again Christ says, “*Ye shall be hated of all men for my NAME'S sake.*” many other passages to the same purpose might be mentioned.—3d. because it is “*a name above every name*”;—4th. because “*this Name shall endure so long as the sun*”; 5. because all believers in Christ are called *Christians* and what ever party name of distinction they attach to it, only serves as a cause of dispute and separation;—6th. because there is not the least

prospect or propriety of either of the many party names becoming universal;—7th. because all believers in Christ, who love and obey him are in reality *Christians*;—8th. because that no person on earth can bring one real or weighty objection against this name or rule;—9th. because Moses when speaking of Christ says, “*Him shall ye hear in all things.*” 10th. because God hath said “*this is my beloved Son, hear ye him.*” 11th. because Christ hath said, “*Learn of me, for I am meek and lowly in heart and ye shall find rest to your souls.*” 12th. because all *Christians* are constrained to acknowledge that it is “*The only rule of Faith and practice*”;—13th. because it is most solemnly declared “*That if any man shall add unto these things, God shall add unto them the plagues that are written in this Book.*”—And those who have done it, have always been attended with two very great *plagues*—one is, they are always plagued to prove their various systems and practices; and the other is they are always plagued to make people believe their contradictions and inconsistencies. I would ask the reader, if he thinks that every person who contends for the Calvinistic Doctrine, seriously believes it to be scriptural? I answer no; for I have often heard them acknowledge it afterwards—why then did they try to prove it to be true?—Because they belonged to that *Party*; and did not wish them to be overcome and brought into disrepute—so they will wreck their invention and wrest and torture the scripture to prove it rather than be compelled to acknowledge that his denomination holds to some things unscriptural and thereby have his pride wounded—and it is equally true of some who advocate for Infant sprinkling and many other things equally unscriptural; they try to maintain and support it lest they themselves should suffer reproach.

I mention these things to shew that a great part of the contention in the world originates from *Party* and not from real difference in faith, judgment or understanding. O may the kind Lord hasten the time when all his children shall be of one heart and one mind—the watchmen shall see Eye to Eye and lift up their voices together—when contention and hardness, shall no more be known among the free born Sons of Zion.

(To be continued.)

In one of the letters from the Southward, published in the *HERALD*, some weeks past, mention was made of several publications by different ministers who came out from other denominations to name the name of Christ only. The Editor has received several of them. Extracts from them will be published in following numbers.

The piece now published, is from a book written by Elder JAMES O'KELLY, formerly a Methodist preacher, who left them an account of their being subject to an “*human head*” (Bishop) and because their human government, (which

one of the Methodist preachers says originated in Mr. Westley) was oppressive and unscriptural.

## A Plan of Union Proposed, &c.

SHOULD I, who talk of union, attempt to set the example, or lay down a plan; where should I begin?

2. I am acquainted with those of the *Baptist Order*, that my soul has fellowship with; but the door into that church is *water*—and I cannot enter because of unbelief.

3. I am acquainted with some of the *Presbyterian Order*, whom I love in the Lord. But before I can be a minister in that society, I must accede to, or acknowledge a book called “*The Confession of Faith.*”

4. This I cannot do, until I can believe that God eternally decreed some *angels* and *men* to eternal life, and the rest to eternal death—and this unalterably fixed.

5. Should I propose to unite with my old family, the *Methodists*, to whom my attachment is greater than to any people in the world; notwithstanding their treatment to me;

6. I could not be received, unless I could subject myself to a *human head*, and subscribe to an oppressive, and *unscriptural* form of government.

7. I would propose to promote Christian union by the following method, viz: Let the *Presbyterians* lay aside the book called the confession of faith,

8. Which faith, is proposed to ministers before they are received; and instead thereof, present the Holy Bible to the minister who offers himself as a fellow-labourer.

9. Let him be asked if he believes that all things requisite and necessary for the church to believe and obey, are already recorded by inspired men.

10. Let the *Baptists* open a more charitable door, and receive to their communion those of a christian life and experience; and they themselves eat bread with their father's children.

11. Let my offended brethren, the *Methodists*, lay aside their book of discipline, and abide by the government laid down by the apostles—seeing those rules of faith and practice were given from above,

12. And, answer for doctrine, reproof, correction, instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 11. Tim. 3, 16, 17.

13. What more does the church need, than is above inserted! Let their *Episcopal dignity* submit to Christ, who is the head, and only head of his church; and then we as brethren will walk together, and follow God as dear children.

14. O, how this would convince the world that we were true men, and not speculators.—This would give satan an incurable wound; and make deism ashamed.

15. Again as each church is called by a different name, suppose we dissolve those un-

scriptural names, and for peace sake, call ourselves Christians? This would be—"The Christian church."

16. At present, I can see no better method than what I here propose; but if any one can display a more scriptural method to promote union, for the Lord's sake let him shew it.

17. All may see what I am at, I wish the divine Saviour to be the only head and governor of the church, her law and centre of union.

18. I wish all the faithful followers of our Lord to love one another with a pure heart fervently. Let them break down the middle wall of partition; and all break bread together.

19. Blessed will the eyes be that shall see that day. The shouts of the Christian church will then be as terrible to the strong holds of Satan, as the sound of the rams horns were to Jerico.

20. Such a sacred plan as this, in my view would exclude boasting; God and his Christ would be exalted.

21. The followers of Christ were at the first called Disciples; but at length they were called Christians. This was the new name which was spoken of by Isaiah, lxii. 2.

22. Those Christians composed the Christian church, or the body of Christ. Brethren, if we are Christ's then are we Christians, from his authority, his name, and his divine nature.

23. This, if we would comply with, would cause the "residue of men to seek after the Lord; and all the gentiles upon whom my name is called, saith the Lord." Acts, 15, 17.

## RELIGIOUS INTELLIGENCE.

WE are informed by a letter from Alexandria, (Vir.) to the Editor, that the spread of the Gospel, and increase of Christ's subjects in Kentucky, is very great. A brother in the ministry, who has travelled through that country, says, he attended nine camp meetings, where he saw thousands evidently converted to God. In that part Deism is fast declining, human doctrines, creeds, covenants and disciplines, are daily coming into disuse, with the party names attached to them; while the glorious name of Christ, and the perfect "Law of Liberty," which like the sun outshines all the rest, are more and more admired and submitted to. The Lord hasten the day, when there shall be one Lord and his name one, and that one Lord be King over all the earth.

## SCRIPTURE SIMILITUDES.

Matth. v, 13. "Ye are the Salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Our Lord's supposition of the salt loosing its savour is illustrated by Mr. Maundrell, who tells

us, that in the valley of salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. "In this," says he, "you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found "by proof." [Oriental Customs.]

This shews the propriety of what Christ said; if his followers keep company with worldly men, and walk as other Gentiles, they lose the savour of the knowledge of Christ; but if they cleave to Christ the rock, they retain it and their conversation is with grace seasoned with salt, and ministers grace to the hearers.

Malachi, iv. 2. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.

The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. "Now," says Mr. Robinson, "it strikes me that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with healing in his wings. The psalmist mentions the wings of the wind, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

The application is easy; when the light of life shines into the heart; the person feels the influence of the spirit like the wind, taking away all which was dangerous (his sins) purifying his heart by faith, so that his soul prospers and is in health, being delivered from the power of darkness, even the prince of the power of the air; and of such it may be said, they are called out of darkness into God's marvellous light.

## Questions.

1. Would it be right for a man to say a thing is true which he cannot prove, and that a matter was not right, which is plainly recorded in the scriptures?

2. Would it be right to say a religious name is right, not mentioned in the scriptures; and that one mentioned in the scriptures, was given in Babylon?

3. Would it be right for a man to say the bible is his only rule, and yet have another; which is in several things exactly opposite the Bible, which all must submit to or not be re-

ceived; or if received must be cast out, though in other things his conduct is right, which rule has been added too, and diminished from by those who made it?

4. Would it be right to say a man had published lies, falsehoods, a libel, &c. for saying a rule placed the chief power in one man, when one of the friends of that rule had endeavoured to prove that Church power ought to be chiefly in one?

OATHS. "Mankind, must have been well convinced, that they were naturally dishonest, when they invented Oaths, as the test of truth; these do not bind rogues, and good men have no manner of occasion for them."

"Mr. Tronchin, the Physician of the Duke of Orleans, being sent for to attend Voltaire in his illness at Paris, Voltaire said to him, "Sir, I desire you would save my life, I will give you the half of my fortune, if you lengthen out my days only for six months; if not, I shall go to the devil, and shall carry you along with me." (Fletcher's Letters.)

How different is the language of Paul, when the day of his death was near. "I am ready to be offered, and the time of my departure is at hand." Henceforth there is laid up for me a crown of righteousness." "Having a desire to depart, and to be with Christ which is far better." The first (Voltaire) was a Deist; the last, (Paul) was a Christian.

To the public in general, and all who love peace.

THE brethren of the Christian Church in Portsmouth, viewing the present state of our country, and of other nations; have agreed to set apart THURSDAY, the 12th of this month, as a day of fasting and prayer; they wish our brethren in other towns to join with them; and all who love prayer to unite in the exercises of the day.

We understand that some of the ministers in this town have agreed to meet for the same purpose on that day.

The brethren invite all in this town who feel free, to meet with them, or in their own meeting-houses for the above purpose.

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 11.]

THURSDAY EVENING, JANUARY 19, 1809.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 11.

IN a righteous government, *magistrates* are appointed to punish those who do wrong. In an *unrighteous government*, *magistrates* are appointed to punish those who do right. This wisdom cometh not from above; but is earthly, sensual, devilish.

It appears to me, that GEORGE WASHINGTON was a Magistrate appointed by Christ, to be a praise to them who do well, and that he meant to do justly as a magistrate. It is thought by people in general, that he did right (save in the matter of the British treaty.) I leave this to be determined by those who know best about it. JOHN ADAMS, I consider as a four years scourge to the *United States*; who, by his *retrograde motion*, taught the Americans that they had something to do in order to enjoy the blessings of the righteous government which the *second Adam* had given them. By his administration, the people found that the *third Adam's* notion of government, was very different from that of the *second Adam*. Four years chastisement, with the scorpions of a standing army, stamp act, direct tax, and eight per cent. loan, taught the people to choose a chief magistrate, who would act in conformity to the constitution. Mr. Adams is not to be envied, but pitied. *His lighting his lamps in Philadelphia, at midnight, will afford all future generations a light to see him by.* He was rather a tool than a workman, through the whole, in my opinion. The British party had caused the current to run so swift, that the moment his *SHIP DEFENCE* entered the stream, with his *NOBILITY IN THE HOLD*, he and they went directly down the stream, until his *SHIP* struck, the 4th of March, 1801.

Our present President, THOMAS JEFFERSON, was raised up by the King of kings, to fill the most important place in the world; and though Christ took *Washington* away; yet he spared *Jefferson*, whose name will ever be held in high esteem by all who love liberty, equality, unity and peace.

I do not think there ever was a chief magistrate so qualified, as he is. His ideas of government and religion accord with the laws of the *King of kings*. For this he is hated by hypocrites, and those who wish to stamp the people into dust and ashes, in order to acquire ease,

wealth, riches, and everlasting reputation, by depriving the people of their rights. His enemies and the enemies of Christ, have prophesied that if he was president, their *holy religion* would die. The *New England Palladium* has said, "SHOULD the infidel JEFFERSON be elected to the presidency, the seal of death is that moment set on our holy religion, our churches will be prostrated, and some infamous prostitute, under the title of the goddess of reason, will preside in the sanctuaries now devoted to the most High." Is this true? No, those who said it, are false prophets; "the thing has not followed, they spake lies in the name of the Lord." As to civil matters, our beloved President has ever appeared to esteem that liberty, equality, union and peace, described in the constitution and to conform to it. As to religion, he has never said any thing against it, but to the contrary. He has favoured no party, but has "considered that its free exercise, is placed by the constitution independent of the powers of the general government;" and that none are accountable to magistrates for their belief, but to God alone. These things were never submitted to him nor to Congress. What he has said concerning religion in his notes on Virginia, is the most rational, scriptural description of the manner in which religion ought to be considered by magistrates, that I ever saw or heard of, excepting the scriptures. It is worthy of being engraven in the rock forever. I cannot feel that I am doing right here, unless I insert a few sentences from his notes upon religion. His words are these:

"The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the law. But our rulers can have no authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbour to say there are twenty Gods or no God. It neither picks my pocket nor breaks my leg. If it be said, his testimony in a court of justice cannot be relied on, reject it then, and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man."

What is there here that looks like infideli-

ty? Nothing at all. None but *infidels*, who are speaking lies in hypocrisy, would ever have pretended any such thing. Is it just to call a man an infidel because he says it does not injure him as to his worldly comforts to hear a man say there is twenty Gods, or no God? Does the President say he should be as well pleased to hear a man say there are twenty Gods, as to say there is one? No. He says such a speech does not break his leg or pick his pocket. What he has said concerning not submitting the rights of conscience to government, is exactly according to the bible.

We have abundant reason my brethren, to adore our Divine Emmanuel for his kindness in blessing us with such a government as we live under, and for a chief magistrate to preside over us, and under Christ who believes as we do that we are not accountable to man for what we believe as *christians*. Let us ever pray for the life of such a President, for the continuance of such blessings as we have enjoyed under his administration, which have been a terror to evil doers, and a praise to them that do well.

## BAPTISM, NO. 3.

IT is said by many, that the mode of baptism is wholly a matter of indifference; but the person who asserts this, must be either ignorant of the nature of mode, or mean to deceive others in saying so; for baptism depends wholly on the mode, take that away, and there is nothing left of baptism, but the name. Mode is the manner in which a thing exists. "An essential mode or attribute, is that which belongs to the very nature or essence of the subject wherein it is; and the subject can never have the same nature without it; such is roundness in a bowl, hardness in a stone, softness in water, vital motion in an animal, solidity in matter, thinking in a spirit; for, though that piece of wood which is now a bowl may be made square, yet, if roundness be taken away, it is no longer a bowl; so that very flesh and bones, which is now an animal, may be without life, or inward motion; but, if all motion be intirely gone, it is no longer an animal, but a carcase. Thus, all the perfections of God

are called his *attributes*, for he cannot be without them." Watts' Logic, part 1st. sect. 3d. p. 21. From this definition of mode given by the learned Dr. Watts, any person of discernment must see that the very existence of a thing depends on the mode. Take away the mode and it ceases to be what it was before. For instance, *roundness is the mode of a ball*; take *roundness* away and it is no longer a ball, though the matter is the same, it is a plate, bar, on wire, just as the mode is. Thus it is concerning *baptism*; there is but one mode which can make baptism. If *sprinkling* is the mode, there is no other. If burying a person under water is the mode, there is no other!—The mode of baptism is by burying the believer under water, and raising him out of it again. This is the only scriptural mode of baptism; every thing else is only the name of baptism without the nature of it!—That burying or immersion is the mode of baptism is proved.

1. From plain scripture expressions. The first is in Rom. vi. 4, *Therefore we are BURIED with him by baptism into death.* Col. ii, 12, *Buried with him in baptism.* It is said in the scriptures by the mouth of two or three witnesses every word shall be established. Here are two witnesses from the scriptures, that baptism is a burial with Christ. The ancient writers agree in this, that the apostle in these passages has reference to the ancient mode of baptizing in those warm countries which was by burying the person under water, and then raising him out again, as a sign of his death to sin, and resurrection to newness of life. If there were no other proof that *burying is the mode of baptism*, this would be sufficient to establish the matter beyond a doubt.

2. Burying is proved to be the only mode of baptism from the account of the places mentioned in the scripture where the people were baptized. In Matth. iii. 6, it is said, "And were baptized of him in Jordan." Mark i, 5, "And were all baptized of him in the river of Jordan." Verses 9, 10, "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway, coming up out of the water, he saw the heavens opened. John iii. 23, "And John was baptizing in Ænon, near to Salim, because there was much water there." These accounts are particular upon one point, that is, that John baptized in Jordan, Ænon, &c. and that Jesus came up out of the water. Some Cavilers, destitute of the truth, have endeavored to make the unlearned believe that INTO, in Greek language, means unto, and that out of, means from. But it is worthy of notice, that they never complain of a wrong translation only when the scriptures cross their unscriptural practices. Some of them tell us that the River Jordan was not more than *anle deep*, but how can any believe that a river one hundred and sixty miles long should be no deeper!

These things are brought up by many, barely to evade the force of that truth which they are destitute of! Any person of common sense must know, that the people did not go into a meeting-house, and have their children sprinkled; but that the people themselves were baptized in rivers, where there was much water!

Another account in Acts viii. 36, 37, 38, 39, makes it plain that burying is the mode of baptism: "And, as they went on THEIR way, they came unto a certain water: and the Eunuch said, see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with ALL thine HEART thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. And, when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing." This history of Philip and the Eunuch shews the propriety of what Paul says, *Therefore we are buried with him by baptism into death.*—The account given here is, that they came first UNTO a certain water: after this, they went down both INTO the water, both Philip and the Eunuch, and he baptized him. After the Eunuch was baptized, they came up out of the water. Words cannot be plainer than these. Left any person should think that UNTO and INTO both mean one thing, the writer says, *they came unto a certain water, after he commanded the chariot to stand still they went down both INTO the water, both Philip and the Eunuch and he baptized him.*

To these accounts we may add that of Lydia in Acts xvi, 13. "And on the Sabbath we went out of the city by a river's side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." In this place by the side of a river Paul preached.—Lydia was there,—her heart was opened—and there she was baptized, and her believing household. This shews the manner of their baptizing. In this city of Philippi Paul baptized the jailor and his believing family; and it is likely they were baptized in this same river. Other accounts might be produced; but these are sufficient to satisfy every candid enquirer concerning the ancient mode of baptizing believers in the Lord Jesus Christ.

3. Burying is proved to be the mode of baptism, from the manner in which the Greek churches baptize, which is by dipping. They have always practised in this way, and they know that the word which is rendered baptize in our language means to dip a person under water, and ALL THE LEARNED, know this to be the meaning of the original word? Many who profess to know the Greek language, say, that it may as well be rendered sprinkle as dip; but

every man who understands the Greek language, knows that, when he speaks the truth, he says that the original word means to dip, plunge or overwhelm in water. And I challenge all the literary world to prove to the contrary of this! Hannah Adams says, in her View of Religion, page 121, "The Greeks perform baptism by dipping the person three times under water distinctly, in the name of the Father, Son, and Holy Ghost."

## OBSERVATIONS

*On the religious Party Names mentioned in the two last numbers of this paper. (Continued from our last.)*

THE observations which have been made on the conduct of the congregationalists, baptists and methodists equally apply to the other denominations in a greater or less degree—different systems, platforms, creeds, articles of faith and disciplines with the party names attached to each, forms the separating wall and divides the professors of religion into many parties, instead of uniting them together in one company. Each attacks the other's fortifications in the weakest part: and as some part of its materials is "wood, hay, stubble," it is of course easily destroyed—this calls forth all the strength of the besieged to defend that part—hence most of the disputes are about unscriptural things; or in other words, what is in scripture, called "wood, hay, stubble."—From these contentions; the shy and distant deportment of men of different persuasions towards each other; a stranger to them all could hardly be made to believe, that they looked up to the same God—confided in the same Saviour—and were bending their steps toward the same state of future happiness—to me, often has the christian world had the appearance of a subdued country, portioned out into innumerable districts, through the pride and ambition of its conquerors, and each district occupied in retarding each other's prosperity.—Alas! what would the Prince of Peace say, were he to descend and dwell among us? Would he not reprove our unhallowed warmth—upbraid us with our divisions—chide our unsocial tempers—and exhort to amity and concord?—"This antipathy to your fellow christians," would he say, "is not the effect of my religion, but proceeds from the want of it. My doctrine, precepts and example, have an opposite tendency. Had you learned of me, you would never have uttered against your brethren terms of reproach, nor lifted up the arm of persecution. The new commandment I gave unto you was—that you love one another." No doubt

the reader, by this time, begins to enquire what method I would adopt to promote love and peace, and thereby cause contention, envy and strife to cease among the disciples of Christ?

To this I would briefly answer.—1st. Let every professor of religion learn of Christ, as their only master or teacher; who is meek and lowly; and we shall find rest to our souls.—2d. make no laws, and submit to none, except those already given by Christ and his apostles, as recorded in the new testament.—3d. With an honest heart and unprejudiced mind search this record daily, and find what is there commanded and submit to, and obey it with cheerfulness.—4th. "Love more, and dispute less."—5th. Strive for the things which make for peace, and things whereby one may edify another; and provoke one another to love and good works, instead of provoking one another to anger and disputation.—6th. Lay aside all party names, party spirit, human systems, wooden rules, with all the doctrines, traditions and commandments of men.—7th. Let the professors of religion listen more candidly to each others opinions; and thereby they would become more thoroughly disposed "to keep the unity of the spirit in the bonds of peace." "Heaven and hell are not more distant, (says Lord Littleton) than the benevolent spirit of the gospel and the malignant spirit of party."—8th. Let us be desirous to know how many *important* things we are agreed in, instead of being anxious to find out how many *small* things we differ in: for "controversies are frequently agitated concerning words rather than things."—Many warm disputes and sharp contentions arise from subjects of no importance—this should ever be avoided.—9th. Let every christian bear and forbear: and be careful not to brand with *heresy*, every one who may happen to differ from him in opinion on subjects not essential to salvation.—10th. Allow to others the same liberty and privilege which we wish to enjoy ourselves, that of free enquiry, of reading understanding, believing and practising according to the best light we have, and if we should still differ in some things, let us be careful to retain the unity of the spirit, and not "set at naught a brother for whom Christ died." I know of no reason for rejecting a brother for any particular thing that would not exclude him from the kingdom of heaven.—11th. Let christians of different denominations be more friendly and meet together both in publick and private, instead of being so shy, distant and separate from each other.—12th. Let us remember that if we are born of God we are all one family and belong to one kingdom then think how displeasing it is to the king to see his subjects in arms and at war with each other. Therefore let us strive for the things which make for peace,—drop those that

make contention, and remember the all important command of our exalted king. "That ye love one another," and of Paul—"for ye yourselves are taught of God to love one another"—and of John—"he that dwelleth in love dwelleth in God and God in him."—Therefore let us "live in peace and the God of love and peace will dwell with us all."

(To be concluded in our next)

Copy of a letter to the editor dated Caroline County, Virginia, Dec. 18th. 1808.

MR. ELIAS SMITH.

SIR, I lately received a letter from a friend who informs me that there exists a body of people in New England who call themselves *the christian church*, that they have published a work entitled *the Herald of Gospel Liberty*, of which you are the editor. As I am exceedingly anxious to obtain information of this people, which my friend has not communicated, I hope you will consider this as a sufficient apology for troubling you with this letter; however, if any further apology should be necessary, I expect it will be included in the following communication.

In the year 1792 several hundred persons withdrew from the methodist church in consequence of their objections to the Episcopal form of government, the causes of the separation I have minutely related in a work entitled *the History of Episcopacy*, containing 381 pages.

After we became a separate people, three points were determined on. 1st. No head over the church but Christ. 2d. No confession of faith, articles of religion, rubric, canons, creeds &c. but the New Testament. 3d. No religious name but christians. For several years I have been a minister in this church and have traveled among the members from Philadelphia to the Southern frontier of Georgia. We have members in every State south of the Potomac, also a few churches in Pennsylvania; from the best information I can obtain I suppose there are about 20,000 people in the Southern and Western States who call themselves by the *christian name*. Our sentiments on doctrinal points have been sufficiently explained in a pamphlet entitled *an apology for renouncing the jurisdiction of the Synod of Kentucky, to which is added a compendious view of the Gospel, &c.*; those persons who are the authors of this pamphlet have since their separation from the Presbyterians united with us. I believe on this and every other subject we are of one mind and of one heart except it be the subject of baptism. Many of our brethren who were formerly methodists or presbyterians are in favour of infant baptism. While

myself and several others are of a contrary opinion. I have thought proper to receive baptism by immersion on a profession of faith, and have since my baptism baptized 3 or 4 of our preachers, others fear methodist reproach, &c. &c. I make this communication that you may know how far we agree and how we differ in sentiment.

I should be exceedingly glad to receive a letter from you stating the doctrines and government of the church to which you are united, and if there should not be any thing like Episcopacy or Calvinism in the way, my soul would exult if a union between us could be effected, should only a prospect of this kind present itself gladly would I pay you a visit the ensuing spring. From the title of your publication *the Herald of Gospel Liberty*, and from the name you have taken, the *christian church* I flatter myself the difference between us cannot be great.

Christian liberty how delightful the sound, but how little understood by the professors of christianity? "All acknowledge that the scriptures contain all things necessary to be believed, and practised yet all make a number of ecclesiastical laws and creeds which the apostles never heard of." During the time I officiated as a minister in the church of England I had but faint ideas of christian liberty, and I am satisfied there are thousands in the world whose bigotry is so great in favour of the different human institutions in vogue among christians that they consider those who assert with Paul that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works, as fools or madmen.

May the Lord hasten the day when the little stone Daniel saw taken out of the mountain without hands shall fill the whole earth. Do my good sir favour me with a few lines directed to Chilesburg Caroline County, Virginia, and because I consider you as the friend of christian liberty with pleasure I subscribe myself your sincere friend,

W. G.

ELDER O'KELLEY'S

*Plan of Union. (Continued from our last.)*

THE glorious temple erected by Solomon, was wasted, evacuated and utterly destroyed by the enemy; yea the very foundation rooted up. But the foundation of the christian church standeth sure; the gates of hell cannot prevail.

2 Therefore, all that we have to do, brethren, is, to quit our *babel*, and as the soul of one man, strive in union to build the "Christian church," with the *golden* doctrine of love

and holiness, and the *silver* discipline of Christ's laws.

3. If a brother cannot say shibboleth as plain as you, yet let him pass and smite him not. In matters not at all essential, we may bear and forbear, until God gives more light. Come Christian what sayest thou?

4. Let us not consider, every *notion* of the *brain* as an established article of our faith, or creed. Let not our reason be so imposed upon as to suffer our party zeal any longer to break the bands of Christian friendship.

5. You may observe the regular soldiers who are well instructed in the inhuman business of war, altho' they have their favourites, and mess together, but when the alarm of war is given, and they behold the enemy approaching, they all *unite* under the same discipline, with *life* in hand;

6. They join in *compact* union, with one consent, in one *common* cause—against the foe; they are then led on by their leaders, as the captain of their salvation, and *die* by each other or gain the day!

7. But it is not so with us, we too, are soldiers against infernal spirits, and the power of wickedness, our weapons are spiritual;

8. And we turn our swords against one another, and each *party* appears to be engaged in a separate cause, as if each name had a separate God! while all confess, there is but one God, and one way to Heaven!

9. I have observed that when a minister of righteousness delivers the doctrine of holiness and love, in doing this he must point out the errors existing among professors, there is some *name* generally offended.

10. After a person takes offence from something delivered from the *pulpit*, the remaining part of the sermon, however spiritual, is left to that offended brother.

11. But were we all of one name, errors could be exploded from the pulpit and the press, while the divine reproofs and corrections would give conviction, without offence. We could enjoy much more satisfaction of society in this world, and be better capacitated for the society above.

12. When souls are awakened by the *voice of the Son of God*, thro' preaching, they then incline to forsake the foolish, and associate with people of good conversation.

13. They stand in the way, and ask for the road to life; each party casts out a clew, and *assures* the strangers that their *light* is divine. The other name will warn the seekers against the errors of that people; for they build with "wood and stubble."

14. The enquirers stand astonished at the Christians, until they are tossed to and fro, like the waves of the sea; and some have turned back, and walked no more with any of us.

15. O why do we wander in paths of *man's* invention, or cleave to the example of *modern*

churches; and why such violent attachment to *names*—seeing, the royal standard is at hand?

16. Only unanimously agree that the holy Jesus shall be the only head of his church, the only centre of her union—and the *one* law-giver.

17. We then as brethren, and pastors after God's own mind, can preach Christ Jesus the Lord, and we will serve—for Jesus sake.

## JEWES.

THE modern Jews are dispersed over every kingdom in the world; and in spite of the miseries they have suffered, still look down upon all nations, and consider themselves as the favourites of heaven.

The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish Rabbi, reduced them to this number, when he drew their confession, about the end of the eleventh century; and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles:

1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act, during the whole eternity.

2. That God is one. There is no unity like his. He alone hath been, is, and shall be, eternally our God.

3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.

4. That God is the beginning and end of all things, and shall eternally subsist.

5. That God alone ought to be worshipped; and none beside him is to be adored.

6. That whatever has been taught by the prophets, is true.

7. That Moses is the father and head of all contemporary doctors, and those, who lived before, or shall live after him.

8. That the law was given by Moses.

9. That the law shall never be altered; and God will give no other.

10. That God knows all the thoughts and actions of men.

11. That God will regard the works of all those, who have performed what he commands, and punish those, who have transgressed his laws.

12. That the Messiah is to come, though he tarry a long time.

13. That there shall be a resurrection of the dead, when God shall think fit.

## RELIGIOUS INTELLIGENCE.

By a letter from Elder Stinchfield, we are informed that he returned home from Kennebeck, the last day of December; he mentions that he had been from home almost the whole year past, and that in the time, he had preached 440 times, and baptized 245, and that the gospel is yet spreading, and the subjects of Emanuel continually increasing.

By an account from Hawke, N. H. we are told that a glorious revival of religion has taken place there, and about twenty give an evidence that they have passed from death to life.

The number of converts has increased in Wells (Maine) several are to be baptized this week.

## DEATHS.

In Portsmouth last Thursday, Mrs. NEIL, aged 48. In this death an husband has lost an affectionate and faithful friend; the children a tender faithful mother; the relations a beloved child and sister; the church one who loved much in the Lord. The righteous hath hope in her death.

Capt. THEODORE FURBER. He died suddenly. Before he went to his bed he complained of shortness of breath; his wife went up to give him something;—the thought he was sleeping and went down. Soon after she returned, and found him dead. How great must be her grief! well may such an one say; "Lover and friend hast thou put far from me and mine acquaintance into darkness."

In Exeter, Lords day morning, Mr. JOHN SAWYER, of a consumption, *Æt.* 38 years.

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 12.]

THURSDAY EVENING, FEBRUARY 2, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 12.

*IN the foregoing numbers I have given a short description of the government of this country; a government where civil and religious Liberty may be enjoyed. I think it proper now to give my readers the belief of the President of the United States [Mr. Jefferson] as it respects religious Liberty, taken from his notes on Virginia, page 232, in the following words:*

"THE first settlers in this country were emigrants from England, of the English church, just at a point of time, when it was flushed with complete victory over the religious of all other persuasions. Possessed, as they became, of the powers of making, administering, and executing the laws, they shewed equal intolerance in this country with their Presbyterian brethren, who had emigrated to the northern government. The poor Quakers were flying from persecution in England. They cast their eyes on these new countries as asylums of civil and religious freedom; but they found them only for the reigning sect. Several acts of the Virginia assembly of 1659, 1662 and 1693, had made it penal in parents to refuse to have their children baptized; had prohibited the unlawful assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the state; had ordered those already here, and such as should come thereafter, to be imprisoned till they should abjure the country; provided a milder punishment for the first and second return, but death for their third; had inhibited all persons from suffering their meetings in or near their houses, entertaining them individually, or disposing of books which supported their tenets. If no execution took place here, as did in New-England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed down to us. The Anglicans retained full possession of the country about a century. Other opinions began then to creep in, and the great care of the government to support their own church, having begotten an equal degree of indolence in its clergy, two-thirds of the people had become dissenters at the commencement of the present revolution. The laws indeed were still oppressive on them, but the spirit of the one party had subsided into moderation, and

of the other had risen to a degree of determination which commanded respect.

The present state of our laws on the subject of religion is this. The convention of May 1776, in their declaration of rights, declared it to be a truth, and a natural right, that the exercise of religion should be free; but when they proceeded to form on that declaration the ordinance of government, instead of taking up every principle declared in the bill of rights, and guarding it by legislative sanction, they passed over that which asserted our religious rights, leaving them as they found them. The same convention, however, when they met as a member of the general assembly in October, 1776, repealed all *acts of parliament* which had rendered criminal the maintaining any opinions in matters of religion, the forbearing to repair to church, and the exercising any mode of worship; and suspended the laws giving salaries to the clergy, which suspension was made perpetual in October 1779. Statutory oppressions being thus wiped away, we remain at present under those only imposed by the common law, or by our own acts of assembly. At the common law, *heresy* was a capital offence, punishable by burning. Its definition was left to the ecclesiastical judges, before whom the conviction was, till the statute of the 1 El. c. 1. circumscribed it, by declaring, that nothing should be deemed heresy, but what had been so determined by authority of the canonical scriptures, or by one of the four first general councils, or by some other council having for the grounds of their declaration the express and plain words of the scriptures. Heresy thus circumscribed, being an offence at the common law, our act of assembly of October, 1777, c. 17. gives cognizance of it to the general court, by declaring, that the jurisdiction of that court shall be general in all matters at the common law. The execution is by the writ *De heretico comburendo*. By our own act of assembly of 1705, c. 30. if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts there are more gods than one, or denies the christian religion to be true, or the scriptures to be of divine authority, he is punishable on the first offence by incapacity to hold any office or employment ecclesiastical, civil, or military; on the second by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years imprisonment without bail. A father's right to the custody of his own children being founded in law on his right of guardianship, this being taken away, they may

of course be severed from him, and put by the authority of the court, into more orthodox hands. This is a summary view of that religious slavery, under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom. The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have no authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty Gods, or no God. It neither picks my pocket nor breaks my leg. If it be said, his testimony in a court of justice cannot be relied on, reject it then and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man. It may fix him obstinately in his errors, but will not cure them." (*To be continued.*)

## BAPTISM, NO. 4.

(Continued from our last.)

4. THE testimony of Ecclesiastical writers is another proof that burying, or immersion, is the mode of baptism.

Dr. Mosheim says, in vol. i, page 44, "The exhortations of this respectable messenger were not without effect, and those who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of *immersion* or baptism."

In page 104. he says, the sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by *immersion* of the whole body in the baptismal font.

Page 171 the same writer says, The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost, or Whitsuntide, either by the *bishops* or the *presbyters*, in consequence of his authorization and appointment. The persons that were baptized, after they had repeated the

creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's Kingdom, by a solemn invocation of the Father, Son, and Holy Ghost, according to the express command of our blessed Lord.

After baptism, they received the sign of the cross, were anointed, and, by prayers and imposition of hands, were solemnly commended to the mercy of God, and dedicated to his service, in consequence of which they received milk and honey, which concluded the ceremony."

Another I shall mention, is John Calvin, the founder of calvinism. He says, "Howbeit the very word of baptizing signifieth to dip, and it is certain that the manner of dipping was used in the old church." Institution of religion, book 4, page 485.

Archbishop Leighton says, "Now that baptism doth apply and seal to the believer his interest in the death and resurrection of Christ, the Apostle St. Paul teaches to the full. Rom. vi. 4. "We are buried with him, says he, by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we should also walk in newness of life." Where the dipping into the waters is referred to, as representing our dying with Christ; and the returning thence, as expressive of our rising with him.

The last thing is, the resemblance of baptism in these things, with the saving of Noah in the flood. And it holds good in that we spake last; for he seemed to have rather entered into a grave, as dead, than as a safe guard of life, in going into the ark; yet being buried there, he rose again, as it were, in his coming forth to begin a new world. The waters of the flood drowned the ungodly, and washed them away and their sins together, as one inseparable heap of filthiness; and upon the same waters the ark floating, preserved Noah. Thus the waters of baptism are intended as a deluge to drown sin, and save the believer, who by faith is separated both from the world and from his sins; so it sinks, and he is saved." Expository Works, vol. 2, p. 126.

Mr. Burket says, in his remark on Rom. vi. 4. "Therefore, we are buried with him by baptism into death, &c.—" The Apostle alludes, no doubt, to the ancient manner and way of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water; which rite had also a mystical signification, representing the burial of our old man sin in us, and our resurrection to newness of life. Burial implies a continuing under death; thus is mortification a continued act, a daily dying unto sin; and rising again, supposes a person never more to be under the power of death."

A cloud of witnesses might easily be produced, to prove, that though the ancients practised contrary to the scriptures, yet they believed contrary to what they practised.

### OBSERVATIONS

On the religious Party Names, mentioned in the two last Numbers of this Paper. (Concluded from our last.)

I AM now about closing my observations on this subject: and however trifling it may appear to others, it really appears to me a subject of much importance; and I sincerely wish that some more able hand had undertaken to write upon it, that it might have been better elucidated, and more forcibly impressed on every mind. My motive has been to promote Love and Union among the children of God, and to remove the stumbling-blocks out of the way of sinners, which are laid in their way by the contention among the professors of religion.

I shall now conclude the whole, by a few Extracts from PRESIDENT DAVIES' "Sermon, on the sacred import of the word CHRISTIAN; and from Evans' sketch."

"1st. Let us consider the Christian name as a catholic name intended to bury all party denominations. The name Gentile was odious to the Jews, and the name Jew was odious to the Gentiles; the name CHRISTIAN swallows up both in one common and agreeable appellation. He that has taken down the partition wall, has taken away partition names, and united all his followers in his own name as a common denomination. It is but a due honor to Jesus Christ, that all who profess his religion should wear his name; and they pay an extravagant, and even an Idolatrous compliment to his subordinate officers and ministers, when they take their denomination from them. Had this humour prevailed in the primitive church, instead of the common name christians, there would have been as many party-names as there were Apostles or eminent Ministers. Paul took pains to crush the first risings of this party spirit in those churches which he planted. But what an endless variety of denominations taken from some men of character, or from some little peculiarities, has prevailed in the christian world, and crumbled it to pieces while the christian name is hardly regarded? To be a christian is not enough now-a-days, but a man must also be something more and better! that is, he must be a strenuous bigot to this or that particular church.

My brethren, I would now warn you against this wretched mischievous spirit of party. And if you would know of what religion I am of, I will tell you; I am a christian, a mere christian: of no other religion. My church is the christian church. The Bible! the Bible! is my religion: and if I am a dis-

sent, I dissent only from modes and forms of religion which I cannot find in my Bible: and which therefore I conclude have nothing to do with religion—Let this be a little Antioch, where the followers of Christ shall be distinguished by their old catholic name, Christians."

"To Pilgrims and sojourners on earth."

"We are all hastening to an eternal world, and a few more fleeting years will place even the youngest of us before the tribunal of heaven. Whether we can abide the awful scrutiny at the last great day, is a question of infinite importance, and most intimately concerns rational and accountable creatures. Amidst the din of controversy, and the jarings of adverse parties, the opinions of the head are often substituted for the virtues of the heart, and thus is practical religion most deplorably neglected. Fleeing, therefore, those pernicious disputes, which damp our devotion, and contract our benevolence, let us assiduously cultivate the means by which our faith may be invigorated, our hope enlivened, our charity confirmed and our affections elevated to the things which are above, where Christ sitteth at the right hand of God! The vail now thrown over this preliminary state, and concealing from our view celestial objects, shall speedily be removed. Then bidding adieu to prejudices which darken the understanding, irritate the temper, and deform the spirit, we shall embrace each other with perfect love: and shall be astonished at ourselves for having been on earth so addicted to unpardonable disputations, and so backward to the exercise of brotherly kindness and of christian charity.

Almighty God! look down on thine erring creatures. Pity their darkness and imperfections. Direct them into the truth as it is in Jesus. Banish from their hearts the bitterness of censure. Cherish in their mind a spirit of moderation and love towards their fellow christians, to their zeal add knowledge, and to their knowledge charity.

Guide them by thy counsel, and through the mediation of thy son Jesus Christ, receive them into thy kingdom and glory—Amen."

PACIFICATOR.

### RELIGIOUS INTELLIGENCE.

Extract of a letter to the Editor, Dated Winchester, Virginia, Jan. 5th. 1809.

DEAR BROTHER SMITH:

THE receipt of your very affectionate letter of Nov. 22; in answer to mine; and also the 2 books, viz. "Age of Enquiry," and the "Three Sermons on Election," together with 7 numbers of the "Herald of Gospel Liberty," is most thankfully acknowledged; and

my reason for not answering you earlier, which I presume will be deemed by you a sufficient apology, is,—I at once, upon reading the "Herald," discovered the utility of such a work, and therefore determined to use my endeavours to obtain subscribers for it before I wrote you, and have obtained 12, and hope ere long to obtain more.

Before I proceed any farther in answering your letter, I will state a few particulars to you which to me appears worthy of noticing—Glory to God, "the true light now shineth,"—the Lord is doing marvelous things in the earth.—I have received letters from different places since I received yours, in all which I hear good news.—The C. church is flourishing gloriously.—In the States of Kentucky and Ohio, thousands are coming into it.—In the lower parts of Virginia, there has lately been a blessed revival.—Near Alexandria the church is prospering.—In the State of Pennsylvania, the flame is rapidly spreading.—In Maryland, I understand, the church is beginning to look up; and blest the Lord, he has deigned to visit us also; so that we can say, "the little cloud increases still, &c."

Surely Brother, this is good news indeed—I hope the time is near at hand when our Emmanuel will be crowned King alone in Zion. Such is the account I have to give you of the work of God, which perhaps you have heard, but if not, as I believe it will be cause of rejoicing to you, and also to our Brethren, throughout the N. E. States; I thought it my duty to acquaint you with it.

I sincerely thank you, Brother, for the candid manner in which you answered my requests; and I could but observe when I read your letter just after receiving it, that it appeared more like a letter from an old friend and acquaintance, than one from a stranger; and it at once, I believe, let me into your spirit which is truly pleasing, and fully convinces me that we have been blessed with the same light in a very essential manner.—In short, it was cause of rejoicing to me and to all the brethren to whom I have had opportunity to make it known.

I am well acquainted with Br. Lanphier, of Alexandria, (but with Br. Puncheon, I am not any otherwise than by letter,) and am happy to hear they have entered into a correspondence with you.—A few days ago I received a letter from Br. Lanphier, in which he informs me that you had written largely to him, and that he had received some books from you—I must join with you and say, I hope our communications will be attended with "some spiritual good."

With full assurance that I shall, God willing, hear from you shortly; I conclude my letter by subscribing myself your sincere and most affectionate Brother in the bonds of the peaceful Gospel of our adorable Jesus,

JONATHAN FOSTER.

Letter to Elder William Guiry, (Childsburg, Virginia) from the Editor, in answer to his published in our last.

DEARLY BELOVED IN THE LORD.

BEFORE this letter comes to you, the papers sent, will inform you that your letter is received, and widely spread through the churches. Your communication has caused great joy among the brethren, and anticipation of coming this way the ensuing spring, has greatly increased a desire we had before that some of our ministering brethren at the South should make us a visit. The three things you mention; viz. 1. "No head over the church but Christ. 2d. No confession of faith, &c. but the New Testament. 3d. No religious name but christian," is what we have all agreed too, and are now agreed in throughout the whole Union.

We rejoice in the thousands of Ephraim here, and the twenty thousands of Manasseh there. We are happy to hear that you and many others understand New Testament Baptism. I wish it was more generally understood and practised by our brethren at the South. I think they will attend to it more hereafter. The scholar who learns of the best master, does not learn all at once. In this part, our brethren I believe to a single individual, are agreed in baptism; believing it a burial with Christ, as you will see by the papers.

As to stating the doctrine and government of the churches here, I cannot do it in a letter, because we believe the New Testament, and that we ought to hear God's SON, JESUS, in all things. The two books sent, will give you some knowledge of what we believe.

Brother Lanphier has sent me your sermon, "The pattern in the mount," which gives me joy, that you have found it, and are shewing it to others. The New Testament has been as the law once was, among the rabbis. Now we have found it, let us read it to the people from morning till evening.

You mention a visit this way in the spring if there is no "Episcopacy or Calvinism in the way" of an union. You may be assured, that if in this part we were as clear of every kind of babylonish ware, as of these two things; we should in reality resemble the church at Antioch in the days of Luke. Episcopacy and Calvinism are as great an abomination to the brethren here, for ought I know, as a shepherd was to the Egyptians in the days of Jacob.

There is nothing to hinder a general union among the brethren from north to south, that I can see: but there is something to be done; that is, to let all our brethren through the whole know that we are striving for the same thing.

It is wonderful to me, that while I was labouring to convince men that Christ is all; not knowing there was another person on earth striving for the same thing, that others in the

South should be doing the same. Had I known it before now, I might have leaned on them; but we have done like those in the days of Nehemiah; each built the wall over against his own house till they joined all in one, and set up the gates; while their enemies were saying, "What do these feeble Jews? Will they build? Will they make an end in one day?" But they meant them evil; saying, even that which they build if a fox should go up thereon, he would throw down their stone.

My Br. ~~you~~ built enough to join the wall? I think we have. I look forward to a day, I hope, not far off, which I shall meet some of my brethren from the South, to join in Christian Union, endeavouring to promote harmony and love among thousands of our brethren widely spread throughout the United States of America!

If you make us a visit, I cannot promise you a reward of gold or silver; and as a christian, you do not wish for such an one; but if you come in the fullness of the blessing of the gospel of Christ, you may depend on an hundred fold of brethren and sisters, and multitudes to preach unto. Whenever you conclude to come, let me know, and the Lord willing, we will make arrangements to meet you, as far as Providence or Boston, where we may thank God, and I hope take courage.

It would be pleasing to me to journey into Virginia and see the brethren; but at present I see no way, my work calls me here.

Notwithstanding all the distress of nations, our prospects are glorious beyond expression. We are in a land of liberty, where the gospel of grace is sweetly, and extensively founding; and sinners by thousands converted to God. We see the prophecies daily fulfilling,—and according to the sure word, the greater things for the believers to see, are near. O the glory before us!—"The resurrection of the just"—The thousand years of Christ's reign upon earth!—The new Heavens and earth, which we according to promise look for, when the New Jerusalem shall come down prepared as a bride adorned for her husband; in which the followers of the Lamb shall enter; there to dwell, having a right to the tree of life, where they shall drink of the water of life ever gliding between the golden banks! There pain, night, death, and the wicked are never seen! There each inhabitant shall eternally enjoy the presence of God and the Lamb!

Who would not be faithful unto death, while he has in view the promise, "A crown of life!" I forbear; and

remain your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

ELIAS SMITH.

## TWO ISMS.

## 1. CALVIN-ISM.

AT the present day much is said about the glorious Calvinistic Doctrine, and those who disown it, are considered Heretics, and not to be received into houses, because they bring not this doctrine. It will not be amiss to give the reader the essence of Calvinism, in five particulars, as stated by Hannah Adams, in her view of religion. The principle tenets of the Calvinists, are comprehended in five articles:

1. That God has chosen a certain number in Christ, unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice.

2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of the elect only.

3. That mankind are totally depraved, in consequence of the fall; and by virtue of Adam's being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceed all actual transgressions; and that by sin we are made subject to death, and all miseries, temporal, spiritual and eternal.

4. That all, whom God had predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5. That those, whom God has effectually called and sanctified by his spirit, shall never finally fall from a state of grace.

Allowing these five things to be true, what is the scripture for? A deception, for things are stated there entirely different from these articles. According to these, preaching is a plan to support men too lazy to work. No wonder so many are deists, if they hear such nonsense long.

## 2. DE-ISM.

This name was first given in the sixteenth Century; Peter Viret first gave the name, to those who believed in one God, or deity, but shewed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists, as fables and dreams.

Edward Herbert, baron of Cherbury, reduced this universal religion to five articles, in the seventeenth Century, which he often mentions in his writings:

1. That there is one God.
2. That he is chiefly to be worshipped.
3. That piety and virtue are the principle parts of his worship.

4. That we must repent of our sins; and if we do so, God will pardon us.

5. That there are rewards for good men, and punishments for bad men, in a future state.

The folly of the calvinists appears to be this: endeavouring to prove from the scripture a doctrine not mentioned there.

The folly and wickedness of the deists is this; denying the ~~truth~~ <sup>truth</sup>—the scriptures say which ~~is~~ <sup>are</sup> true—the scriptures say which is one God—that he is to be worshipped as the only God—that no worship is acceptable without virtue—The scripture commands all to repent, and promises forgiveness to all who confess and forsake their sins—The scriptures declare that God will reward the righteous and punish the wicked in a future state.

These very things Christ and the apostles preached to the world. How came the deists to know these things? They learnt them from the scriptures, and then denied it. They own the truth, and disown the authority from whence it came. A man to be a deist, or to deny Jesus Christ to be what the scriptures say he is, must be a very wicked man, or a very great fool; for he owns one testimony, and denies another who testifies the same thing.

*Mr. Blackburn's Letter.*

*From the Evangelical Intelligencer.*

*Maryville, Sept. 16, 1808.*

REV. SIR.

THE period has at last arrived, on which I have long fixed my eager eye.

The Cherokee nation has at length determined to become men and citizens. Towards this my exertions have been unremittingly directed since the commencement of my mission to them. A few days ago in full council, they adopted a constitution, which embraces a simple principle of government.

The legislative and judicial powers are vested in a general council, and lesser ones subordinate. All criminal accusations must be established by testimony; and no more executions must be made by the avenger of blood; the infliction of punishment is made a governmental transaction. Small companies in each district are to have the power of our sheriffs to apprehend supposed criminals; and to execute according to the decree of the council. This could not be done as with us by an individual, there being no way properly to bind him; it must therefore be done by a company that one may be a check on another.

They have actually made some laws and entered them on record to stand as written laws of the nation; and you would have been astonished at the *etiquette* with which they performed this business; from council to council messages were passing and repassing according to the rules of parliament. One law is that no murderer shall be punished until he has been proved guilty before the council.

Another that all Indians who have stock to a certain number specified, shall pay two dollars annually to support their national government; that every white man in the nation, of every description, shall pay one dollar per annum for the same purpose; and some whose names are mentioned as high as five.

~~that~~ all Indians shall be obliged to pay for crossing at ferries in the nation, as the whites do; that all ferries are to be taxed for the same purpose, some as high as fifty dollars, some thirty, some twenty, &c.

Laws are likewise enacted to establish their companies as mentioned above, and give them their proper power. The laws are in the following style, "Be it enacted by the general council of the Cherokee nation," &c.

I suspect their next step will be the partitioning out their lands, and entering into regular habits of husbandry. Thus far are the Cherokees advanced; further I believe than any other nation of Indians in America. These advantages they cannot lose; and as soon as they are civilized their way will be open for the establishment of regular religious society; may the Lord soon hasten it. This is the most critical and eventful period I have ever seen; it is a time of anxiety to my mind; and a time which calls forth all the energy in the minds of the Indians. I feel, my friend that I need more grace, and more strength of body and mind for this great business. Money will also be needed. The support of this mission may seem to be at a great expense, but let it be recollected that the object is great; and I hope it will not be lost for want of a little of that treasure which God has so abundantly bestowed on his people. I would cheerfully sacrifice my *little* all, but it is too inconsiderable to add momentum to this machine. I have one of my schools at a sacrament this day; Oh that it may be a day of power amongst them. Excuse haste, excuse blemishes, pray for me; assist me all you can. Tell your female societies to pray for me, and my little Indians. Yours in the gospel of Christ.

GIDEON BLACKBURN.

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

No. 13.]

THURSDAY EVENING, FEBRUARY 16, 1809.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 13.

**"REASON** and free inquiry are the only effectual agents against error. Give a loose to them, they will support the true religion, by bringing every false one to their tribunal, to the test of their investigation. They are the natural enemies of error, and of error only. Had not the Roman government permitted free inquiry, Christianity could never have been introduced. Had not free inquiry been indulged at the era of the reformation, the corruptions of Christianity could not have been purged away. If it be restrained now, the present corruptions will be protected and new ones encouraged. Was the government to prescribe to us our medicine and diet, our bodies would be in such keeping as our souls are now. Thus in France the emetic was once forbidden as a medicine, and the potatoe as an article of food. Government is just as infallible too when it fixes systems in physics. Galileo was sent to the inquisition for affirming that the earth was a sphere: the government had declared it to be as flat as a trencher, and Galileo was obliged to abjure his error. This error however at length prevailed, the earth became a globe, and Descartes declared it was whirled round its axis by a vortex. The government in which he lived was wise enough to see that this was no question of civil jurisdiction, or we should all have been involved by authority in vortices. In fact, the vortices have been explored, and the Newtonian principle of gravitation is now more firmly established, on the basis of reason, than it would be were the government to step in, and make it an article of necessary faith. Reason and experiment have been indulged, and error has fled before them. It is error alone which needs the support of government. Truth can stand by itself. Subject opinion to coercion: whom will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. And why subject to its coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature. Introduce the bed of Procrustes then, and as there is danger that the great men may beat the small, make us all of a size, by lopping the former and stretching the latter. Difference of opinion is advantageous in religion. The several sects perform the office of a censor morum over each other. Is uniformity at-

tainable? Millions of innocent men, women, and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch toward uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites. To support roguery and error all over the earth. Let us reflect that it is inhabited by a thousand millions of people. That these profess probably a thousand different systems of religion. That ours is but one of that thousand. That if there be but one right, and ours that one, we should wish to see the 999 wandering sects gathered into the fold of truth. But against such a majority we cannot effect this by force. Reason and persuasion are the only practicable instruments. To make way for these, free inquiry must be indulged; how can we wish others to indulge it while we refuse it ourselves. But every state, says an inquisitor, has established some religion. No two, say I, have established the same. Is this a proof of the infallibility of establishments? Our sister states of Pennsylvania and New York, however, have long subsisted without any establishment at all. The experiment was new and doubtful when they made it. It has answered beyond conception. They flourish infinitely. Religion is well supported; of various kinds, indeed, but all good enough; all sufficient to preserve peace and order: or if a sect arises, whose tenets would subvert morals, good sense has fair play, and reasons and laughs it out of doors, without suffering the state to be troubled with it. They do not hang more malefactors than we do. They are not more disturbed with religious dissensions than we are. On the contrary, their harmony is unparalleled, and can be ascribed to nothing but their unbounded tolerance, because there is no other circumstance in which they differ from every nation on earth. They have made the happy discovery, that the way to silence religious disputes, is to take no notice of them. Let us too give this experiment fair play, and get rid, while we may, of those tyrannical laws. It is true, we are as yet secured against them by the spirit of the times. I doubt whether the people of this country would suffer an execution for heresy, or a three years imprisonment for not comprehending the mysteries of the Trinity. But is the spirit of the people an infallible, a permanent reliance? Is it government? Is this the kind of protection we receive in return for the rights we give up? Besides, the spirit of the times may alter, will alter. Our rulers will

become corrupt, our people careless. A single zealot may commence persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

FOR THE HERALD OF GOSPEL LIBERTY.

*An Overture for Union. Alexandria, Virginia, January 31, 1809.*

### AN EXTRACT.

ISAIAH xxxiii. 22.—*The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.*

MATTHEW xv. 9.—*In vain they do worship me, teaching for Doctrines the Commandments of Men.*

BRETHREN,

We are just at the door of a gracious Providence and are invited in. Now we may constitute a Church on her own basis, where existed her true, benevolent, and divine principles. Now let us return from our captivity, and rear up the ruined walls of Zion, on the Gospel alone: this shall be called the Temple of our God, yea, the Temple of universal charity, even the house of prayer for all people! would to God that those dissensions which so much abound among the Lord's disciples were vanished away. O that union and church fellowship may be every where established, as is so cogently enjoined by inspired Paul. Could the friends of Christ be once persuaded of the importance of this duty, and range themselves under the banner of Christ Jesus, which is LOVE, and then abandon vain janglings & dotting questions; and unite in faith, holiness, and love; all would then acknowledge one God, one mediator, one faith, one rule, one centre of union, and one way to Heaven, even Christ. Happy should we be on earth, in spite of tribulations; like an army with banners we should

strike awe on sinners—and trembling on devils. Then prejudice and party jealousy would give way to charity.

O how truth would dispel the dark clouds of error, and superstition, with all human projects; Then our king, O Zion, would unite us by his nature, sway us by his sceptre, and govern us by his laws.

To promote this great event is the duty of every religious society; it is a *duty*, and here is a golden opportunity to the performance. Only let christians universally reject all *human systems* of faith and conduct, and with one consent, revert to the scriptures, and the glory of the Lord shall rise upon you. It is much to be lamented, that the zealous reformers, when they burst asunder the cords of popish tyranny, ever departed from the scripture plan. Alas! instead of following the divine rules, as laid down by the Holy Spirit, they formed systems as means of preserving *uniformity of sentiment*; but the effects were *fatal*. They have nursed the Demon of intolerance, and aided by the civil power, they have led martyrs to the stake! you may track them by blood from that time. Even in America, blood has been the effects.

It is a maxim self-evident to every one, that the scriptures contain all things necessary for the church to observe. We may be assured that Christ and his apostles, did not esteem any other summary necessary than the gospel itself, for the faith and practice of the *Christian Church*. Some say, *that the scriptures are not so well understood*; therefore rules and creeds are necessary; but they are expressed with that clearness, that the eternal spirit, saw proper to reveal, and we are bid to search and pray. Bless the hand that shall aid in the consummation of a plan now offered in a present providence, so essential to the general happiness of mankind, uniting the precious—separating them from the vile, and reducing the BLESSED BOOK to primitive excellence. God grant that designing men may be disappointed, and that Jesus Christ may mount the divine throne, with the sceptre in his own hand. Then we simply as *Christians*, may form an union, whose order is divine, founded on universal charity.

To inculcate and promote this great event, is the duty of every Godly person at least. Human compositions to be imposed on thousands, who had no voice, nor chosen men to act for them, while those laws were enacting, not only presumptuously belittles the laws of Christ, but imposes on the very laws of nature, moreover it attacks every man's opinion, who stands not with the majority, and to all intents, aims at the annihilation of private judgment, and commands an implicit faith, & passive obedience. Truly every Christian Church is a voluntary society, professing the faith of Christ, stipulating to live in *that faith*, and walk according to the rules of the gospel. Any religious society which is under the restraint

of human compositions to them, the *searching the scriptures*, to know their duty is rendered useless—verily it is an assumption of power, and destructive to union, because it corrupts the pure fountain of Christianity, and impregnates the living waters of truth, with impure conceits of men. It certainly supposes an imperfection in the scriptures—and if so, let us for Christ's sake, abandon all those systems, which (to say the truth) can only involve us in error. Our fathers erred, or why a reformation? Their descendants and followers will err, nor shall the resurrection of true Christianity be seen among men, until it appears in the white garment of the gospel alone.

Therefore it is evident, that human impositions, binding on religious societies, in order, (as some affirm) to keep *good order*,—carry government into perfection, and keep evil men out of the Church, is altogether futile. Believe me, such human exertions will not tend to expel vicious men out of the Church. Who then will be most likely to be expelled? I answer with regret, men of *stubborn virtue*, men of *principle and conscience*, men of that *rigid, tough integrity*, which cannot be *warped*, and *twisted* to suit the systems of the day, men who will not prefer dictates, and decisions of fallible mortals, to the INFALLIBLE word of GOD.

No Christian minister hath a right to impose on the members, human systems of belief, and conduct, as necessary terms of communion. Every law enacted as Church government by human inventions, is from its very nature void, or the laws of Christ are void—surely it never was intended by our Lord, that his Church should be under two governments and two masters, human and divine! *We are under the law to Christ*, and enforcing human laws on Christ's people, is wresting the government from his shoulder, and belittling the *Holy Scriptures*.

Some urge that a Church has a right to prescribe to itself, terms of communion provided they be agreeable to the WORD of GOD. How many Protestant Churches have builded on this foundation of sand, unable to resist the tempest of human policy and ignorance? But who shall determine with certainty, that those terms are agreeable to the word of God? How shall all the members be assured of this important point? Or shall private judgment be annihilated?—We differ greatly in sentiment, and that is a presumptive proof that infallibility is not attached to us.

Truth like the ETERNAL is ONE—in which Church shall we find it? He who would search for TRUTH must search for it in the scriptures ALONE.

### THE PREACHER.

#### SERMON, No. VIII.

Acts xix. 5. "When they heard this, they were baptized in the name of the Lord Jesus."

THE following appears to me the real meaning of the above text:

"When Paul went first to Ephesus, he found some disciples, who had not received, or even heard of the extraordinary gifts of the Holy Ghost. The apostle enquired, into what then were ye baptized? They said, into John's baptism. Paul described John's baptism, and said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, added Paul, on Christ Jesus. And when they, *the disciples of John*, heard John say this, they were baptized by John in the name of the Lord Jesus. This paraphrastic reading is given in a few words to express the supposed true sense of the passage, and it seems to convey the opinion of those writers, who affirm, that there was but one baptism;—that the Ephesians were not re-baptized,—that the baptism of John was true christian baptism, and that he baptized in some one of the names of Jesus, and most likely in that of Messiah, or Christ, or him that was to come."

To the Editor of the Herald of Gospel Liberty.

If you think the following will elucidate the subject of Baptism, please to give it place in the Herald.

THE 19th. chapter of Acts has been referred to by the opposers of believers' baptism by a burial, for two purposes; First, to prove that John's baptism was *not* gospel baptism; second, that those he baptized were re-baptized.—By a little attention to the passage, the falsity of these conclusions will appear.

Some have supposed, that Paul's main enquiry when he found certain disciples at Ephesus was, whether they had received gospel baptism. This is a mistake, it was whether they had received the remarkable manifestation of the Holy Ghost, which other disciples had, recorded in Acts ii. 2, 3, 4, and xi. 15, 16. This certainly will appear to all who will examine the passage; and, by omitting the italic word [*this*] in the 5th. verse, which is added by the translators, it will read in its true meaning.

Having thus called the attention of the reader to the scope of the apostle, I will transcribe the passage.

"He said unto them, have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what, then were ye baptized. And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on

them, and they spake with tongues and prophesied."

That this is the true meaning of the passage, is proved beyond a doubt by the last part thereof—viz—"and they spake with tongues and prophesied;" it having the same effect on them, which it had on the apostles on the day of Pentecost. See Acts ii.

Those disciples at Ephesus appeared ignorant that John had baptized them in the name of the Lord Jesus: Paul therefore instructed them therein, and then laid his hands on them, at which time they received the Holy Ghost.

### ORIGINAL SIN.

MUCH has been said concerning *original sin*; a sin invented but never committed. *Augustine*, is said to be the inventor of it, and the remedy to remove it. When people talk of *original sin*, they ought to remember that there is no such sin mentioned in the Scriptures; of course there is no such thing.

The following description of *Augustine's* plan is given by the ingenious Mr. R. Robertson, in the following words:

"A plausible theory to require the baptism of infants is a second character of the times. One of these monks, a dark confused genius, since known by the name of *Saint Augustine*, either invented, or compiled from popular errors the doctrine of *original sin*. According to this theory, God created one man and one woman upright, and no more. He contracted with them for happiness on condition of obedience, and he threatened to punish them and all their posterity for ever and ever if they disobeyed. They did disobey, and it was adjudged just that the guilt of their single act of disobedience should be charged on them, on their children, on their grand children, and on all their posterity in all future generations; a guilt to be punished with everlasting destruction, or rather everlasting existence in insufferable pain and misery. This is not all; it was supposed, that Adam conveyed along with the guilt, a disposition to disobedience, so that all actual transgressions proceed from this disposition, and are nothing but reducing to practice the inherent and inviolable temper of Adam. To this theory they added a vulgar error of the inhabitation of wicked and unembodied spirits in the foul and hateful hearts of new born babes. This theory doth not agree, either with itself, or with scripture, or with the condition of man, or with the perfection of God, who hath expressly said by one of his prophets, "Have I any pleasure at all that the wicked should die? Are not my ways equal? What mean ye that ye use this proverb, the fathers have eaten sour grapes, and the children's teeth are set on edge! Ye shall not use this proverb. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine. The son shall not

bear the iniquity of the father; neither shall the father bear the iniquity of the son. The soul that sinneth it shall die." This is manifest justice, and gives content; the other inspires doubts, and hard thoughts, of man's best friend.

To remove this objection, the theory went on to shew that God had provided a remedy for this sad case, and had connected the benefit of it with water baptism, which if it were rightly administered, took away the guilt of the sin of Adam, and conveyed a good disposition, called grace, to counteract the bad qualities of nature, and infused the holy spirit of God to dwell in the heart and dispossess Satan. This theory, and no other, renders the baptism of babes necessary."

Many think children are born with sin in them, or they would never sin. If this is true, Adam was created with sin in him, which he afterwards acted out; and the angels who sinned, according to this, only acted out what was created in them. Man was made upright; so were angels. If the first concerning infants is true, the last must stand; if the two last are not true, the first is not. Some suppose the text, "*Behold the Lamb of God which taketh away the sin of the world; means original sin*; if so, why do children sin now, as before Christ came. If so, why is unbelief the only sin the world is reprov'd of. The plain meaning of the above text appears to be this.—*Behold Jesus Christ the one appointed by God to subdue all things to himself, to put down all rule, to destroy all his enemies who finally refuse to submit to him, and thus make an end of sin, and at the end establish righteousness all over the earth, at which time there will be no sin or sinners in the world, all being righteous forever.*

### The word Lord, explained.

THE word is Saxon, but abbreviated from two syllables into one; for it was originally *Illasford*, which by dropping the aspiration became *Lasford*, and afterwards by contraction *Lord*. The Etymology of the word (says J. Coates) is well worth observing; for it was composed of *illaf*, "a loaf of bread," and *ford*, "to give, or afford;" so that *illaford*, now *Lord*, implies, a giver of bread; because, in those ages, such great men kept extraordinary houses, and fed all the poor; for which reason they were called *givers of bread*, a thing now much out of date; great men being fond of retaining the title, but few regarding the practice for which it was first given.—See Ency.

This explanation accounts for the sentence, "*Lord, ever more give us this bread.*" John 6, 34—Jesus is Lord,—giver of bread, and is himself the bread of life, which he gives to all who come unto him.

I could not forbear thinking of this meaning of the word *Lord*, while passing through

the streets of Salem a few days ago, while the poor children were returning home in large companies carrying loaves of excellent bread, which were given them by some of the first men, who in this trying time, give several hundred loaves to the poor twice a week, let those of other towns who are able, go and do likewise.

### HERESY EXPLAINED, No. I.

THIS word has been used by almost all denominations, and from their conduct it is understood by only a few. It has been in every shape which *fancy, pride, envy, ignorance, and self-will* could put it, and it is still used by many to make the innocent appear odious.

The original meaning of the word *Heresy*, is *opinion*, or a man's own judgment of a matter, without any dependance on an other. What Paul calls an *heretic*, appears to be one who follows his own judgment or fancy, instead of what God has commanded; for opinion means a judgment without positive evidence.

The word *Heresy* is mentioned once in the New Testament. Acts xxiv. 14, "But this I confess unto thee, that after the way which they call HERESY, so worship I the God of my fathers, believing all things written in the law and the prophets." The word HERESIES, is mentioned three times; 1 Cor. xi. 19, "For there must be also HERESIES among you, that they which are approved, may be made manifest among you. Gal. v. 20, "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, *Heresies*." 2. Pet. ii. 1, "Who privily shall bring in damnable *heresies*, ever denying the Lord that bought them, and bring upon themselves swift destruction." The word *Heretic*, is mentioned but once. Titus iii. 10, 11, "A man that is an HERETIC, after the first and second admonitions reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."

From all these places, it appears, first, that among the Jews a man who believed all the prophets; believed in Christ; believed in the resurrection of the just and unjust; and exercised himself to have a conscience void of offence towards God and man, and did not believe in obedience to the law of Moses, as did the persecuting Jews, that such a man by the Jews was considered an HERETIC. The Jews considered Paul an *Heretic* on this account. There are many in our day, who consider an humble follower of Christ an *Heretic*, barely because he does not say, as they wish him to say.

Second, it appears that some opinions or *Heresies* are not so bad, as to prove a man an enemy to Christ and religion.

Third, there are some heresies which are damnable, which consist in "denying the Lord that bought them." "They deny the only Lord God, and our Lord Jesus Christ." Such are *Heretics* which are subverted, and ought to be rejected; and *no others*. The difficulty at the present day as it respects *Heretics* is this; *who are heretics?* The fact is, almost every company who are governed by human rules, called *articles, Creeds, covenants, &c.* consider all *Heretics* who do not submit to the will of the minister and standing committee who often think themselves above all law.

Every community, who call themselves *the Church*, have had their law concerning *Heretics*. And what is called *Heresy*, in one church, is called *ORTHODOXY* in another; and almost every denomination in their turn, have called the others *Heretics*, and should we judge of them all by their different Testimonies: we must conclude that they are all guilty of *Heresy* in a greater or less degree.

"No person who in the spirit of candor and charity adheres to that which to the best of his judgment is right, though in this opinion he should be mistaken, is in the scripture sense either *Schismatic* or *Heretic*; and he on the contrary, whatever sect he belongs to, is more entitled to those odious appellations, who is most apt to throw the imputation on others."—*Dr. Campbell.*

#### A MISTAKE RE-RECTIFIED.

"SOME time past, a piece appeared in the *STAR*," published at *Raleigh, N. C.* mentioning that the people called *christians* first appeared under the preaching of Mr. O'Kelly, in the southern states;—in another number it was mentioned that the denomination first sprung up in *Kentucky*. This was not the first—it was in the first century that a people appeared in the world by the name of christians.

As the "*STAR*," is a paper I esteem, for its candor, rich variety, &c. if the Editor will give the following a place; the fact concerning the name will be completely rectified, and without doubt many will be entertained in perusing the same.

"CHRISTIANS; those who profess the religion of Christ. The name CHRISTIAN, was first given at Antioch, in the year 42, to such as believed in Christ, as we read in Acts; till that time they were called disciples. The first Christians distinguished themselves in the most remarkable manner, by their conduct and their virtues." [Encyclopedia.]

The name Christian is mentioned three times in the scriptures. "By the mouth of two or three witnesses, shall every word be established."

Acts xi. 26, "And the disciples were called CHRISTIANS first in Antioch."

Acts xxvi. 28, "Then Agrippa said unto Paul, almost thou persuadest me to be a CHRISTIAN."

I. Peter iv. 16, "Yet if any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on this behalf."

This is the name which all professors call themselves by, with some other party name connected with it; and because we own this name and no other, they reproach us, and would brand us with infamy, because we own the name which our master Jesus has written upon us according to his promise, "I will write upon him my new Name."

*A description of the christians in the days of the apostles, given by a deist; "As certain also of your own Poets have said."*

"Believers first had the name of christians at Antioch, about the sixteenth year of our common era. Before that time they distinguished themselves only by the name of brothers, faints, and faithful. All the first believers were of low parentage, obscure men, working with their own hands. The apostle Paul intimates, that he supported himself by making tents. St. Peter raised to life Dorcas a sempstress, who used to make garments for the brethren; and the believers at Joppa used to hold their meetings in the house of one Simon, a tanner." Acts ix.

#### ANECDOTES.

The folly of those who hold that God is a respecter of persons is very often seen by those whom we sometimes least suspect.

The following is said to be a fact which took place not long since. A certain Hopkinsonian, calvinistic, fatal, hired missionary, being appointed to preach among the Indians, called them together to preach what he called the gospel. The king of the Indians came among the rest to hear.

In the course of his sermon, he undertook to prove that some were made to be saved and some to be damned, without any regard to their good or bad conduct;—to prove this he mentioned Jacob and Esau, and attempted to prove that God loved one and hated the other before either of them were born. The king heard him attentively, and after meeting invited him to his wigwam. After some conversation, the king thus addressed the missionary;—"Sir, me wish to tell you a story; my wife have two boys, twins; both of them as pretty as the two you tell about to day; one of them she love, and feed him, the other she let lie on the ground crying, I tell her to take him up, he die; she no mind me; by and by he die; now what shall I do to her?" "Why, said the missionary, she ought to be hung!" "Well said the king, then you go home and hang your God, for you say he do just so; you no preach any more here, unless you preach something better than this."

By this time the preacher was convinced that such an abominable testimony would not be received by such enlightened people.

Charles the fifth, towards the close of life retired to a monastery, and in his retirement, we are told, "that he was particularly curious with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, it is said, with a mixture of surprise as well as regret, on his own folly, in having bestowed so much time and labour in the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the intricate and mysterious doctrines of religion."

#### Religious Notice.

THE general meeting of the Elders and Brethren of the *Christian Church* will commence (God willing,) on Friday the 26th of May, 1809, at Shilo Meeting-house, in Pittsylvania, Virginia, on the North side of Dan river, a few miles below Danville; for the purpose of preaching and expounding the word of God—for receiving Preachers and private Members, who approve of the Christian Order, and come properly recommended, &c. and finally for administering the Gospel Ordinances—free for all the Lord's people.

#### DIED,

In this town, Sally Moses, aged 32, wife of Thomas Moses, member of the *christian church*.

In her sickness, she appeared resigned to death, and happy in the enjoyment of God and hope of the resurrection of the just.—When she died, a faithful companion, a tender mother, a loving sister, and we hesitate not to say a real *christian* died.

On Thursday last she was buried, a sermon was preached in the meeting-house by Eldr. Smith, from Isa. lvii. 1, 2, "*The righteous perisheth,*" &c.

"BE YE ALSO READY."

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 14.]

THURSDAY EVENING, MARCH 2, 1809.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 14.

THE principle of civil and religious liberty mentioned in former numbers, when acted out has been the cause of all the persecutions, banishments, imprisonments, and deaths of those who have suffered in countries where tyrants have reigned, and better men been their victims. Those who have been put to death as hereticks, have generally been men, who contended for that liberty which every man is born heir unto; and for which they choose rather to give up their lives than that which they knew was of infinite worth to the inhabitants of the earth.

While we as a people enjoy in a good degree civil and religious liberty without suffering imprisonment and death, it is proper to give a few instances of what many in former years have suffered, while they steadfastly adhered to a principle which is secured to us by the general government of this country.

There are no people in the world who had a better understanding of the nature of religious liberty, than those who in former days were called *Anabaptists*. The following account of them, taken from *Robinson's researches*, is worthy the notice of every friend of liberty throughout the world.

"The religious character of this people is so very different from that of all others, that the likeness is not easily mistaken. They had no priests, but taught one another. They executed no offices, and neither exacted nor took oaths. They bore no arms, and rather chose to suffer than resist wrong. They held every thing called religion in the church of Rome in abhorrence, and worshipped God only by adoring his perfections, and endeavouring to imitate his goodness. It was their wisdom in their times not to come forward to deliver apologies to the world, and creeds with flattering prefaces to princes; the turbulence of the croud would have caused the still voice of reason not to be heard.

Gratitude to the noble defenders of the civil and religious liberties of Bohemia, on whose estates in various parts of the kingdom people of all denominations had resided in peace, requires a few words to be added concerning them. After the defeat of *Frederick*, and the reduction of the country, about forty seven noblemen and gentlemen were at one time imprisoned and tried. One of the first was Count Andrew Schliki. When he was on

his trial, and the judges had fatigued him with a string of impertinent questions, he tore open his habit, and exposing his naked breast, said, "Divide this body into a thousand parts, and ransack this heart to the bottom, and you will find nothing there but what you know already. The love of liberty and religion compelled us to draw the sword; but as it has pleased God to give *Cæsar* the victory, and to deliver us into your hands, the will of the Lord be done!" When a list of the numbers of those prisoners was carried to *Ferdinand* for him to dispose of them as he thought proper, he lay awake the whole night deliberating what he should do. Early in the morning he sent for *Le Morman* his confessor, and on his entering the room, said, "Father I conjure you by your conscience tell me, may I with a safe conscience pardon these people or must I order them to be executed?" The jesuit bowed and answered, "you may do which you please, *Cæsar*." The cruel tyrant took the pen, directed all their estates to be confiscated, and marked some to lie in prison till further orders, others he condemned to be imprisoned for life, others to be executed, having first two fingers or a hand cut off; and Count *Schliki* was first to have his right hand cut off, then to be divided into four parts, and each part hung up in the highway; but by special favour he was only beheaded, and his head and hand set up on the top of the tower of the castle of Prague. When this dreadful sentence was told him, he only said, "It is easy to triumph over a corpse." His minister, *Roscius* endeavoured to comfort and embolden him, to whom he said, "I thank you, sir, for your devout wishes; but know I am so strengthened through divine grace that I can meet death without fear in any shape. I have not been afraid to attack *Antichrist*, and now I can die for Christ."

On the scaffold (he was only fifty) the grave and pleasant composure of his countenance, the steadiness of his steps, (for he walked backwards and forwards awhile in deep meditation,) moved all the spectators to weep, the princes in office could not refrain shedding tears. The sun shining very brightly, he said, "Christ, thou Son of righteousness, lead me through this dreary passage of death into the eternal light of thy presence." So saying, he kneeled down and submitted to his fate."

"*Winceslaus* Lord *Budowitz* was a nobleman of high rank, eminently learned, and had held several offices of great trust under the emperor *Rudolph*, who admitted him into his coun-

cils. He was of a mind so liberal that all his tenants, and all of every denomination on his estates enjoyed full religious liberty, and considered him as their father rather than their lord. He had always espoused the patriotic party, and when *Frederick* triumphed he fled. Soon after he returned, and was arrested. He was seventy four years of age. Being asked by an officer of the crown in prison, why he had returned to the seat of danger, he replied, "My conscience obliged me. I hold it a part of my religion not to desert my country and the good cause. Who knows the secret purpose of God? Perhaps he intends I should seal my sentiments with my blood." Then rising from his seat he exclaimed, "Here am I, my God, dispose of thy servant as it seems good in thy sight. I have enough of life. Take me away, and let me not live to see the evils which I know are coming upon my country." One day the same gentleman told him it was reported in the city that he died of grief. "What I?" exclaimed he, smiling, I "hardly ever enjoyed so much happiness in my life." "See," added he, reaching out a bible, which he held open in his hand, "This is my Paradise, it always afforded me pleasure, but never such rivers of delight as now. I live, and I shall live as long as ever God pleases, and the day I hope, will never come, in which it may be said, *Rudowitz* died of a broken heart." On every examination he acquitted himself nobly, and immediately after the judge had passed sentence on him, he said, "You have long thirsted after my blood, now enjoy it; but recollect, the God for whose cause we suffer, is a righteous avenger of innocent blood!" Three days before his execution he said to his servant, "*Zidnowsky*, I dreamt last night I was walking in a pleasant meadow, and anxiously thinking what I should do in my present condition, when a stranger came up to me and offered me a book, the book was elegant and the leaves perfectly clean, but there was nothing written in it except these words, 'Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.' During his confinement, two capuchin friars visited him, and told him, they waited on him to exhibit mercy to him. He asked, "What mercy?" My lord we come to shew you the way to heaven. "The way to heaven!" said he, "Through the mercy of my God. I know the way." Your lordship is *opinionated*. "*Opinionated*," said he, "no, my hope is not founded in my conjectures, but on the infallible word of God, for I know no other way than him who calls himself the way, and

the truth, and the life." But my lord, there is no salvation out of the church, of which our holy father the Pope is the head. Stung with indignation at such vain babbling, the noble prisoner stepped back and exclaimed, "Away with you and your Pope, begone where your crimes deserve. Leave me, unless you choose I should spend a few minutes in teaching you the way of salvation." The friars crossed themselves and withdrew looking like the devil when a penitent escapes him, and he has lost his prey. The noble sufferer, just before he kneeled to the block, stroking his head, and his long white beard, said, "My grey hairs, who would ever have thought you were reserved for this honour!" Then kneeling down, and lifting his hands and eyes to heaven, he prayed most fervently for his country, the church, and his enemies, and then stooped down and received the stroke."

How valuable must that liberty be, which men hold more valuable than life!! *Let us prize this liberty while we have it.*

## THE PREACHER.

SERMON, No. IX.

### A Freewill Sermon.

Psalms, cxix. 108, "Accept, I beseech thee, the FREEWILL offerings of my mouth, O LORD, and teach me thy judgments."

IN various parts of our country, much is said of FREEWILL, and much against it; and I conclude that ignorance of the subject is one great cause of so much rage about FREEWILL, and FREEWILLERS, as they are called.

It is ever wise to judge of what we know, and to be silent as to determining a subject right or wrong until we are acquainted with the nature of it.

My design at this time is, to explain the subject as far as I am capable, according to the scriptures of truth, by attending to the following particulars;

1. I shall quote every place where the expression *Freewill* is found. Ezra vii. 13, "I make a decree, that all they of the people of Israel, & of his priests, & Levites, in my realm, which are minded of their own *Freewill* to go up to Jerusalem, go with thee." Leviticus xxii. 21, "And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish a vow, or a *Freewill* offering in beees or sheep, it shall be perfect to be accepted. Either a bullock or a lamb that hath any thing superfluous or lacking, that mayest thou offer for a *FREEWILL offering*." Chapt. xxiii. 38, "And beside all your *Freewill* offerings which ye give unto the Lord." Numbers xxix. 39.

Deut. xii. 6—2. Chron. xxxi. 14—Ezra i. 4. iii. 5—vii. 16, "And all the silver and gold that thou canst find in all the province of Babylon, with the *Freewill* offering of the people, and of the priests, offering *willingly* for the house of their God which is in Jerusalem."

Chap. viii. 28, "And the silver and the gold are a *Freewill* offering unto the Lord God of your fathers." These are all the places I can find where the words *Freewill* are mentioned.

2. Explain the term WILL, and free will.

The word WILL signifies the power of choosing or refusing. This meaning accounts for the saying of one in ancient days; Joshua, xxiv. 15, "And if it seem evil unto you to serve the LORD, *choose* you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amonites, in whose lands ye dwell; but as for me and my house we will serve the LORD." God's will means his choice, either to give, command, promise, or punish.

Many people who are ignorant of the subject, throw out ungenerous terms, such as, "*freewill*," "*freewill stuff*," "*away with your freewillers*." "*You hold to freewill, and that people can save themselves*." "*People have no freewill but to do wrong*." These are terms used often by the ignorant and malicious, not by the knowing and tender hearted.

I cannot see how any man can will any thing, and not be free at the same time. I read in the scriptures of "*Good will*," "*freewill*," "*own will*," &c. but not of "*bound will*." I do not believe in a will not free. It was God's "*freewill*," to promise a Saviour. It was God's *freewill* to give him according to promise, "and *freely* to deliver him up for us all." It was his *freewill* to "pour out his spirit upon all flesh." It was his *freewill*, that the gospel should be "preached to every creature under heaven." It is God's *freewill* to command "all men every where to repent." It is his will *freely* to justify all who "repent and believe the gospel," and to call on all who thirst to "partake of the water of life *freely*." It is God's *freewill* to save all who call upon him. The reason why no more are saved is, because they will not submit to Christ, "ye will not come unto me that ye might have life." "The wicked through the pride of his heart will not seek God." I do not believe men can save themselves by any power of their own will; but I believe, that all who own themselves helpless, and as such submit to God, acknowledging themselves helpless, and justly condemned, that God is willing to save them, and will do it. The person sick, has only to be willing to give himself up to the Physician, to be healed; so a sinner has to be willing to be saved, "*Wilt thou be made whole*!" was the word. Many have said a man must be willing to be damned before he

can be saved. What kind of will is this? *Hopkinson*. It is like this; A man must be willing to be ignorant to be learned; to be poor or he cannot be rich, to be sick in order to be well:—to die, or he cannot live—The fact is, a man must be willing to be saved before he can be saved; and he must be willing to be saved as a sinner in the way God has appointed; which is "through faith in Jesus."

3. It is a received opinion among the *fatalists* that men have a *freewill* to do wrong, but none to do good. Is this true? No. Is it not mentioned in the book of Ezra that the people offered themselves of their own *freewill*, to go to Jerusalem? And that they offered *freewill* offerings to God, and offered *willingly* to build the tabernacle and temple.—Were these things which they did, good, or bad? They were certainly good; and men certainly act as much *freewill* in doing evil as good; though they do not act so much "*good will*." Does that Calvinistic preacher, who sells himself by the year to tell people their fortune, (how many shall be saved, and how many damned) act a *freewill* in it, or not? Does he feel an *irresistible power* crowding him out of his house into the meeting house at such a time in the day once in each week? Does he feel an *irresistible power* which causes him involuntarily to pray four times in one day, and read his notes twice? Does he feel an *irresistible power*, causing him to go only where he can have the most money pr. year? Every man of sense knows he does not. The man who serves the devil, does it *willingly*—The man who serves God, does it *willingly*, or not at all. "There must be first a willing mind." This was the state of David's mind expressed in the text, "Accept, I beseech thee, the *Freewill* offering of my mouth, O Lord."

I am very far from making a denomination from the words *Freewill*, as others have done; nor am I one of that denomination called *Freewillers*, and *Freewill Baptists*; but I am a companion of all these *free brethren* who love the Lord Jesus, "*both theirs and ours*."

It is my desire, that every person would examine this subject by the scriptures, and cease to judge others, until each one is acquainted with the subject. I am sorry to see such a base piece of misrepresentation, as the one lately circulated in Salem, (in verse) entitled, "*A portrait of the freewill Baptist*." The author must be a man (I should think) very ignorant or wicked, to state such things, as he has concerning the church there, called *Christians*. He calls them wicked professors, destitute of grace, going from place to place; He says,

"Many people call'd professors,  
Are quite destitute of grace,  
And are only wicked wretches,  
Going round from place to place."

This is not true, for those brethren are known to be a company who endeavour to shine as lights in the world.

He describes them as people who make their teachers their sacred rule, not the scriptures. This is false; for they are the only denomination in Salem, that I know of, who have laid aside all articles, and other human rules for the New Testament, only.

To conclude, he calls them *blind, false professors, destitute of grace, in the road to hell*. Read his declaration.

"Now ye blind and false professors,  
I must bid you all farewell,  
And of grace you're not possessors,  
But are in the road to hell."

I pray God we may ever be clear of such a will as the one breathed in this verse. I earnestly exhort him, and all those of such a temper, to repent and pray God, if perhaps the thoughts of their hearts may be forgiven them. O that each one would rejoice in the "*good will of him that dwelt in the bush*," which is "*good will towards men*;" "*be willing and obedient*;" "*do his commandments*;" so "*have a right to the tree of life*;" "*drink of the water of life, and live forever*."

## Heresy, No. 2.

IT is evident from the scriptures that an Heretic, who denied the only Lord God, and our Lord Jesus Christ, was, by the apostles considered a very wicked man; this being true, when wicked and designing men undertook to explain *heresy*, and punish *hereticks*, woe to the men whom they pronounced hereticks! which were all excepting their own party.

As almost or quite all denominations, excepting the *Friends* (called Quakers,) have in their turn punished, or excommunicated others as Hereticks, I think it will be well for my readers to know something concerning the history of such people, among different denominations in the world.

The following description of *heresy* given by a Lawyer in the church of Rome, and mentioned by Mr. Robinson, compares exactly with some notions of *heresy* in our day.

"The atrociousness of *heresy*, says he, is proved by various descriptions of the crime. By *Orthodoxy* is to be understood whatever the ruling party please to say; and by *heresy* a differing from it. The chief point is, that the *bishop of Rome*, who is the centre of unity, is

*infallible*. The church hath declared this an article of faith. This is very prudent, for if this be granted the rest follows of course. To doubt this is *heresy*; and *hereticks* are monsters. They may very properly be called traitors to God. They are *Antichrist*, the apocalyptic beast, who came up to attack the saints. Who would think it. The Jewish church was a type of the catholic church of Christ; and Tyre and Sidon, and all the enemies of the Jews mentioned by Joel, Zachariah and Jeremiah, and all other prophets were types of *Hereticks*. *Hereticks* were prefigured by Samson's three hundred foxes, which is exactly the number of *hereticks*. The qualities of both are the same; the foxes fair and fraudulent, so are *hereticks*; the fox deceives with his tail, *hereticks* do the same with their tongues; the fox loves poultry, and chickens are in imminent danger when they wander from the hen, as *laymen* are when they wander from their mother, the church. *Hereticks* are Gog and Magog; the number of them is as the sand of the sea, they go out by the instigation of the devil, to deceive the nations in the four quarters of the earth, and gather together to battle against the camp of the saints. What need many words? *Hereticks* and *Schismatics* are worse than *pagans* and *Jews* and the soldiers that killed Christ; all which is clear to a demonstration from the words of Solomon, the wisest of men, who denominates heathens, *dogs*; and *hereticks*, lions; and says, "A living dog is better than a dead lion." Here is the Roman lawyer's description of *heresy*; "This proving by describing, this is the eloquence, the flowing eloquence of the pulpit; eloquence that wakes the dead, and makes *Beelzebub* run raving mad; but so extremely are some men depraved by Adam's fall; but it affects lawyers no more than the gabbling of a goose, because they pretend, *heresy* is an *undefined* and an *undefinable* crime, and they say in a virtuous government it is no crime at all."

Compare the above description of *heresy*, with the proceedings of a few of the many in a church, where a man of upright life is considered an *heretick*, and excommunicated, for not saying as they say, when they say contrary to the scriptures, and where they only prove that he does not think as they think. This horrid principle, generated in the corrupt church of Rome; has spread in every direction, and in almost all parts of the world, and has slain its *ten thousands*. God grant the day may come when men shall read the bible to find *hereticks*, instead of declaring all such, who do not say as they say.

The reason why a person does not see, when he is first converted, that he was always in Christ, is, because he is then led by the spirit of truth. The reason why some think afterwards that they were always in him, is, because they are then led by the spirit of error.

## THE PREACHING PEDLER.

*The ancient Waldenses, who inhabited the Vallies of Piedmont, are a people noted in history on account of their religion. The following account of one of their preachers is given by Mr. Robinson.*

"IT is not clear that the ancient Waldenses had any clergy. It is certain they practised no coercion, and their opponents affirm, that they thought none ought to be exercised. They held priesthood in abhorrence. They allowed women to teach, and laughed at the distinction between clergy and laity. Reiner describes the manner in which they insinuated their principles into the gentry," in the following manner, "Sir, will you please to buy any rings or seals; Madam, will you look at any handkerchiefs, or pieces of needle work for veils; I can afford them cheap."

If after a purchase, the company asked, "have you any thing more;" the salesman would reply, "O yes, I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy." Security being promised, on he would go. "The inestimable jewel I spoke of, is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him." "In the sixth month, the angel Gabriel was sent from God into a city of Galilee named Nazareth." And so he would proceed to repeat the remaining part of the first chapter of Luke. Or he would begin with the thirteenth of John, and repeat the last discourse of Jesus to his disciples. If the company should seem pleased, he would proceed to repeat the twenty third of Matthew, "The scribes and pharisees set in Moses' seat. Woe unto you, ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, ye devour widows houses."

"And pray," should one of the company say, "against whom are these woes denounced, think ye?" He would reply, "Against the Clergy and Monks." The doctors of the Roman church are pompous both in their habits and manners; "they love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi, Rabbi." For our parts we desire no such Rabbies. They are incontinent; we live each one in chastity. They are the rich and avaricious, of whom the Lord says, "Woe unto you rich, for you have received your consolation;" but we, "having food and raiment are therewith content." They are voluptuous and devour widows houses; we only eat to be refreshed and supported. They fight and encourage

war, and command the poor to be killed and burnt, in defiance of the saying, "He that taketh the sword, shall perish by the sword." For our parts they persecute us for righteousness sake. They do nothing; they eat the bread of idleness; we work with our hands. They monopolize the giving of instruction, "and woe be to them that take away the key of knowledge;" but among us, women teach as well as men, and one disciple, as soon as he is informed himself, teaches another. Among them, you can hardly find a doctor, who can repeat three chapters of the New Testament by heart; but of us there is hardly a man or woman who doth not retain the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these scribes and pharisees persecute us to death, as their predecessors did Jesus Christ."

Father Gretzer, the first editor of the complete book of Reiner, hath put in the margin against the above, these words; "This is a true picture of the hereticks of our age, particularly the Anabaptists." Happy for the Anabaptists (Baptists) indeed, if they can affirm all that with truth of themselves, which the old Waldensian preaching pedler affirmed of himself and his company!"

From the Massachusetts Baptist Magazine.

### INTERESTING INTELLIGENCE FROM INDIA.

Communicated by the Rev. Dr. Rogers to the Editor.

Philadelphia, Nov. 13, 1808.  
Lord's Day Evening.

Dear and Rev. Brother,

YESTERDAY I received a letter from our brother, the Rev. Dr. Carey, of Calcutta, dated 8th. of June last; from that and one to Dr. Staughton I wish to make a few extracts, hoping they will reach you in time for your next Missionary Magazine.

Dr. Carey writes, that "They live in undisturbed tranquillity at present as it respects the government, and were going on with their work with various success." He adds, "There are now five churches of baptized believers in Bengal, and one in the Burman dominions; they are small, but the God who plants can protect and make them grow." "Last Lord's day six persons were received into communion with us, one of them an Armenian. There are two of that nation now who have joined the church of Christ in this place, and I believe they both possess gifts for the ministry of the word. It is the intention of the church to call them to that work, and as they speak the current languages of this and some of the neighbouring countries, I trust they will be made highly useful." "Our increase has lately been encouraging, particularly among

young persons of the Portuguese nation. God has, beyond all controversy, done great things for Calcutta and its environs, and is still carrying on his work. Translations of the word of God are going forward as fast as we can get them ready. I am now translating the book of Revelation into Sangskrit." Dr. Carey then enumerates eleven languages; how far translated, and how far printed, and says, "Thus you see the Lord is causing the leaven hidden in the meal to ferment, and I trust the whole will soon be leavened."

"My Son Felix and brother Charter met with as encouraging a reception in the Burman dominions as they could wish, and much more so than we expected. I hope therefore we may reckon that the gospel is carried thither, and that it will be eventually successful; I know that we have more than ordinary reasons to leave this with God, and that all success depends wholly on his blessing. That government is most arbitrary, and human life is of no value in the estimation of those in power—as a proof of this, the viceroy of Rangoon, who was brought up at the same breast with the Emperor, was ordered to Ava in chains, a few days ago, because a young elephant died, which was committed to his care. Crucifixion of thieves, pouring melted lead down their throats, and other horrible forms of execution are common; but the Lord can preserve the messengers of his gospel and give them success. My son has introduced the vaccine inoculation into the country; the family of the viceroy was first inoculated." "Brother Mardon is settled at Goamaluttee near Malda, where there is a small Baptist church, and lately brother Bobinson with my second son went to Bonton to attempt the beginning of a mission in that country; at present that must remain as it is, the Bontonese being engaged in a civil war, but I trust it will not be long before that country is opened to the gospel."

*There are some called preachers, who are so ignorant as to declare that God has fore ordained whatsoever comes to pass.*

It is said that in the town of——a certain man was condemned to be hung for murder. The Lord's-day before he was to be hung, the fatal preacher in the town, very seriously told his hearers that all things were decreed which come to pass; said he, it was decreed that the criminal in gaol should commit murder;—it was decreed that he should be condemned to die.—It was decreed from all eternity that he should be hung next Thursday. Many thought it would be so; but the next Thursday morning, news came that the criminal had escaped, and could not be found; so that according to his preaching, the man by breaking jail broke the decree, and it has not been mended to this day.

*Their folly shall be made manifest to all men.*

### ANECDOTES.

#### Singular.

A certain man in Russia not long ago, published a quarto volume on the *rights* of the people; this, in a despotick government was considered a great crime. He was tried and condemned. His punishment was to stand in the pillory and eat his book. He stood, and the officer begun at the first leaf and he ate what he could at that time and was carried back to prison; and the next day in the same place fed again, and so continued to do day after day, until he had eaten the whole. Supposing all in this country who publish books *against* the *rights* of the people were punished in this way; how long would they be in going through such an operation? Likely the feast would last as long as the one in the days of Ahasuerus.

#### Hint to Public Speakers.

The venerable Witherpoon, late president of New-Jersey College, once observed to the students under his care, that probably some of them would be called to public speaking, either in political bodies, or from the pulpit. "Should this," said he, "be the case, I have this laconic advice to give you. 1. Never attempt to speak unless you have something valuable to say. 2. Always conclude when you have nothing important to deliver without a repetition of what you have already said." Were this hint generally attended to, the patience of audiences would not be so frequently exhausted by puerile discourses, nor tired with tedious repetition.

Witness.

#### The Infidel answered.

"What great matter," said a heathen to a Christian, while he was beating him almost to death, "what great matter did Christ ever do for thee?"—"Even this," said the Christian; "that I can forgive you, though you use me thus cruelly."

Witness.

A certain Philosopher was asked why philosophers were so often at the doors of the rich, and the rich so seldom at the doors of philosophers; He replied, "Because philosophers know their wants, and rich men do not."

## THE HERALD

IS PUBLISHED IN

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BY ELIAS SMITH,

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 15.]

THURSDAY EVENING, MARCH 16, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 15.

*The following act for establishing religious freedom in Virginia is worthy to be read and attended to by every American, and never will each State be completely free, until an act of this nature is passed, and a law made that men shall not violate that part of the Constitution, which says each denomination shall be equally under the protection of the law. In the next and following numbers, I shall endeavour to describe religious Liberty, as preached by Christ and the Apostles, and enjoyed by the primitive saints. What has been written in fifteen numbers upon civil Liberty, must suffice at present.*

An ACT for establishing RELIGIOUS FREEDOM, passed in the Assembly of Virginia, in the beginning of the year 1786.

WELL aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which proceeding from an approbation of their personal conduct are an additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, more than our opinions, in physics or geome-

try; that therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow citizens he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles, on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them.

*Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.*

And though we well know that this assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with powers equal to our own, and that therefore to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights

of mankind, and that if any act shall be hereafter passed to repeal the present or narrow its operation, such act will be an infringement of natural right.

## THE PREACHER.

SERMON, No. X.

A Sermon upon the Gospel, and Gospel Ministers.

1 Cor. ix. 14. *Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.*

THE subject in the text, is this, the life of those who preach the gospel.

I shall notice a few things upon the following particulars;

1. *Preaching the gospel is an ordinance of God.*
2. *Preaching the gospel is a great blessing to those who hear and believe it.*
3. *It is the duty of those who are benefited by the preaching of the gospel to help those who preach it, according to their abilities and the needs of those who are called to preach.*
4. *The manner, in which this is to be done.*

1. *Preaching the gospel is an ordinance of God.* This proposition is acknowledged by almost all people; though, real gospel preaching is disowned by multitudes. The great master and head of gospel preachers, is the Lord Jesus Christ, whom God anointed, for this glorious work. Luke iv. 18, "The spirit of the Lord is upon me, because he hath anointed me to preach the GOSPEL to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." Bishop Burnet said, preaching the gospel was so glorious an employment, that God having one only son, he made him a gospel preacher; and, said Mr. Whitefield; I add, he made him a field preacher. The proposition is proved true, not only from Christ's preaching it, but from his command to the apostles, Mark xvi. 15, "And he said unto them, go ye into all the world and preach the gospel to every creature."

The nature of the gospel as described in the New Testament shews it to be heavenly; and of course, the work of preaching it must have the same origin. It is something very different from the morality of heathen philosophers, the law of Moses, or the modern doctrines of men, by the name of Calvinism, Hopkinsianism, Arminianism, Arianism, or Universalism.

A few places of scripture will prove all this,

1. It is a dispensation of grace, Acts xx. 24, "To testify the gospel of the grace of God." 2. It is God's power to salvation wherever it is believed; Rom. i. 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." 3. The gospel is the mystery which was hid from ages, and at last by the Lord Jesus and apostles, made known to all nations for the obedience of faith, Colossians, i. 23, 25, 26, 27, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God, *even the MYSTERY* which hath been hid from ages, and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory." Rom. xvi. 25, 26. 4. It is through the GOSPEL that life and immortality is manifested to mortals, and no where else. 2 Tim. i. 10, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 5. In the gospel, peace is contained, and when it is preached, peace is proclaimed upon the most reviving terms. Rom. x. 15, "How beautiful are the feet of them that preach the gospel of peace." 6. It is the gospel dispensation only, which is exactly suited to the condition of all nations where they are, and which will last when all other dispensations cease. Rev. xiv. 5, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

2. *Preaching the gospel is a great blessing to those who hear and believe it.*

The gospel being in its nature so glorious; containing the light of the knowledge of the glory of God in the face of Jesus, every person who receives it, must as certainly be blessed, as the man who receives riches is rich, or as the man who receives instruction becomes learned.

A few facts recorded in the scriptures will prove this.

When the Lord Jesus preached the gospel, what was the consequence? "Blessed are your eyes for they see."—"The poor have the gospel preached unto them, and blessed is he whosoever shall not be offended in me."

Read the history of the betrayers and murderers of the Son of God, in Jerusalem; and be convinced that preaching the gospel is a blessing to all who obey.

They gladly received Peter's word, (the gospel,) received forgiveness, were baptized, and daily in the temple were praising God, and were of one heart and one soul.

View the state of the Samaritans; bewitched by the sorceries of Simon; When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women, and there was great joy in that city. How wretched was the state of the Corinthians when Paul went to preach the gospel among them! all sunk in idolatry and wickedness. Hear Paul's description of them. 1 Cor. vi. 9, 10, 11, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of God." What a blessing is the gospel to do all this! *surely it is worthy of all acceptance.*

View the state of the Ephesian brethren before and after their conversion, and be convinced that preaching the gospel is a rich blessing to mankind. Eph. ii. 1, 2, 3, 4, 5, 6, "And you hath he quickened, who were dead in trespasses and sins; wherein, in times past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath even as others, 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 are ye saved) and hath raised us up together, and made us set together in heavenly places in Christ Jesus." Consider the change which must take place among the Arabs, in consequence of Paul's preaching the gospel among them at the time he went into Arabia.

The consequence of preaching the gospel in our day, in this and other countries proves the truth of the proposition, that preaching the gospel is a great blessing to all who obey. How many are turned to the Lord; of old and young! How many enemies become friends! How many jars and contentions are at an end, in consequence of the preaching of the peaceful gospel of Jesus! How many in private and publick bless the Lord of all, that ever he sent his servants to shew unto them the way of salvation!!

3. *It is the duty of those who are benefited by the preaching of the gospel to help those who preach it,*

*according to their abilities, and the need those stand in who are called to the work.*

A few places of scripture will prove the duty here stated.

The words of the Lord Jesus, the head of the church, are plain upon the subject. Matth. x. 10, "The workman is worthy of his meat." Paul has written particularly upon this duty. 1 Cor. ix. 7, 8, 9, 10, 11, 12, 13, 14, "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or faith not the law the same also? For it is written, in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or faith he it altogether for our sakes? For our sakes no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things, live of the things of the temple? And they that wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Gal. vi. 6, "Let him that is taught in the word communicate to him that teacheth in all good things."

A few remarks on the above passages must suffice.

The words of Christ—"The workman is worthy of his meat," proves that his ministers are neither idle nor ignorant of their work. If they are idle they are not workmen, but idle men, of course not his. If they are ignorant of the gospel they are not his, and of course are not to be supported according to the above law of his kingdom.

The arguments of Paul from the similitude of a warfare—planting a vineyard—feeding a flock—muzzling the ox—plowing and threshing—are very conclusive. The man who goes into the field of battle is supported by the government—The man who works in a vineyard, labours among fruit. The man who feeds a flock will find milk from it as a consequence of feeding. When they threshed corn with oxen they were to let them eat what they needed. They who served in the temple had a certain portion assigned them, that they might be able to attend at the altar continually, and not be obliged to flee into the field to find a support, as was the case in the days of Nehemiah, when the people neglected to do their duty to them as the law commanded. This is the situation of many at the present day.

Some of wordly minds have endeavored to prove that there is nothing binding on those who are benefited by preaching as it respects the support of those who are called to preach. A certain man of the baptist denomination, I was told, once gave a Baptist minister the following explanation of my text. Said he, "I have had a wonderful view of this text lately, the Lord has ordained that they who preach the gospel should live of the gospel; once I thought it meant that they should be supported in their work by their brethren, but God has given me a new meaning of it; which is this, if they preach, they will feel the comfort of it in their own souls." "Well, said the minister, that was a wonderful view indeed, and it was the God Mammon, which gave you that wonderful view, because you are a rich man."

Some think it is best not to help ministers any in order that they may be the more humble. It is said that once in England a Baptist minister the next Lords day after he was ordained, preached in a very solemn manner so that the assembly were moved and much affected. As he came down from the pulpit, one of the deacons met him and thus addressed him, "Dear brother you have preached wonderfully; I hope the Lord will keep you humble, and we mean to keep you poor."

From the above places of scripture it is evident that the Lord Jesus meant his ministers should live or be supported, if faithful to him and those to whom he sent them. The chief difficulty in the minds of many is how this is to be done.

As this part of the subject is of considerable importance, and needs considerable said to state it plain in the minds of my brethren, I shall let the forth particular appear in the next number, and close with a few words.

The particulars noticed in this sermon are worthy the attention of every candid person on earth. Let each one who may read the above, ask the following questions; "Are these things so? Is the gospel thus glorious? Is preaching the gospel an ordinance of God? Is the gospel such a rich blessing to those who obey? How important is it then that each one should hear, obey, and encourage all who are engaged in this glorious work.

O how great is the present joy, which this joyful sound brings to all who obey, and with this, what a far more exceeding and eternal weight of glory does it present and promise to all who are faithful unto death; *even a crown of life, AMEN.*

## BAPTISM, NO. 5.

*The New Testament subject of Baptism.*

TO know who the subject of baptism is, we must go to the New Testament, where the subject and mode are both described.

According to the New Testament, the subject is a BELIEVER IN CHRIST; for a subject is one who submits to the law of a King; an unbeliever is *opposed* to Christ; an infant cannot submit to him; Therefore, the person who loves Christ, is the only subject who has a right to the ordinance of baptism. To make this point clear, I shall mention what is said concerning the subject of baptism in several places in the New Testament.

1. In Matthew iii. It is said, that many went to be baptized of John in Jordan. Some pleaded a right to it, because they were *Abraham's seed*; but John told them not to think of being admitted to this gospel ordinance, because they were *Abraham's seed*. It is likely these Pharisees and Sadducees thought baptism came in the room of circumcision, and as their being Abraham's natural seed, intitled them to circumcision, (though the Sadducees denied the resurrection, angels, and spirits,) so they thought it gave them a right to baptism. But John called them a *generation of vipers*, and commanded them to bring forth fruits meet for repentance, and not to think that they were any better for having *Abraham* to their father. This account makes it plain that the subjects were penitents, and that they brought forth the fruits of repentance, which is *faith in the Lord Jesus Christ*.

2. The orders given by Jesus Christ to his Apostles, shew that the subject is a believer: Mark xvi, 16, "He that believeth and is baptized, shall be saved." Matth. xxviii 19. 20. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, & of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Can any thing be plainer than this? They were to *preach the Gospel to every creature*; Those who *believed their preaching*, were to be baptized. They were to *teach first*, and then *baptize them*. But according to the practice of many Ministers in the present day, they were to baptize infants, and after they grew up, to teach them, and "try to keep them in the covenant." If we would know how the Apostles understood their orders, we must see how they executed them. This is recorded in the Acts of the Apostles, Which brings me to observe,

3. The account of the Apostle Peter's preaching, mentioned in Acts ii. 37, 38, 41, shews that the *subject* is a believer. Peter preached to a vast multitude of people, according to Christ's command: "They were pricked in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls."

This account shews that Peter first preached *repentance*, then *baptism*—that those who *gladly received his word* were baptized. To *receive*, is to *believe*. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12.

4. The account of Philip's preaching in Samaria, mentioned in Acts viii. 12, shews that the subject is a believer: "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Words cannot make it plainer than these do, that those who were baptized, were *believers*. When they believed they were baptized, both men and women. Had the children of these believers been baptized, certainly so *faithful a historian as Luke*, would have mentioned it. As it is not mentioned, we may be certain there were no infants baptized.

5. The account of Philips baptizing the Eunuch, in Acts viii. 36, 37, shews, that the subject is a believer. The Eunuch said, "see here is water; what doth hinder me to be baptized? and Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Any person of small discernment may see in this account, that there is more than a bare assent to the Gospel required. If thou *BELIEVEST WITH ALL THY HEART, thou mayest*. Philip would not baptize him without an evidence that he was a *heartly believer in Christ the Son of God*.

6. The account of Peter's preaching to Cornelius and his friends, is another proof that the subject is a believer. In Acts x. 47, 48, it is said, "can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." In this account it is evident that there were none *baptized*, only such as had *received the Holy Ghost*.

7. The history of the baptizing of Lydia and her household is another proof that the subject is a believer. It is said, Acts xvi. 15, *And when she was baptized, and her household*, (it may be said there were *infants* there.) If any person can prove that the Apostles ever disobeyed their orders, which was to baptize *believers*, there might be some more plea for infants being there: But *Lydia's household* are called *brethren* in verse 40, of this chapter. "And they went out of the prison, and entered into the house of Lydia, and when they had seen *THE BRETHREN*, they comforted *THEM*, and departed."

8. The conversion and baptizing of the *Taylor and his family*, is another plain proof that the subject is a believer. Acts xvi. 33, 34, "And he took them the same hour of the night, and washed their stripes, and was baptized, he, and all his straightway. And when

he had brought them into his house, he set meat before them, and rejoiced, believing in God WITH ALL HIS HOUSE."

That the Jailor and all his house were believers, can be proved from four witnesses.

1. Paul and Silas spake to THEM ALL. They spake unto him the word of the Lord, and to ALL THAT WERE IN HIS HOUSE." verse 32.

2. They ALL believed the preaching of Paul and Silas, *believing in God with all his house.* verse 34.

3. They were ALL baptized. "And was baptized, he and all his straightway." verse 33.

4. They ALL rejoiced together in the Lord Jesus Christ: "And REJOICED, believing in God with ALL his house." verse 34. Will any person dare to come forward and say there were *infants* in this family, when the text says, that they were *all believers* and were *all baptized* according to the orders given to the Apostles: *He that believeth and is baptized, shall be saved.* A certain gentleman once told me, that the Jailor believed, and his family rejoiced that he was a believer;—But how he proved that the Jailor's infants (for he said there were infants there,) were capable of rejoicing, that their father was a believer, I have not yet found out.

9. The conversion of *Crispus* and his house, with many of the *Corinthians*, is another proof, that the subject is a believer.

In Acts xxviii, 8, it is written, "And *Crispus*, the chief ruler of the Synagogue, believed on the Lord with all his house; and many of the *Corinthians* hearing, believed, and were baptized." In this verse are two instances of baptism, *Crispus and his house*, and many of the *Corinthians*. The text is particular; *He believed on the Lord with all his house.* Can any man think that he believed *for* his house? surely no! The *Corinthians* hearing, believed, and were baptized. Observe, first, they heard the Gospel preached; for, *how shall they believe in him of whom they have not heard?* Second, *They believed.* For, *with the heart man believeth unto righteousness.* Third, *They were baptized.* This account agrees with every account in the *New Testament*; which is, they first heard, then believed what they heard, then were baptized in the name of him in whom they believed. Here are nine proofs from the *New Testament*, to establish this one point, viz. That the subject of baptism is a believer.

### RELIGIOUS INTELLIGENCE.

Portsmouth, March 8, 1809.

THERE has been three glorious revivals of religion in this place, within six years past: and I believe upwards of THREE HUNDRED have been baptized and joined the CHRISTIAN

CHURCH; a few have fallen asleep in Christ,—some have turned back to the beggarly elements of the world,—a considerable number have moved into different parts of the Country,—and the rest (about two hundred) remain here still; who, in the strength of God, have withstood the powers of darkness,—the rage of wicked men and persecution of formal & hard hearted professors,—and as a body we were never more firm and united than at the present time—I am happy to state that we never witnessed such a Conference as we had last Thursday through the day and evening,—the union appeared like a *three fold cord*, and the peace and joy was heavenly and divine.—We now witness with joy the fourth revival, which commenced a few weeks since among the Methodists, under the preaching of Elder Stevens—the Assembly is crowded and solemn—many appear to be in great distress, and a considerable number profess to be delivered from the power of darkness and translated in to the kingdom of God's dear son—the work still continues in both assemblies.

There has been and still is a good work in Greenland and Stratham, and I believe many have been turned from sin to righteousness, and from Satan unto God.—May the kind Lord send forth his word with power, and cause his work to spread through all the world.

#### FROM THE WITNESS.

FROM Hampden, in the District of Maine, we have the following pleasing accounts of recent awakenings. In a letter dated December 13, 1808, it is stated that "the Lord is pouring out his Spirit there. Many who were far from God and righteousness have been compelled to bow the knee to Jesus. Among them is a boy about fourteen years old whose parents as well as himself were very ungodly. He went to an evening lecture, as he afterwards acknowledged, "to make game," and had actually begun his sport in the meeting; but it pleased God to stop him short by shewing him the iniquity of his conduct; which made him cry out in keen distress, "I am a sinner, and have been one all my days."

In another letter of January 4, 1809, the same writer says, "God is doing wonderful things among us. Many souls are born into the kingdom of the Redeemer. Such are the displays of God's power, that some are struck to the ground under a sense of guilt. A goodly number have been baptized within a few days past."

A letter from a friend at Mansfield (Connecticut) dated Jan. 9, 1809, informs us that the state of religion there is pleasing. "The church in this place (he adds) was gathered about eighteen months ago, and consisted of but nineteen members. In this short time the number has increased to upwards of fifty; and their present prospects are encouraging,

### THE DOVE.

From the Baptist Magazine.

THE following extraordinary circumstance, respecting the conduct of a *dove*, may be relied on as a fact. It took place on the first Lord's day in August last, in the Baptist meeting house, in Pawlet, in the state of Vermont, in the time of publick service; consequently, several hundred people were witnesses of this singular event.

"The Rev. Mr. BEAL, pastor of the Baptist church, was called upon in the intermission to baptize. He preached to the people that day from Psalm xcii. 1, 2. and in illustrating his subject he took occasion to bring into view the descent of the Holy Ghost, in bodily shape like a dove, on the head of our glorious Redeemer, at his baptism. Before he had done with his subject, a dove flew into the door of the meeting house, and lit upon the cornice over the pulpit, and soon hovered down and lit upon the top of the speaker's head: from thence it went down on to his right shoulder. After sitting there some time, it walked across the back of his neck on to his left shoulder. At length it walked out upon his left arm, (that being at the time extended) from which it hovered down, and sat upon the Bible, which lay on the desk before him. After sitting on the Bible for some time, it spread its wings and flew out at one of the gallery windows.

"It was judged, that the time that this innocent bird stayed upon, and about the preacher was half an hour. It did not appear to break, but rather to help his ideas in preaching. It had a most solemnizing effect on his mind, and also, as was thought, on the whole assembly. It has occasioned (says the writer from whom this extract is taken) much talk in this vicinity. But the end that God had in this providential occurrence is yet kept a secret."

We have thus simply narrated the above fact, and leave the reader to make his own comments upon it.

Several very interesting communications are received, which will appear in our next. All interesting communications (Post paid) will be attended too by the Editor.

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FRIDAY MORNING, MARCH 31, 1809.

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"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 16.

**R**ELIGIOUS LIBERTY is what my heart rejoices in, and what I long for all men to enjoy. I am bound as a lover of mankind, to instruct them, and teach them the nature of it, according to my ability, and the opportunity given me to do it. This is "the glorious liberty of the children of God;" begun here, to be completed at the resurrection of the just. This is that LIBERTY which the Son of God proclaimed to captives—founded on the perfect law of LIBERTY; where with Christ makes free indeed.

This Liberty was first preached by Jesus Christ, next by his apostles, who learnt of him; and was known and enjoyed by the *christians* in the days of the apostles.

There were at the time when Jesus Christ began to preach this Liberty, two things which appeared against its spreading in the world. One was, the state of the Gentiles under the Roman government; the other was, the state of the Jews under the law of Moses, and the tradition of the Elders.

In order to give a fair description of the power, glory, and excellency of this kind of liberty, it will be proper to give a short description of the Roman government, and of the government of the Jews when Christ was on earth, and the general State of the Jews and Gentiles under these two governments, that each one may be convinced that this Liberty I am speaking of is "from heaven."

At the birth of Christ, the Roman Empire extended in length above three thousand miles, from the river *Euphrates* in the east, to the western ocean. In breadth it was more than two thousand miles; and the whole consisted of above sixteen hundred thousand square miles. This vast extent was divided into provinces. This extended territory lay between the twenty fourth & the fifty sixth degree of north latitude, the most desirable part of the temperate zone, and in general produced all the conveniences and luxuries of life.

*Enthusiasm* and *injustice* were the principles on which this mighty Empire arose; *enthusiasm*, for the founders pretended a divine commission, & *injustice*, for leaving arts & sciences to others they made the government of the world the sole profession of the state. From these two things may be found personal quarrels, domestic broils, skirmishes with their neighbours, conquest of provinces, and civil

wars, to absolute empire vested in one single man. The story begins with Romulus and Remus, twin brothers; one of whom acquired the absolute mastery over the little village of Rome, by consulting the gods, and putting his brother to death, and it proceeds to Cæsar, whose ambition of absolute dominion caused the death of a million of the human species, as well as his own assassination. Within this government was something called religion, introduced by fraud, and imposed on the people by force. The Romans knew that what was called religion among them was a cheat, and ridiculed the pretence, that the institution was divine. Gibbon says, "The various modes of worship, which prevailed in the Roman world, were all considered by the people equally true; by the philosopher, as equally false; and by the magistrate as equally useful."

When Jesus Christ was born, the land of Canaan was a Roman Province, having been conquered by Pompey. And though they had a king, the Roman Emperor was his master. Their king, (Herod) was a cruel monster, as is evident from his ordering the male children in Bethlehem to be put to death. He butchered almost all his own family, killed his uncle, put to death his three sons, murdered two high priests, deposed four more, slew all the Sanhedrim excepting two; fined, punished, and killed the pharisees, and formed in his dying illness, the most barbarous design that ever disgraced the heart of man. He knew the Jews held him in execration, and he foresaw they would rejoice at his death. He therefore sent for the heads of the most eminent families in Judea; shut them up in Jericho, and left orders that as soon as he should be dead the soldiers should put every one of them to the sword, for this, said he, will oblige the Jews in every family all over the land to go into mourning at my death whether they will or no. The tyrant expired a few hours after, the sentence was not executed, and the nation rejoiced at their deliverance. The Jews complained to *Augustus* at Rome, that they had suffered as much as if a wild beast had reigned over them. [See Josephus, Ant.] While the Jews were under the Romans they pretended to observe the law of Moses, but were in fact in subjection to the traditions of men.

What must be the State of the world under such governments, and such rulers? Dreadful beyond description; far, very far from that liberty proclaimed in the Gospel.

In the reign of the Emperor Tiberius, when Judea was a province to Rome, the State of the world was very deplorable. In general the whole world lay in wickedness. This is mentioned by several of the apostles. Paul gives an affecting description of the State of the Gentiles, before they obeyed the gospel, in these words; "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the Judgment of God, that they which commit such things are worthy of death not only do the same, but have pleasure in them that do them." Rom. i, 29, 30, 31, 32. How wretched must a people be, in such a situation! the Epistles to the Corinthians and Ephesians mention the same things. Surely at that time, the world by wisdom knew not God.

The State of the Jews was no better, according to the writings of the Evangelists; the new testament describes the Jews when Christ was on earth as a wretched race. The governors were unprincipled tools of pagan Rome; the chief priests were Sadducees, who denied a future State; the expositors of the law rendered the text obscure by their traditions; those hungry hypocrites, the Pharisees, were the guides of the common people; and the people themselves were abominable and disobedient, and to every good work reprobate. Their own historians say all this of them. Let any person read the 23d. of Matth. & he must be convinced of the wretched state of that nation, and must acknowledge what Paul has said, Rom iii, 9, "For we have before proved both Jews and Gentiles, that they are all under sin."

Supposing things had gone on in the manner they were going when Christ first began to preach; what must have been the State of the inhabitants of the earth now? Dreadful beyond description! With this view of the State of the world, how full of meaning, compassion, and love must the words of our Lord Jesus to Nicodemus appear when he said; John iii, 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At such a time as this it was, that Jesus said, "the spirit of the Lord is upon me, because he hath appointed me to preach the

Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at Liberty them that are bruised, to preach the acceptable year of the Lord." Luke IV, 18, 19. The above description of the world shews us why there were such characters as these in this text, who needed help and could receive it only from the Son of God who could make them free indeed.

This view of the subject will prepare the minds of the attentive readers to learn in future numbers, what that religious Liberty is which Christ preached;—how it took place, how it spread, and how those conducted who were blessed with it. God almighty grant that those who read this, may understand the loving kindnesses of the Lord!

FOR THE HERALD. Freetown, March 11, 1809.  
*Letter from Publius Lentulus, to the Senate of Rome, concerning Jesus Christ. Written at the time he preached in Judea.*

[From a periodical work entitled the BEE, now published in Edingburgh, by Dr. James Anderson.]

"THERE appeared in these our days a man of great virtue, named JESUS CHRIST; who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the SON OF GOD; he raiseth the dead and cureth all manner of diseases; a man of stature somewhat tall and comely with a very reverend countenance, such as the beholders may both love and fear. His hair is of the colour of a chestnut full ripe, plain to his ears, whence downwards it is more orient, curling and waving about his shoulders; in the midst of his head is a seam or partition of his hair after the manner of the Nazarites; his forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his nose and mouth so formed that nothing can be reprehended; his beard thickish, in colour like his hair, not very long but forked; his look innocent and mature; his eyes grey, clear and quick; in reproving he is terrible, in admonishing, courteous and fair spoken,—pleasant in conversation, mixed with gravity; it cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent; his hands and arms most delectable to behold; in speaking very temperate, modest and wise. A man for his singular beauty surpassing the children of men."

This is the Man th' exalted Man,  
Whom we unseen adore;  
But when our eyes behold his face,  
Our hearts shall love him more.—Watts.

### CALVINISM ILLUSTRATED.

A certain man from Freetown, when in Europe, was acquainted with the following circumstance, which took place there. Several men had offended their king, and for their crime were shut up in prison, and a man was hired to keep them. In the time of being imprisoned, now and then one petitioned to the king for a pardon; whenever any one petitioned for a pardon he always obtained it through the hands of the jailer, who carried the petition and brought the pardon. At length the jailer found, if he did so he should soon be out of business, for the prison would soon be empty, he therefore told them there were no more pardons, for they were not the king's favourites.

For some time they thought it was so; but one day, one who had been pardoned called at the prison, to see his former companions, and asked them why they did not petition for a pardon and be free; they replied, that the jailer said there were no more pardons, as they were not the king's favourites. Ah! said he, the jailer says so to obtain a living by keeping you here; you may all be free if you will petition to the king, you petition, and I will carry it to him, and I am sure he will pardon you all. As soon as they petitioned, the king sent and liberated them all, and restored them to favour.

This conduct of the jailer represents the calvinistic preachers. They are hired by the year to tell people, there are a few pardons for the King's favourites, and that there is none for the rest. While people believe them, they remain in bondage. When one comes along just redeemed by the blood of the Lamb, what does he say! his language is this, why do you remain here? They answer, our minister says we are not Elected, or if we are we shall be saved, if not we were made to be damned. He says it is wicked for sinners to pray, therefore we hire him to do it. But hear the language of the free-born soul; your minister does it to obtain a living, you all petition and a pardon will be given, for "whosoever shall call upon the name of the Lord shall be saved," the same Lord over all is rich unto all who call upon him, for whosoever shall call upon the name of the Lord shall be saved." when the poor captives believe this testimony & look to Jesus, they immediately find peace in believing. To know how free pardons are, let us hear what the redeemed say concerning it, and not hearken to the voice of such avaricious hirelings, who care not for the flock.

### THE PREACHER.

#### SERMON, No. XI.

1 Cor. IX. 14. *Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.*

According to what was mentioned in the last number, I shall now attend to the fourth particular mentioned there; viz. *The manner in which the ministers of the gospel are to be supported.*

There are two extremes which people have run into upon this part of the subject; One is, to hire preachers at so much pr. year; the other extreme is, to leave the matter at loose for every individual to help or not, just as he pleases. Both of these extremes are wrong, being contrary to the law of Christ, the head of the church. One extreme has generally lead to the other. Every denomination who have come out from others, have done it to obtain more liberty than could be enjoyed in the denomination they left. Those who have left any denomination have in general complained of *hirelings* who oppressed them, contrary to the gospel rule. To illustrate this, I will go no further back than to the baptist denomination; a people whom New England in particular, held in abhorrence the *hireling plan* among the clergy. They exclaimed in public & private against the necessity of a college education in order to preach;—against reading in a meeting house instead of preaching;—and against being hired to preach by the year, and against having any human law to bind people to support them. They called the clergy who did so, *hirelings* who cared not for the sheep;—wolves, feeding themselves instead of feeding the flock; and greedy dogs that could never have enough;—and said they wanted no salary;—from this people concluded that to offer them any thing, would be using them very ill, and in fact imposing on them. In this way the preachers brought themselves and families into difficulty. They needed a support, while traveling to preach they could not earn any thing, and they had taught their brethren not to help them, a lesson which was easily learnt. Some of them would go home and work a while, and then travel and preach, under many embarrassments. At last they come to this conclusion; "I am certainly called to preach the gospel; I cannot preach and be confined to work on my farm or my shop at the same time; I will agree to preach for so much each year; this people are willing for." The next thing was how shall it be done? By a subscription; for it will not do to drive people. They soon found that subscriptions failed, for more were willing to subscribe than to pay. The next plan was, to be incorporated, and instead of being a religious company, they became a political body; a tax is made, and now they must pay. Some had their cattle taken and sold to pay a baptist minister; one when they could not pay, would take notes of the people, in exchange for preaching. These are facts.

What is the consequence? Why, many of the baptist ministers are become *hirelings*; give them so much by the year, they go, they stay;

if they do not have the sum they go to another place. What calls them to a place? Money. What keeps them there? Money. What is their greatest object among the people? Money. What makes them oppose traveling preachers in the same way the clergy once opposed them? Money. What is the cause of their being so useless as they are in general? Money. They on this account swerved from the truth. The cause of all this is, not attending to a middle way between these extremes.

As it is plain that the Lord has ordained that they who preach the gospel should live of the gospel; the only way I know of, to have it done so that no one may be eased and another burdened, but all bear their part and all be helped, is this;

1 *The circumstances of the traveling preachers must be known by the churches.* There are some preachers who are not called to travel much, and do not want much help, except what they receive from their brethren where they live, or from the business they follow. There are some, who possess so much property that they do not need any help from their brethren; but one able and willing to help those who stand in need.

Those in general who travel are unable to go on in their part of the work, without help from those they labour among.

2 *The best way I know of to help those who travel, when it is known by the churches that they need help, is, either by a public contribution, or by the churches keeping something ready in the hands of the treasurer, (the deacon) that he may help them as there needs and that of their families require at that time.* Some of our traveling brethren are quite averse to public contributions, and if the other method was adopted there would be no need of it. If all the churches would lay by them, as God has prospered them, how easy it would be for the traveling preachers to go through all the churches, and to many other places, where as the state of our affairs now are, they cannot go.

Allowing that each of the *Christian Churches* in New-England, and at the South should give to each traveling preacher according to their abilities, and the wants of the preachers, how soon would both be relieved. Many of our brethren complain, that the preachers do not visit them. What is the reason? Because they cannot do it without leaving their families to suffer. When they come, the brethren ask, where have you been? Why have you stayed away so long? They answer, I could not come sooner. What is the reason? One must answer, I owed some money, and was obliged to do a piece of work out of town to earn it; another, I had to make a suit of clothes that I might leave something for my family while I am gone. Another, I had several pair of shoes to make, or suffer. Another, I had to do my planting that something may be growing while I am traveling, &c; Now if each church would as a body agree to do something

for the traveling preachers as they need, all these things would be prevented, and the minds of the preachers greatly relieved. There are none but might help 50 or 100 cents, some might give them two or three dollars, and in this way, they would have more preaching, and that anxiety which many preachers feel, would be removed.

I think the method the Friends, (called Quakers) proceed in is just, which is this, as one told me. When their preachers travel, they support them, and their families as they are in need; when on their journey, whatever is wanting, is dealt out from place to place. When they are at home and not engaged in preaching, they attend to their business and families, and are not supported by the rest to live in idleness. This is the best way I know of to have the traveling preachers supported according to the law of liberty.

My Brethren, if any one of you can shew a more excellent way, be so kind as to communicate it to me, and I will endeavour to make it public. It is now time that we act upon these things as a body, that each one may have an equal part in the burdens and blessings in being united for the good of mankind, and the mutual comfort of each other.

A general meeting of all the *Christian ministers* in New England is talked of. It is expected they will be requested to meet in Portsmouth, N. H. about the first of next June, at which time it is hoped this and other things concerning the whole, will be attended to. When this meeting is agreed on, notice in this paper will be given to the Elders and brethren in season, that they may make arrangements for meeting each other in the name of the Lord. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Amen.

N. B. *It is some expected that Br. Guiry, from Virginia, will attend this meeting now in contemplation.*

### RELIGIOUS INTELLIGENCE.

Amidst all the distress of nations at the present day, God is remembering mercy and visiting many places with showers of heavenly blessings. In different parts of our country, many who were engaged in sinful pursuits, are now turned to the Lord, and are rejoicing in him who has loved them and washed them from their sins in his own blood.

In this town the good work goes on, several since our last, appear to be set at liberty. In *Wells*, a goodly number have been born into the kingdom of late. In the north part of the town, 17 have owned Christ in baptism,

and are now happy in the Lord. Tuesday March, 14, I baptized 10 there, who are lately born into the kingdom, these with 9 more have agreed to have Christ as their only Master, the new testament their only rule, the name *christian*, their only name, and to endeavour to keep the unity of the spirit in the bond of peace. They are happily united in Christ; God grant that party names and a party spirit may never divide them.

We hear good tidings from Woolwich, and Edgcomb, (Maine) that a goodly number are turned to the Lord. A brother from *Wiscasset* gives the following account. "In Woolwich, about 5 miles to the eastward from here, there is a glorious reformation, it has been an hardened place this many years. Eldr. Stinchfield felt an impression upon his mind (being at Parker's Island) to go to Woolwich and preach 7 days, and see if the walls of that Jericho would not fall; and glory to God! they fell before the 7 days were out. There are a goodly number brought to experience the truth as it is in Jesus. Several little children, some youth, some middle aged, and some in old age are rejoicing in the love of God. In Edgcomb the other side of the river, is a glorious work of God. Dear brother, the singing of birds is come almost to us *Wiscasset* fanners; and I trust in God the time is not far off when we shall hear the songs of the redeemed here."

A brother from Freetown, in a letter to the Editor, dated March 9, gives the following pleasing account. "There is a good work in Swansey, (Mass.) 10 have been baptized there, and 8 more are to be baptized this day. Eldr. Hix has been there twice, and there was a messenger from there this day after him and Br. Plummer to come over and help. The attention there to hear the word is great. They have of late found out by hearing them preach, that all who repent and believe the gospel may be saved. The new sound of a free gospel which has reached their ears, has caught their attention in a remarkable manner. Such overturns are enough to surprise every man who is free to think for himself. In a number of places within the compass of my knowledge where the gospel has been preached this 40 years, (as it was called) such people cry out "new doctrine; we have heard strange things to day." &c.

I expect there will be several baptized here soon; ten have lately given the church a reason of their hope, and would have been baptized before now if Eldr. Hix had been well as he once was. Do come and see us soon. Let us know when, and we will make arrangements for you to preach at a number of places, yours," &c.

*A word to the wise.*

The successful attempt in the Northern and Southern states to revive the ancient name, CHRISTIAN, formerly given by Christ to his followers, makes no small stir among the friends to modern party names. They cry out "why make another party?" "We all profess to be christians." "This is as much a party name as the rest." These objections make me think of a man who is opposed to day light, and cries out as the sun is rising, "Why do we need another light? We have now, the moon light, star light, and the light of lamps and candles, and there are many asleep, and do not need any light." Why should there be another light? What good will it do among all the rest? Ah! what good will the others do when the sun comes. The fact is, all the other lights will be overpowered, when the sun appears. So it is with the name of Christ, it, like the sun, overpowers all the rest. "His NAME shall endure forever, and be continued so long as the sun." "In that day there shall be one Lord and his NAME one." "God hath highly exalted him and given him a name above every name." Those who name the name of Christ, are called by the most worthy name on earth, a name which as much outshines all others, as the sun out shines the moon, stars, lamps, and candles.

*Zeal not according to knowledge.*

There are some people in our day who are so zealous for what they call the *glory of God*, that they are in reality an injury to the truth as it is in Jesus. There are some of the Calvinists that we may speak of, as Paul did of Israel, "For I bear them record, that they have a zeal of God, but not according to knowledge." Some of them are in such fear of works, that they even exclude repentance and faith, previous to regeneration; and say that a sinner must be born again before he repents. What has a person to repent of when all his sins are forgiven?

Their zeal in this particular puts me in mind of the boy who killed his grand Mother. It is said that as she was asleep one day, a fly lighted on her temples; he seeing it, run to be avenged on the fly for biting his grandmother; having a small hammer in his hand, he struck at the fly; the fly escaped, and the whole force of the blow came upon her, which went through her temples, and she expired immediately. This was zeal without consideration; many such acts of kindness have been done in the world. Those they meant to injure have escaped; and those they meant to help have been injured.

*The Oracle... Explained.*

The word ORACLE, among the heathens, was the answer which the gods were supposed to give to those who consulted them upon any affair of importance.

It also signifies the IDOL who was thought to give the answer, and also the place or office, where a pretended answer was given. When people were ignorant of their rights, and liberty, and of true religion, they consulted the Oracle on all occasions where they wished to have their own will without any regard to the general good of mankind. Answers were generally given by priests, or those influenced by them, and were expressed in such dark and unintelligible phrases, as might be easily wrested to prove the truth of the Oracle, whatever was the event. People in ignorance, who were duped by priests and their friends, considered all the Oracle said to be true, though it seldom came to pass; but men of understanding knew the Oracle to be a lie.

Of the ambiguity of the Oracle, the following out of a great many examples, may be mentioned.

Cresus, having received from the Oracle this answer, that by passing the river *Halys*, he would destroy a great empire; he understood it to be the empire of his enemy, whereas by minding the Oracle he destroyed his own. Nero had for answer from the Oracle, that 73, or 75 might prove fatal to him. He believed he was safe from all danger till that age; but finding himself deserted by every one, and hearing Galbo proclaimed emperor, who was 73 years of age, he was sensible of the deceit of the Oracle. When men begun to be better instructed, from the light of truth, the false Oracle lost its credit. The reputation of the Oracle was greatly lessened when it became an artifice of politics. *Themistocles*, with a design to engage the Athenians to quit Athens, and to embark, in order to be in a better condition to resist Xerxes, made the *Pythones* deliver an Oracle, commanding them to take refuge in "Wooden walls." *Demosthenes* said, that the *Pythones* *Philipised*; to signify that she was gained over by Philip's presents. It is said that the Oracle used to be greatly afraid of those called *christians*.

What finally prevailed to destroy the credit of the Oracle among all truly enlightened people, was this, after true and genuine Liberty, civil and religious, was proclaimed in the Gospel which publishes Liberty to the captives; being extensively founded by every *Herald of Jesus*; people were sensible they had been imposed on, while they had paid, Oracles for lies, and therefore, they resolved to attend to those *Heralds of Gospel Liberty*; notwithstanding the friends of the Oracle had endeavoured to prove that they were like themselves, friends to a dumb Idol.

*Old and new Bodies of Divinity.*

For about twenty years past I have been some acquainted with books, called "*Bodies of Divinity*." About twelve years out of the twenty, I served an apprenticeship at reading them, and took my degree, when I had learnt enough to lay them all aside for the scriptures of truth. The following is a list of books which I have been perplexed with, in my apprenticeship: 1 *Norton's Works*; 2 *Knox's Essays*; 3 *Ostervald's Christian Theology*; 4 *Hopkins body of Divinity*; 5 *Edward's History of Redemption*; 6 *Boston's fourfold state*; 7 *Gills' complete Body of Divinity*; with this I completed my studies of this kind, and was completely convinced that they contained the commandments and doctrines of men, which will all perish in the using.

Once when I saw a new system of *Divinity* published, I expected to see something new; but at present all such expectations fail. They generally begin with the doctrine of *secret decrees, secret purposes, secret will, and secret love of the trinity*; the unknown *Covenant of grace, Adam's fall, original sin, Election, Sovereign grace, the partiality of God, final perseverance, &c.* Of late I met with a new book, called, (I think) "*The divine Theory*." Here I expected to find something new on account of the author, whom I consider a good man; but when I looked over the Theory, it was in general, the old system corrected and revised by the author.

Finally, the whole plan of *divinity systems invented by men, appear to me like the plan of making new pewter spoons of old ones*; which is to cast them over in a new mould; they always loose by melting, therefore more must be added to keep the original number good. The best method is for people to purchase silver, which will last long and always be valuable, and though they may not be able to purchase silver spoons, yet they may purchase bibles, containing that truth, which is as choice silver tried in the fire. O when will the day come, that men shall, instead of making systems of divinity, be employed in teaching the scriptures of truth, and when people instead of perplexing themselves with the doctrines of men, shall "search the scriptures" which testify of him who has "the words of eternal life."

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

No. 17.]

FRIDAY MORNING, APRIL 14, 1809.

[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

*Copy of a letter to the Editor, dated Caroline,  
(Virginia) Feb. 11th. 1809.*

MY DEAR CHRISTIAN BROTHER,

It is probable you may be surprised that I have not answered your favour of the 23d. ult. at an earlier period; but this surprise will be removed, when I inform you that I was from home, and did not return until a fortnight after the arrival of your letter.—I am much pleased to hear that my communication caused joy among the brethren, this shews their true character, for *the humble* (says the psalmist) *shall hear thereof and be glad*, and no greater joy, have real Christians, than to hear that others walk in the truth. (John, iii. 4.)

At this moment my heart swells with gratitude to God, and sweetly relieves itself by the currents which flow from my eyes, in allusion to the words of Jeremiah, may I not say, O that my head were waters and mine eyes a fountain of tears, that I might sweetly weep day and night, under a deep sense of God's astonishing goodness towards me.—Yes, my brother, *God has done great things for me whereof I am glad*, very glad. If I pursue a circuitous rout in relating the present sensations of my mind, I hope you will consider it as a labour of love and excuse the length of my letter.

In the 15th. year of my age it pleased God to manifest himself to me, which caused my soul to magnify the Lord, and my spirit to rejoice in God my Saviour; this was in the year 1788. In the year 1792, or 93, I engaged in the work of the ministry. Many have been my consolations, and numerous have been my tribulations—My tribulations have arisen from different quarters. On the Island of Jamaica there is a town called Montego-Bay. This place I visited 1794, and found it destitute of even the very appearance of religion, unless the ceremonies of the national church, performed by a dissolute parson, deserves that name. Here I proclaimed the Saviour; God was pleased to bless the word, and in a few weeks about 60 persons professed to know him, whom to know is life eternal. This stirred up the children of Belial, who cried out treason and sedition. They never rested until I was arrested—dragged to a court of justice—cast into a loathsome dungeon, and finally transported from the Island to the U. States. Never did my soul enjoy more heavenly consolation, than while I endured these sufferings. But these and other tribulations are small when compared to those I received from persons who profess the religion of the meek and lowly Jesus, the cry of sedition and treason, raised by infidels, was not so alarming

to me, although it threatened my life, as the cry of heresy and schism raised by professed Christians. For you must know, my brother, that when I dared to judge for myself in matters of religion, I happened to differ from those who supposed their opinions to be *orthos*, and therefore termed them orthodox, their fury arose to such a height that it became a perfect nondescript, it would be painful for you to read, & exceedingly distressing for me to relate the troubles that have been brought upon me, of a domestic nature in consequence of my dissent. But my distresses were not of a domestic nature only—for to justify the measures successfully used to destroy my domestic happiness, my reputation was most furiously assailed from pulpits, by hand-bills, and pamphlets, and in News-papers. These violent exertions drove me to the absolute necessity of desisting from labouring in the Christian cause, or seeking redress by the laws of my country—I pursued the latter course, and to the confusion of priestly despots, my character was fully relieved—Tell it not in Gath, publish it not in Askelon that the persons from whom I received this treatment were men who profess to preach the benign doctrine of Christianity—a system among the most prominent features of which are *peace on earth and good will among men*—I grant they did not intend to injure the gospel by their conduct but *their wrath was fierce, and their anger was cruel* to destroy a supposed heretic, and like the men of Ephesus, to preserve their craft.

I have experienced tribulation from a different quarter—When it pleased God to enlighten my mind by which I discovered the error of the church to which I was united, I could not, I dared not, to support error, consequently adhered to St. Paul's advice, *from such withdraw thyself*—I then became as a sheep on the mountains, and although anxious for church membership, yet no church could I unite with Episcopacy and other matters prevented me from uniting with the Romans, Episcopalians or Methodists—Calvinism prevented me from uniting with the Presbyterians and baptists and no other churches were near me. What was to be done? to stand alone was disagreeable—to unite on bad conditions was worse. Thus circumstanced, I perused the scriptures, and from them gathered a system, which I conceived to be correct; after my mind was perfectly satisfied on the subject, I accidentally heard of a few persons, in a remote part of the State, [Georgia] who called themselves by the *Christian* name; this made a favourable impression on my mind, and

I resolved to meet them. In our interview, I found the principal difference between us was, on the subject of baptism, but rather than continue without christian fellowship, I united with them on condition that they would suffer me to enjoy my sentiments, and act as I thought proper on the subject. After my union with those people, I preached in a house known by the name of the rocky creek meeting house. In this house, the Baptists and Methodists had preached without any success, and previous to my occupying it, both denominations had deserted it. Here I attempted to raise the christian standard, and for several weeks that solemn stillness, which Mr. Griffen describes in your 4th. number, prevailed; during which, 7 persons professed to be converted, and united themselves in church union, under the *Christian* name. I appointed a time to administer the Lord's supper. The Lord was pleased to manifest himself gloriously, the meeting lasted 4 days; shouts and praises to the Lord were heard in every direction—it would be needless to relate the particular circumstances, which took place as they are common on such occasions at the close of the meeting, 12 professed to be converted, and joined the church—at another time I appointed to preach in the evening; God was pleased to pour out his holy spirit; the meeting lasted the whole night; early in the morning many of the neighbours, who were not at the meeting, collected this infused new life into those, who had spent the whole night in worship, and the meeting lasted until 12 o'clock. The people pressed me to hold a meeting the next night, although much fatigued, I consented, and the congregation was as large as usual on the Lord's day; the meeting lasted the whole night, and several professed to be the subjects of redeeming grace. We continued to hold meetings for 6 nights successively; they all lasted the whole night, and at every one souls were converted to the number of about 30, the whole went on for some time, scarcely was a meeting held but souls were converted. Enquiry was now made about baptism, I encouraged it, and 4 of us resolved to submit to the ordinance; we accordingly sent for a minister, who lived at a considerable distance, and had himself been baptized by immersion, on a profession of faith in Christ, he accepted of the invitation, & performed the ordinance. After this, every Lord's day, I baptized sometimes 2, 4, 5, 6 or 9; the work went on gloriously, upwards of one hundred joined the church, and most of them were baptized.

When I left Georgia, the work was still going

on. It is in my power to give you an account of revivals in several other churches, but I am not disposed to weary you.

Notwithstanding the union that existed between me and my brethren, yet I frequently mourned in secret, that infant baptism was practised. All my brethren knew my sentiments, but through fear of disturbing the peace of the church, I have said as little on the subject as possible; the many good things I find among them endear them to me; and I never expected during my life to find a church more conformable to the Apostolic order in every particular. As to infant baptism, I had long reconciled it to myself, to bear with my brethren, knowing that imperfection is the portion of mortals.

Judge then, what were my sensations after perusing your letter, and the numbers of the Herald you sent to me; although I did not like Jacob, see waggons coming from Joseph, yet I saw on my table a number of papers, which plainly told me there existed a man to whom I might say *thy people shall be my people & thy God my God. Thou art the man*—My soul like the soul of Jacob revived at the news—What, a people exists in the world to whom *Episcopacy and Calvinism are as great an abomination, as a shepherd was to an Egyptian?* and that these very people follow the apostolic method of administering the ordinance of baptism? Then wherein do they differ from me? In nothing—what then shall separate us? Nothing—it is enough, pure unadulterated Christianity is yet alive, there is a people among whom truth is to be found. *I will go & see them before I die* if God permits—Yes, my brother, I am resolved by divine permission to see you before I die.

Your allusion to the building of the wall, in the days of Nehemiah, is beautiful and correct; for each man did build the wall before his own house. Our brethren in Virginia, & in the lower part of North Carolina, and in S. Carolina, in Kentucky, and in Philadelphia, builded without knowing any other persons were engaged in the work; they were entirely ignorant of each other, and our brethren in N. England builded without knowing any thing of the brethren in the south. "*This is the Lord's doings, and it is marvellous in our eyes.*" This subject is worthy to exercise the talents of an Addison, a Pope, or a Curran. By travelling so extensively through the southern States, I have seen several of those walls joined. I saw the wall built by the brethren in Virginia, joined to the wall built by the brethren in south Carolina. This wall I afterwards saw united to the wall built by the brethren in N. Carolina. And the wall built by the brethren in Philadelphia, I saw united to the wall built in the South. As the Saviour's garment was seamless, so this wall has no distinction lines on it, neither is there any difference in the materials; all the stones were taken out of the gospel quarry, and the cement of

love was used by all the builders; every man was earnest in the work, therefore, no part of the wall was slighted.

It is said of Sir C. Wren, that when he builded St. Paul's Church, in London, he built for eternity, because he dug deep to procure a good foundation. The builders of this wall dug deep also; with the spade of truth they removed all the trash and rubbish of human confessions of faith—Articles of Religion—Forms of Disciplines, &c. &c. and if they found the particles of this rubbish, so closely united by the policy of ecclesiastics, that the spade of truth alone would not separate them; they had recourse to the mattock of zeal, the wood, the hay, the stubble, and other trash that was on the foundation they were resolved to remove. At length to their great joy they found the sure foundation, a foundation more solid than the one found by C. Wren. They found my brother the foundation of the apostles and prophets, and of this foundation, Jesus Christ was the chief corner stone—to building they went with might and main—but hark! they builded in troublesome times.—Some laughed us to scorn, and despised us and said, *what is this thing that ye do?* They called us fools, by saying, that we were *as great enemies to the civil government, under which we lived, as to their discipline.* They asserted that we were Anti-federalists, Jacobins, &c. &c. and would be damned to a man, unless we repented of our schism. They supposed something more insignificant, than a fox might break down the wall—but the work still goes on. O that I may live to see the day, when this wall built by our brethren in the North, will be united with the wall built in the South. When this wall is united, what need we fear? Let the historian describe the walls of Babylon, and the traveller talk of the wall in China; but these famous walls, and as Shakespeare says, :

The cloud capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like the baseless fabric of a vision,  
Leave not a wreck behind.

But this wall built on the rock of ages, shall stand secure—the gates of hell shall not prevail against it—*It shall, (says Daniel) stand forever and ever.*

My dear brother, I am really fearful I shall weary you with this very long letter, but do suffer me to add a little more about the union of the wall built in the North, and the one built in the South. I have informed you that I was present when 4 walls in the South were united. It is well understood among us, that baptism administered in any form, is not a bar to union; hence, nothing on our part can possibly hinder the walls from being joined. O my dear brother, say to the men of Israel in the North—Help—I will entreat the brethren in the South to Help. The policy of the Devil, like Philip, of Macedon, is to divide, then

conquer. But if we engage heartily in the work, the union may, it can, it will—It must and shall be effected in spite of Devils and evil men—then shall we be *one fold having one shepherd.*

WILLIAM GUIREY.

### Manifestation, No. 1.

This word signifies something made plain, openly revealed, brought where it may be understood, or certainly known. Were the subject contained in this word, rightly understood as it is recorded in the scriptures, multitudes of disputes in the world would be immediately ended, and men would believe and agree in love and peace.

We will now attend to the subject as declared in the scriptures, respecting the following particulars; 1. the scriptures mention a *manifestation* of the being and character of God; which *manifestation* is uniformly one among all nations, and in all ages of the world. Rom. i. 19, "Because that which may be known of God is MANIFEST in them; for God hath shewed it unto them." Paul says all men do know God, that there is such a *manifestation* of God in them, that men may know more of him if they will only hear and learn what God is ready to teach them. He tells us how the *manifestation* is made verse, 20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened." David speaks of this same *manifestation*, in a most beautiful manner, Psalm xix. 1, 2, 3, 4, "The heavens declare the glory of God; and the firmament sheweth his handy works. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

How rich is the instruction given here, concerning God's *manifestation* of himself to all nations! there can be no declaration made, when no one hears. There can be nothing shewn, when there is none to see. It would be folly to say every day speaks when no one hears, or that every night shews knowledge when no one learns. It is folly to say that the voice of the heavens is heard among people of all languages, if they do not hear.

It is *manifest* or plain to all nations that God is one and not many. The doctrine of the trinity, or three Gods being one God, is a production of ignorance, invented by men of confused minds; and believed by those who

acknowledge they do not understand it. The Bramins say their God Brama has one body and four faces;—the Trinitarians say their God is three persons and only one head; give these two descriptions to a person who had never heard of either, and which would appear the most absurd?

The account of one God given in the scriptures is the same as that which is manifest from creation, in a greater or less degree among all nations.

"Hear, O Israel, the Lord thy God is one Lord." "To us there is one God the Father." "Now a Mediator is not a Mediator of one; but God is one." "For there is one God and one Mediator between God and men, the man Christ Jesus." "God is a Spirit."

This manifestation of one God, is what the Greenlander had, mentioned by Dr. Gill, and is worthy to be read by every person. I here give it from Gill's body of divinity, as he calls it, page 7. "Plutarch, in answer to a question. Whence have men the knowledge of God? replies, they first receive the knowledge of him from the beauty of things that appear." Most admirable was the reasoning of a wild Greenlander, which he declared to a missionary, to be the reasonings of his mind before his conversion; "It is true, said he, we were ignorant heathens, and know nothing of God, or a Saviour, and, indeed, who should tell us of him till you come? but thou must not imagine that no Greenlander thinks about these things. I myself have often thought, a *kajak*, (a boat) with all its tackle and implements, does not grow into existence of itself, but must be made by the labor and ingenuity of man; and one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure, than the best *cajak*; and no man can make a bird; but there is still a far greater art shewn in the formation of man, than any other creature. Who was it that made him? I bethought me that he proceeded from his parents, and they from their parents; but some must have been the first parents, whence did they come? Common report informs me they grew out of the earth; but if so, why does it not still happen that men grow out of the earth? and from whence did this same earth itself, the sea, the sun, the moon, and stars, arise into existence? Certainly there must be some being who made all these things; a being that always was and can never cease to be. He must be inexpressibly more mighty, knowing, and wise, than the wisest man. He must be very good too, because that every thing that he has made is good, useful, and necessary for us. Ah, did I but know him, how would I love him and honour him! But who has seen him? Who has ever conversed with him? None of us poor men. Yet there may be men too that know something of him, O that I could but speak with such! therefore, said he, as soon as ever I heard you speak of this great being, I

believed it directly, with all my heart, because I had so long desired to hear it." A glaring proof this, of the manifestation of one God in the children of men!

The knowledge which men have above the beasts to cultivate the earth, comes from God and is a manifestation from God to them, and not instinct, or the light of nature. This is plainly and positively declared by the prophet Isaiah. Chap xxviii. 23, 24, 25, 26, 27, 28, 29. "Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? Doth he open and break the clods of the ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley, and the rye, in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." The words of Elihu agree with this testimony of Isaiah; Job xxxv. ii. "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?"

It is plain from the above places that the knowledge, men have of the business of life above the beasts and fowls, comes from him who is wonderful in counsel and excellent in working.

### *The light of the Moon, preferable to the light of the Sun.*

It is said that two men were riding out one very pleasant afternoon, while the Sun shone remarkably clear, there being not a cloud seen to prevent its shining. As they passed along, one mentioned to the other, the very great advantage the Sun was to the inhabitants of the earth. Very true, replied the other, but it is not half equal to the Moon; for the Sun only shines in the day time, when we might do without it; but the Moon shines in the night, and were it, not for the light of the Moon, it would be very dark every night in the year, which would be very disagreeable indeed.

This story often puts me in mind of the *system makers—creed makers,—Article makers,—Platform makers—Discipline makers—confession of faith makers,—catechism makers, &c. &c.* They all profess some regard for the scriptures, "a light which shineth in a dark place," and all endeavours to prove that it is the foundation of their buildings of wood, hay, and

straw, they pretend, or think the plan they have invented is founded on the scriptures; and they are like men taking light from the Sun to use in the night instead of candles.

We often see such people lay aside the scriptures to keep their own rules, but it is seldom we see such people lay aside their man made rules, to esteem the scriptures concerning all things to be made right, and to hate every such false way. The scripture say they, is a very good book; but it is not suitable to govern a church by. Like the Sun, it only gives light in the day time, we want something to shine in the night, changing every four weeks. We want a rule that we can alter once in four years if we think proper; so that if our minds alter, we can shape it to our minds. The scriptures is such a book, that our minds must be shaped to that, and to do this we must all be servants, and no one can be chief, or above his brethren.

Were the churches now as in the days of the apostles, (say they) which was day time; the scriptures would be a sufficient rule, but they are not. And what is the reason? Because there are so many things invented which were not known in their day.

Had they then a church, with a king and Bishop for head? No. Had they then a church, with a Presbytery of twelve men, and a confession of faith to rule them by? No. Had they a church with articles, and associations? No. Had they a church where one man had the command of all the other ministers, and all the members of the church? No. Such things are inventions of modern date. Pride, love of power in opposition to the commands of Christ, first introduced these things, and love to these things, make men think at this time, that the Moon is a greater blessing than the Sun.

In the time of the apostles, when men preferred the light of the sun of righteousness, to all other lights, Christ was the only king, Lord, and lawgiver; "The great shepherd and Bishop of their souls;" him they heard in all things. All the ministers were servants for Jesus sake, and the members were Christians and all brethren, preferring one another. Let ministers and all saints, come to this now, and all will soon be convinced that the light of the Sun of righteousness is the greatest blessing to the world.

*A letter from Br. Douglass Farnam, an Elder in the christian church, to the Ed. dated Pomfret, (Vt.) March 26, 1809.*

BELoved BROTHER,

I take this opportunity to inform you of the work of God in this town, in Hartford, Sharon, Barnard, Bridgewater, and Strafford. Since October last, the work has been glorious indeed! two companies have been gathered in New Testament order since that time,

and are happily united to Jesus, the great head of the church. I have baptized seventeen young converts in this place lately, and several more stand trembling to follow their Lord after his example in *Jordan*. There has been an heavenly work in *Hartford* among the youth; and, glory to God! the name of Jesus is as ointment poured forth, therefore do the virgins love him. I have baptized some in *Jericho*, and in the north part of *Woodstock*, or *Bridgewater*. Such a time was never known in *Vermont*, as the present. I hear the work of God is powerfully spreading on the west side of the *Green Mountain*. One of the judges of the Supreme Court has lately been baptized after the example of him who is the judge of the quick and dead. All glory to God for this, for when the righteous have rule the people rejoice. O Lord hasten the happy day when rulers shall all become righteous.

The work is spreading gloriously in several towns on this side of the mountain. I have had but very little time even to visit my family for three months past. I was with the brethren in *Woodstock* on Thursday last, and they have agreed to ordain *Br. Dodge* on the last Thursday in May next. The meeting to begin at 9 o'clock in the morning. They appointed me to inform you according to your request. The meeting is to be held in the west meeting-house in *Woodstock*.

As the work is so glorious in this part, it is my desire with the brethren here, that you calculate when you come, to have one meeting in *Pomfret*, one in *Sharon* and one in *Strafford*, and give me seasonable notice.

O my brother, I begin to see what you have suffered for the name of Christ, but if we suffer with him, we shall reign with him, if we deny him, he will deny us. I am more and more convinced, that the stone cut out of the mountain without hands will wax great and fill the whole earth. O Lord hasten the happy time, when the kingdoms of this world shall become the kingdom of our Lord and his Christ. While I write these lines, I feel encouraged to pray that an effectual door may be opened for you, and that you may come like a cloud full of rain, and a well full of water.

From your unworthy Brother  
DOUGLASS FARNAM.

N. B. The brethren have agreed to have a general meeting of Elders and brethren on the day the brother is to be ordained; and the day following.

By this paper the brethren in *Woodstock* are informed that *Elder Smith*, and *Elder Jones*, and some likely *Elder Rand*, expect if the Lord will, to attend the general meeting appointed to ordain *Br. R. Dodge*; also mention that the Lords day following, *Elder Smith*, is to preach in *Woodstock*, *Elder Jones* in *Hanover*.

Agreeable to *Br. Farnam's* request, the Monday following the day of ordination, we expect to preach at *Pomfret* at 10 o'clock, and afternoon—Tuesday after, at *Sharon* at 10 o'clock—Wednesday after, at *Strafford* at 10 o'clock. *Br. Farnam* please to make the appointments, according to the above;

Your brethren in the Gospel  
ABNER JONES.  
JOHN RAND.  
ELIAS SMITH.

### RELIGIOUS INTELLIGENCE.

Copy of a letter from *Elder Rand* to the Editor, dated *Boston March 1, 1809*.

DEAR BROTHER,

The Kingdom and cause of Christ is yet glorious in my view; and the souls of men still lie near my heart; Christ's name to my soul is like precious ointment poured forth, therefore I love him; his work also is my delight, I have to mourn as it respects myself that I adorn his doctrine so little; but I think I can say with Paul, "forgetting the things that are behind; I feel desirous to press towards the mark for the prize of the high calling of God in Christ Jesus," which, all glory to God! sometimes sparkles in my view, and raises my whole soul above all the trifling toys of this present world. The crowns, robes, harps, and songs, with an everlasting dwelling in the presence of God! are a sufficient encouragement to us here; and though we may be called to pass through trials, yet how apt we are to shrink! May the Lord help us to be more earnestly engaged to pull down the strong holds of Satan, and found salvation abroad through the name of Christ, and not the name of baptist, or any other party name; for they are falling while the name of Christ is rising to shine more glorious and extensive in the world, but these will sink into oblivion; while the name of Christ shall endure so long as the sun.

It is better than four years since I left all for Christ: and to day, I renew my choice, & do it cheerfully, let me have Christ in reality, and others are welcome to the shadow.

It is over four weeks since I left home, in which time I have preached in *Westford*, *Peperil*, *Unity*, *Windsor*, *Hartland*, *Woodstock*, *Hartford* & *Pomfret*, and I never found a more solemn attention among the people to hear; and many appear solemnly concerned for their souls. In *Hartford* and *Pomfret*, there has been a glorious work within a few months past.

Between thirty and forty in each place appear happy in Christ. In one meeting in *Hartford*, there were between twenty and thirty who came forward, desiring to be pray-

ed for. Having a sense of their undone situation without Christ. May the Lord appear in mercy and save their souls. For this my brother let us ever pray.

Feb. 2d. the brethren from *Pomfret*, and *Hartford*, met at *Woodstock*, according to a previous appointment, in the south meeting-house, with the brethren there for the purpose of ordaining brother *Douglas Farnum* to the work of the ministry. The assembly was large, and solemn. Many appeared very happy, while others mourned, being sensible they had no part nor lot in this matter. I spoke on the occasion from *Acts xvi. 17*. After sermon, *Elder Uriah Smith* gave an appropriate exhortation, and notified the people that we should proceed to ordain the brother, according to the New Testament. We accordingly gathered in the broad aisle, where *Elders*, *Uriah Smith*, *Elias Cobb*, with myself and *Br. Jacob Holt* kneeled down with the brother; laid our hands on him, with fasting and prayer, and sent him away commending him to God and the word of his grace, and to the fellowship of all his saints. The meeting concluded with shouts of glory to the great Shepherd and Bishop of souls. O Lord, increase faithful laboures, Amen.

P. S. In the town of *Alstead*, N. H. I understand there has been a blessed work within a few weeks, brother *Duffon*, a Methodist preacher, told me, he believed there had been about forty set at liberty, and the work is still increasing. Your brother in Christ,

JOHN RAND.

### ANECDOTE.

*The Drunkard reformed.*

THE late R. P. of W. was for some time awfully ensnared by the sin of drunkenness; but was at length recovered from it in the following singular way:—He had a tame goat, which was wont to follow him to the ale-house which he frequented; one day, by way of frolic, he gave the animal so much ale, that it became intoxicated. What particularly struck Mr. P. was, that, from that time, though the creature would follow him to the door, he never could get it to enter the house. Revolving this circumstance in his mind, Mr. P. was led to see how much the sin by which he had been enslaved had sunk him beneath a beast; and from that time he became a sober man.

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 18.]

FRIDAY MORNING, APRIL 28, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 17.

EVERY person who considers the state the world was in when Christ came, will be convinced, that the liberty which he proclaimed, was something exactly opposite to those laws and doctrines of men, which brought the people into that wretchedness, which the world experienced, and under which they groaned, when Jesus first preached liberty in the synagogue of Galilee.

Nothing but righteousness could make them free. This Christ preached, according to an ancient prophecy;—"I have preached righteousness in the great congregation." In general when men come forward as public teachers, they declare themselves authorized by some political or ecclesiastical body; or by the people whom they serve; but it was not so with Jesus Christ. Though he paid tribute to Cæsar, yet he never considered himself commissioned by him to preach liberty. The Pharisees considered him unauthorized to preach; because not authorized by them; and though the common people heard him gladly, yet they did not pretend that they employed him to preach in the manner he did. What wisdom is here displayed! Had Cæsar appointed him to preach liberty, he must have pleased him or been dismissed from his work. Had the priests and Pharisees given him authority, he would have been excommunicated, when he testified of their wickedness. Had he been appointed by the people, his success would have been very uncertain, as there would have been no dependence on them. Thousands might follow him, and in one hour afterwards cry out, "this is an hard saying, and walk no more with him." He told all who heard him, whether magistrates, priests or people, that he was commissioned from above; that his doctrine belonged to him by whom he was sent; and that he received not honor from men; that the Lord God had anointed him to preach liberty to the captives, and the gospel to the poor. While he preached liberty to the people, there was no way to take him; he neither preached against the Roman government, nor the law of Moses. He told them to render to Cæsar the things that were Cæsar's, and to God the things that were God's. When the transgressor of Moses' law was brought before him to be judged, he told them that the accuser among them, who was

without sin, was at liberty to cast the first stone. Being thus situated, there was no way by which they could lawfully prevent his proclaiming liberty to the captives. In this way only can any man preach liberty to the children of men. If he is authorized by the state, he is bound to obey his masters, and being bound, he is not free, and every one may see the folly of binding a man, that he may be in a suitable place to preach liberty to others. If a man is sent out by a Synod, Bishop, Presbytery, Association, or Missionary Society: he is bound by them, to them; and the most he can do is to tell the people of the importance and benefit of being bound by the men who bound him to their confession of faith, discipline, or system of doctrine which they have invented. The most in general done in this way is, to bind a servant to another master. As Jesus Christ was authorized by the God of heaven to preach liberty, and depended on his Father for success, according to the promise,—"I will hold thee and keep thee, and he shall not fail nor be discouraged till he has set judgment in the earth, so it is with those sent now to preach liberty; they are not to receive honor from men; but by manifestation of the truth, to commend themselves to every man's conscience in the sight of God; depending not on their own wisdom, or power, but on the power of God.

When Jesus Christ preached liberty, he preached it by a law of liberty not considering mankind dismissed from the commandments of men to do as they pleased, without any regard to the government of a superior. A law which makes men free, will keep them free, if they obey it. That law was the truth. "Ye shall know the truth, and the truth shall make you free." That law of liberty proclaimed by Christ is mentioned in James, i. 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in the deed." Chap. ii. 12, "So speak ye, and so do, as they that shall be judged by the law of liberty." This same law is mentioned by Paul, Rom. viii. 2, "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." This law is nothing more nor less than what in another place is called the gospel of Christ.

This law contains all needful for us to know and observe; and wherever it is preached and obeyed, there men understand religious liberty. Many people are taught that they must look to Christ for salvation; to Moses for a law

or rule of life, and to John Calvin for Doctrine. According to this we must have three masters, two more than any man can serve. The fact is, the law of liberty proclaims salvation through faith in Christ the Saviour; contains the doctrine of Christ; and is a rule for the new creature, according to the words of Isaiah, Chap xxxiii. 22, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." Preaching Christ's law and more than that, is what has brought many real children of God into bondage, under the commandments and doctrines of men which are all to perish in the using.

There are many things in the present day held up to the people for that liberty which Christ preached; but as it has an effect contrary from the doctrine of Christ, it is an opposite doctrine. It is a matter of lamentation, that many make use of the name of Christ and his doctrine to draw men into obedience to themselves, as the fisherman does his bait, not to feed; but to deceive and take the fish, to feed himself.

Look around the world among the various sects, and denominations of people who profess to preach that liberty which Jesus preached, and see the difference between them and the apostles; between their church members, and the members who composed the churches in the days of the apostles. The ministers of different denominations who say they believe in Christ, differ from each other to that degree, that many of them will not even speak to those of another persuasion. Some declare all things fixed by an immutable decree; others, that every thing is left at loose, for men to save themselves or not as they please. One comes forward and declares in the presence of God that he has no rule for himself or others but the scriptures, and to prove it, takes out his prayer book and carries on his meeting by it. Another declares the scriptures an allsufficient rule, and to prove that he believes what he says; shews his hearers a great book called "THE CONFESSION OF FAITH," which they must all believe or be damned.

Another in a public assembly, speaks loudly against confession of faith, creeds, platforms, and articles, and says, our denominations hold no rule excepting the sacred scriptures which all are bound to observe; and to prove that this is true, he shews his disciples a book containing almost 200 pages called a discipline, which generally undergoes a change once in four years, and yet is right every time; this is considered so much better than the bible, that

though a member should live such a life as the scripture requires, yet if he speaks against that book, he must be turned out of the church, though his conduct in every other respect is good.

Another cries aloud against all these, as abominable, & declares they are an infringement on the rights and liberty of the sons of God, and that the scriptures are sufficient, and as a proof of the truth of his declaration, he produces the *articles* and *church covenant* which his church has stood upon for more than one hundred years.

These are facts. These are their drag-nets, while the name of Christ, and the scriptures are used as a bait to allure the unwearied fish to quit his liberty, in order to seize for his support, that which will cost him his liberty and life. Do these things look like gospel liberty? judge ye.

Look at the member of such churches. Whose church do you belong too? Such a minister's church. I belong to him. Did the apostles divide the church of Christ among themselves in ancient days? They did not. Many such members wish to hear a free gospel preached; but they are in fear of their Master, the minister; and say I wish our minister would ask him to preach in our meeting house. I long to hear him, but I am afraid I shall offend—(they should say,)—"our master." Thus they support their cruel thrones, by bondage and self will.—

These things are contrary to the liberty Jesus Christ preached when on earth; yea preaching gospel liberty among such people alarms them, and they are afraid of being broken up, that is, the cages they have made to confine the people in, will be cut to pieces by the sword of truth, and that the people will escape from them as a bird out of the snare of the fowler, and that when they are free, the in-harmonious sound of,—“The snare is broken and we are escaped, our help is in the name of the Lord,” will ever after grate upon their ear. Let each one consider this, and may the Lord give understanding in all things.

A description of the churches in the days of the apostles while governed by the law of liberty, will state the subject plain to the reader; this will be attended to hereafter.

## PRAYER.

THERE is, perhaps no one thing more frequently spoken of by all classes of men, than *prayer*, and perhaps no one less understood. Some consider it one thing, some another. Some consider it confined to a certain class, and that no others have a right to pray; of course all the rest are dependent on them, that one desire of theirs may be presented to God.

“Prayer comes from a word in the *Hebrew*, which signifies *appeal, interpellation, intercession*; whereby we refer our own cause, and that of others, to God.” The following things ought to be considered in prayer; 1. *The God whom we are to pray.* 2. *The name to pray in.* 3. *The help needed in prayer.* 4. *Who ought to pray.*

1. *The God whom we are to pray.* This is the God of the whole earth; who is over all, and rich towards all who call upon him. Some suppose that the God of all the earth is not ready and willing to hear all who are in need; but this is not true. There is no respect of persons with that God to whom we ought to pray; Rom. x. 12, 15, “For there is no difference between the Jew & the Greek; for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved.” God is willing to hear all men pray. Psal. lxxv. 2, “O, thou that hearest prayer, unto thee shall all flesh come.” The *Goodness, mercy, kindness, and love* of God made known every day in all his works, shew that God is ready to hear all men when they pray. This is the uniform language of the scriptures of truth, and particularly the New Testament.

There are some who monopolize God, and would make others believe that they have no right to pray, for God will not hear them; this is owing to their ignorance. They endeavour to prove that God hears such as themselves, and that the rest instead of praying, must come to them to be prayed for, as it is sin for them to pray to their God.

2. *We notice the name to pray in.* Jesus Christ says, “Whatsoever ye shall ask the Father in my name, he will give it you.” Jesus Christ is the *Mediator* between an holy God, and sinners, and is the only name to come in. Many people when they talk of praying to God who is holy, they speak of him without any *Mediator*, in whose name they are to come in. When they thus speak; they say sinners cannot come to such a God, therefore sinners ought not to pray. Ask them, are you a sinner? yes. Then upon your own plan you ought never to pray again; but wait for Christ to pray for you in heaven, for he knew no sin, therefore, God will hear him. What I understand by coming in Christ's name, or making use of his name in prayer, is this, believing him to be the one whom God sent to teach us the true God, and how we should pray, and to pray trusting in him who appears now in the presence of God, making continual intercession for us, “Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.” Heb. vii. 25.

3. *The help needed to pray.* It is generally allowed, that no man can pray without some assistance; this is a fact—and men have invented what they call *prayers*, to help the ignorant to pray. We often see in book-stores, books bound and lettered, “PRAYERS,”

“PRAYER BOOKS,” &c. These are called helps. I should suppose that those who invent such helps knows no other help in prayer.

I do not believe any person would ever pray, unless he had help from the God he is commanded to pray unto. If a person does not see his need, he will never think of help from another. If the spirit of God does not help or teach men to pray, they will never pray. The difficulty with many preachers, and others is this, they suppose the spirit does not teach any excepting those who are born again. This is a mistake, and contrary to the scriptures, and the experience of every man.

The apostle Paul says that there is a manifestation of God in men who are not reconciled to him, and that the wrath of God is revealed from heaven against all unrighteousness. Rom. i. 18, 19, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them.” I do not think from this, that there is in natural men a principle of Godliness previous to regeneration: there is from God an evidence given to men, that God is righteous, and that men are unlike him. There are things manifested to men which are true, that men have not received and submitted to.

The scriptures declare that God is the true light which lighteth every man that cometh into the world, and it is said that John was sent as a witness to bear witness of that light that all men through him might believe.

The promise of God was, that he would pour out his spirit upon all flesh. Christ said the spirit should reprove the world of sin, righteousness, &c. No man can be reprov'd of a wrong, until he knows the wrong; therefore Paul says, “All things which are reprov'd are made manifest by the light, for whatsoever maketh manifest is light.” The fact from the scriptures, and the experience of men is this; God shews himself to men in his works, manifests himself as powerful, wise, righteous, holy, and good; shews them by his spirit, that they are sinners, reproves them of sin, shews them that he is merciful, ready to forgive, willing to pardon, and commands them to seek a God right at hand; they resist his spirit, despise reproof, cast off fear, & restrain prayer; and though they know they ought to call upon God to have mercy on them; yet through the pride of their hearts they will not seek God; therefore they are condemned, because when God called, they refused, when he stretched out his hand in plain light, they would not regard it, for this cause, those who remain opposed, will be punished with everlasting destruction from the presence of the Lord, who obey not the gospel.

4. *Who ought to pray?* It is the opinion of some that none ought to pray but converted

people. I heard a preacher say, not long ago, to this amount, as near as I understood him; that it was sin for an unconverted man to pray, and that he sinned if he did not pray; he sinned if he went to meeting, and sinned if he stayed at home. He thought it a greater sin not to pray, than to pray. He finally concluded it was not determined in the scriptures whether sinners should pray or not. I concluded that if he had not left the scriptures, he would not have said the scriptures had left the matter undetermined whether sinners should pray or not. When we hear people addressed in such language as this, we need not think strange that there are so many who neglect to seek the Lord while he may be found.

The scriptures declare that God requires sinners to pray, and that he hears them and answers their prayers. This I shall state from the scripture testimonies. The first I shall mention is, Luke xviii. 1, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." This place says *men*, not saints only. Verse 10, 13, "Two men went up unto the temple to pray; the one a Pharisee, and the other, a Publican. And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Let every person on earth in doubt, whether a sinner ought to pray, attend to these verses. Jesus Christ said the publican was a sinner. The publican said the same; he prayed, God heard him, a sinner, and though he went to pray condemned, God justified him, and he went home approved of God.

The scribes and pharisees endeavoured to hinder the blind man from praying; but Jesus approved of his prayer, and opened his eyes.

Praying is calling on God; Jabez called on the God of Israel, he prayed. It is said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." According to the modern doctrine of our *Doctors of Divinity*, Peter made a great mistake in his directions to Simon the forcerer; he ought to have said, "Simon you are in the gall of bitterness and bond of iniquity, it is a sin for you to pray, unless you are converted; you must wait till that time, or come and ask me to pray for you."

What did Peter say to him? Simon knew himself in a dangerous situation, so did Peter. Instead of telling him it was a sin to pray, he cried out; "Repent of this thy wickedness, and pray God, if perhaps the thoughts of thy heart may be forgiven thee."

Here is a direction given by an apostle to a sinner to pray. Sinners are not required to pray as saints; but as sinners, and as such ask for pardon, of that God who giveth to all men liberally, and upbraideth not.

Saints are required to pray as children;

for after a person has been forgiven, he receives the spirit of adoption, whereby he cries Abba Father; and such ought to live a life of constant prayer, in public and private, and have this ever in his mind, "thy kingdom come, thy will be done, on earth as it is in heaven."

Jesus Christ has given all men the greatest possible encouragement to pray; he has shewn that if sinners pray for forgiveness, they shall be forgiven; and the prophet agrees with him, saying, "seek ye the Lord while he may be found, call ye upon him while he is near, let the wicked forsake his ways, and the unrighteous man his thoughts, and let him turn to the Lord who will have mercy, and our God for he will abundantly pardon." Amen.

### RELIGIOUS INTELLIGENCE.

*Minutes of the Questions put to the Rev. Mr. Kicherer; and, through him, to John, Martha, and Mary (the first fruits of the South African Mission) at the Scots Church, Swallow-street, Monday Evening, Nov. 21, 1803.*

PREVIOUS to the questions, Mr. Waugh delivered an Address; at the conclusion of which he said, "It has been suggested to the Hottentots, that the questions should be shewn them before hand, that they might not be taken unawares." The answer was, 'No; for it shall be given us in that hour what we should say, and what we should speak.'

Rev. Mr. Nicol went into the pulpit, and the three Hottentots were placed before him in the front. Mr. Kicherer rose, and stood upon the seat of the table-pew.

Mr. Nicol. I am desired, by my brethren, to put a few questions to our much-esteemed brother Kicherer, an honoured instrument in the hand of God; honoured in bringing these three persons now present to the knowledge of the truth:—and the first question that I shall beg leave to put, Sir, is this:—In what part of Africa did you labour?

Mr. Kicherer. Sir, about 500 miles from Cape Town, near Zak River (North-East from Cape Town) in the midst of wild Hottentots, called Boschemen: a place where no Christians, no farmers, no Dutchmen live; only wild waste land, where wild people live in the holes like beasts.

N. How long did you labour there, Sir?

K. About four years.

N. How did they support themselves when you went among them?

K. Support themselves? For body do you mean, Sir? They had nothing at all; they live by hunting,—they go hunting wild cattle: therefore, when I would have them together, then I must take care of them, give them victuals. Farmers help me; they give them sheep,

so I help them: help them as much I could to support, else people could not live together. They eat serpents, any thing. When, therefore, I would have them together, I must help them. They never work, not in the least; they don't love work. Dutch settlers did not live near me, they knew people could not hear if they did not help them.

N. Did the Dutch settlers understand the gospel?

K. Some, Sir; but many people, who are baptized, live as Heathen. Many love the gospel, but cannot hear,—live so far from church: they travel weeks before they get to church, such great distance.

N. When you first went to that part of the country, Sir, how did you proceed? What were some of your first subjects?

K. Sir, so soon I came there, I will tell you, the Government assist me: they send papers to farmers, that they must bring me where I would go. I went to the last farm, that I found was the place of wild Hottentots; then there came to me about thirty. The first means I use, I give to them tobacco: then the Boschemen come. Then we tell to them, they see what great difference between us and them: we have dress, victuals:—we have house, they have nothing; no, nothing at all. Then we tell them, because we know God, all this difference; because we know him, it is that we have what we have. That was first means we use. After, I shew to them more, from degree to degree; but first reason they came was, for tobacco; then after, they come to know God. I hope you understand me, Sir? I can't explain myself.

N. Yes, Sir; very well.

K. I began at first to preach to them systematically. That, I afterwards found, would not do;—all the means I use that way could not help the least. They would say, "This is for Christians, not for Hottentots:" then they would run away. Then after, I pray to God instruct them. Once, I told to them how happy I was when I felt love of Christ in my soul; and when man experience love of Christ, never man more comfortable than that man. Then they ask me, "What shall I do? What way shall I go?" Then I say, 'Christ is the way.' "Yes; but we nothing do with Christ, we are sinners." "Go to Christ." "But how? We know nothing!" "He will teach you: then you see fulness in Christ when you come as sinners." Then afterward I see that God blessed the word. They say, "We pray to God, that if that was the way, Christ would bless it." Once they never would believe, they say, that that was the way; and now they feel that it is the way: and now they fall down as worms, at feet of Christ. We could do nothing, they say, but he do all.—I hope you understand me, Sir? I thought to preach at first systematically; but I see clear, that all I speak about it, they say, "We have nothing to do with that Gentleman,—we are Hottentots. We live

before comfortable, what have we to do with work?" Then afterward I see, when God work upon the heart,—then afterward they understand me.—Do you understand me, Sir?

N. Yes, Sir. Did you begin then to convince of sin?

K. When I tell them that,—they say, they have done what they could. Then I tell them, Go to Christ; ask of him, Whether they are sinners, or not? and that the Spirit should learn them, if they would ask him; and I begged them, go to the Spirit, ask him, if what I preach was the truth? I saw that I could not too soon bring them to Christ; and told them, that Christ must teach them. Then afterward, when he work upon their heart, then they believe. Before they make objection, how could Jesus Christ and God be together; but when they feel power of Christ, then they say, "Oh, Sir, one word do more good now than ten thousand do before!" When I speak of civilization, and not to live as the beast, "Yes, Sir, they say, that we feel in our heart; when we feel the peace of God, then it is so; but I think that 'tis for Missionary."

N. When the Spirit of God first began to crown your labours with any success, how did you feel in your own mind, Mr. Kicherer?

K. Yes, Sir; that I am not able to express, because that was so great. I could say, when I give me to the Lord with soul and body, that I might serve him, that was only my wish;—that were it only one sinner that he would give me, nevertheless, if it was not one sinner, that he would give me power to be faithful, and not be slothful. I have nothing to do with the blessing: I must work, and God must give the blessing; but when I see God give me many, many fall down in the fields, and cry, "O what must I do!" Many, who were like stones under the word, they would not believe,—now so happy under the word. Sometimes, when I come out of the field, many, with tears in their eyes, cry out for mercy; and sometimes, whether I preach or sing hymn, it was all the same;—the power came, and they cry for mercy. O this was so great time! chiefly when I considered myself what poor instrument. Like dirt, in my own eyes, then I say, "Lord, with all the trials and dangers you bring, O I will go on! O I will go on!" and there is no happier time in my life than when I was in the work of God. O the wilderness was often a paradise to my soul! I wish I could speak in my own language: I can't explain myself as I wish;—and when trials came, and Satan came, and dangers came, and make me low spirited. Many times, when I was not comfortable in my own soul, then something happen, that I must come out, and go into the field. Then I see such men as never expected, lie down in the field, crying to God for mercy! So God used me to make me comfortable, and shew me his grace sufficient for all!—Yes, Sir; and in particular, it was great for me when I saw the way God used to give

the blessing. Sometimes I thought I spoke with such power, that I must convert them. I told them the happiness which it was to be with Christ. After I speak of their guilt, their danger, I tell them the happiness which it is to be with Christ, both in Heaven and on earth. I I express myself so strong as possible; but no, heart of stone, that I must see, that man could not convert man; God must do that. When I was low spirit, could not speak with power; when I thought God could not bless that man,—then he bless it.

N. What were some of the visible effects, Sir, produced upon their lives and conduct? What alteration?

K. What alteration? O Sir, that is great! should it not be great when you see what they was before;—they was scarcely—

N. Please to state the difference, Sir.

K. I will try if I can:—Before they was naked,—now dressed almost as that people (*pointing to the Hottentots*); before dirty, vile, now washed; before they know not what was book,—now many could read Bibles; before they lived in huts, some in fields, now in houses; before they eat like animals (beasts)—now like man, like Christians; before they know not what love for one another,—know now what love is; before love, quarrelling; now live in peace. I could say many things. You know when power of Christ come on soul, then what alteration! I wish I could say more; but I tell you as I can: before they would not work,—but now Hottentot work two hours a day; and we must be very thankful for that, though I hope next year they work three hours; and so after, four hours.

N. Did they attend your ministrations regularly?

K. Yes, Sir; they do most come every morning, soon as sun come up. They reckon from sun, know not hours. Then sing hymn, read a chapter, pray together; then children to school. Then ever day, meeting, twice a week catechism; and Sabbath-day preach three times, morning they come nine o'clock. Before Hottentot come from their own home, they pray God bless the means that his servant was to speak to them. Great many come, though I could say some don't like it much; but the most come.

N. When the Lord first began to bless your labours, was there any considerable number brought under the influence of the spirit? or only one or two.

K. No, Sir; I can say a number. There was one old man that we speak of before, first; but numbers soon after. There were many convinced; but there were many pull off their hair, and cry, "O I perish! What is that? I live so many years as the beast, and perish for ever!" I can't say whether they were all true Christians,—that I leave to God; but many believe Jesus Christ. Many, not only speak much, but alteration in behaviour.

N. What were some of the leading things which set their hearts at rest, when brought under the influence of the Gospel, Sir?

K. That I don't understand.

N. What truths did you use when they were in distress?

K. I think, Sir, that text "Christ Jesus came into the world to save sinners." That first old man was the first that received comfort. There was some Boschemans, before who, I believe, the Lord work upon their heart; but not to me clear. That first was old man, who wrote letter to the Missionary Society, about three years ago. He lived near the farms. He have great desire to hear the word; Because Hottentot tell him, that they happy to hear of Christ: but the farmers tell him he must not go there, he would be killed. He was so anxious, he came and in few days he begin to cry to God. I see him go to the field, fall down, and cry.

(To be Continued.)

By a letter from a brother in Wilcasset, we are informed, that the work of God in that place continues. About 50 have been baptized. The letter mentions a very extraordinary circumstance, which took place in Woolwich. A young man who had been dumb for some months, made signs with his hand to be baptized; Elder Stinchfield administered the ordinance; and when he came up out of the water, he gave glory to God several times; the brother observes, "I have not heard of his speaking since that time."

#### *Preaching appointments of Elder Smith.*

Thursday Evening, May 4th. at Providence, R. I.  
Friday, at 2 o'clock, May 5th. at Rehoboth,—Elder Peirce's Meeting-House.  
Saturday, at 2 o'clock, May 6th. at the Methodist Meeting-House, Somerset.  
Lord's-Day, May 7th. at Swansey Meeting-House.  
Lord's-Day Evening, do. do. at Bristol, R. I.  
Monday, at 2 o'clock, May 8th. at Portsmouth, R. I. at Br. Siffons.  
Tuesday, at 2 o'clock, May 9th. at Middleton, R. I.  
Wednesday Evening, May 10th. at Newport, R. I.

*The friends will please to notify according to the above.*  
E. S.

#### TO SUBSCRIBERS.

*We hope our readers will excuse the delay of the last paper, as it was unavoidable.*

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

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[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 18.

THE form of government given by Jesus Christ the lawgiver who gave the law of liberty for his church to be governed by, is contained in the New Testament, and ought to be understood by every believer in Christ, that he may know how much liberty Christ gives him, and in what manner he ought to use it. The following with a few additional words, from the writings of one of our brethren at the southward,\* is worthy of being attended to by every person who may now or hereafter read this paper.

"When Christ was on earth he collected a small number of persons whom he called apostles. To these twelve he added seventy others. These eighty-two he called disciples, whom he sent forth to preach the word. A form of government at that time was certainly established, and the whole power was invested in Christ as an infallible head, agreeably to the prediction of the prophet; Isaiah ix. 6, and he said, 'All power is given unto me in heaven & in earth.' Matth. xxviii. 18. But as Christ knew he was not to stay with his disciples in the flesh always, he taught them all things necessary for them to know. John xv. 15. 'Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you.' Did he then teach them how they were to be governed? Or rather, did he point out any regular church government? Let this be judged by men of understanding. Certain I am he said enough to convince us that *Episcopacy*, or any kind of pre-eminence in the church was pointedly prohibited. This manifestly appears from the following passages, Matth. xx. 25, 26, 'But Jesus called them unto him, and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you.' The occasion on which he delivered these words are to the point;—John & James were lusting for power, and made application to Christ for dignity;—by his reply he shews his aversion to Church supremacy and dominion; 'Be not ye called of men *Rabbi*, for one is your Master even Christ, and all ye are brethren.

And call no man your Father upon the earth, for one is your Father which is in heaven; neither be ye *masters*, for one is your Master even Christ.' I might cite other passages to shew that Christ intended a perfect equality among his ministers, and that they should be brethren having one Master, even Christ.

From these passages it is plain that Christ positively prohibited *Episcopacy*, and with these injunctions he left his disciples in the world, after saying, 'Go ye into all the world, &c.' 'Teaching them to observe all things whatsoever I have commanded you.' To add any thing he had not commanded, was to be attended with awful consequences. See Rev. 22. 18.

After the resurrection of Christ, the disciples seemed to have understood the instructions of Christ better than those persons who now say, that 'neither Christ himself, nor his holy apostles, have commanded any thing clearly, or expressly concerning church government. From this (say they) we may infer, that the regulation of the Church was to be accommodated to the times, and left to the wisdom and prudence of the chief rulers of the church.' If this is true, that the apostles acted by divine inspiration, and in conformity to the commands of their blessed master, then it follows, that, the form of government which the primitive Churches borrowed from that of Jerusalem, the first christian assembly, established by the apostles themselves, must be esteemed as a divine institution.

In those early times every Church consisted of the members, Deacons, Elders or Bishops, and these indeed belong to every christian assembly. The people were the first in authority; for the apostles shewed, by their examples, that nothing of moment was to be carried on, or determined without their consent. Acts vi. 3. 'Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.'—Chap. xxi. 22. 'What is it therefore? the multitude must needs come together.' Such a procedure was both necessary and scriptural, it was therefore the assembly of the people which chose their own rulers and teachers. (Acts i. 26.) or received them by a free and authoritative consent, when recommended by others. Acts ix. 26, 27. It was the Church that put away those who did not walk according to the law of liberty, and not the bishop, or some one appointed by him. 1 Cor. v. 4, 5, 7. It was the Church that received again such as had

done wrong, when they manifested signs of repentance. Gal. vi. 1. 'Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. The Church passed judgment upon the different subjects of controversy and dissention that arose in the community;—examined and decided the disputes which happened between the Elders and Deacons. There reigned among the members of the CHRISTIAN CHURCH; however distinguished by worldly rank and title, not only an amiable harmony; but also a perfect equality. This appears by the feast of Christ, in which all were indiscriminately assembled by the name of brethren and sisters.

Paul, in Eph. iv. mentions the officers of the Church. Among the extraordinary, he enumerates Apostles, Prophets and Evangelists. The ordinary were Pastors and Teachers.—These Pastors were sometimes called Elders or Presbyters. They were called Pastors, in allusion to Shepherds, who watched over their flocks, to defend them against any enemy that might attack them, to preserve peace among them, as every good christian minister should. Besides these, there were other officers, as Deacons chosen by the people. Acts vi. 3. 'Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.' Their office was to attend to the poor and widows, and to receive what was sent from other places for the support of the poor. These Deacons are sometimes called ELDERS, because they attended to the temporal concerns of the Church, while the other Elders were attending to spiritual things. Acts xi. 29, 30. 'Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea; which also they did, and sent it to the ELDERS by the hands of Barnabas and Saul.' From this statement it evidently appears that the Church considered CHRIST their only LAWGIVER, and that they were not at liberty to add or diminish from any thing he commanded; this James urges. James iv. 12. 'THERE IS ONE LAWGIVER.' It is also evident that there was no pre-eminence among them; they considered themselves as brethren, and acknowledged Christ as their only HEAD. See this doctrine set forth in Col. i. 18. 'And he is the HEAD of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.' Here is a form of government where Liberty may

\* Wm. Guirey's history of Episcopacy, p. 2.

be enjoyed in its full extent : all being accountable to Christ, and bound to serve him in all things as Lord and Lawgiver.

How different is this from a government where the people are under a bishop, presiding elders, circuit riders, local preachers, class leaders, &c.

### Constitution or form of government, on which the Methodist Episcopal Church in America is founded.

[From the *Arminian Magazine*, vol. I. p. 242.]  
"Section 2."

"Of the nature and constitution of our Church."

"We are thoroughly convinced that the Church of England, to which we have been united, is deficient in several of the most important parts of christian discipline, and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and designs it has ever discovered in Europe, of rising to pre-eminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal governors, and we fear that the same spirit will lead the same Church in these United States (though altered in its name) to similar designs and attempts, if the number and strength of its members will ever afford a probability of success, and particularly, to obtain a national establishment, which we cordially abhor as the bane of truth and holiness, and consequently a great impediment to vital Christianity.

For these reasons we have thought it our duty to form ourselves into an independent Church ; and as the most excellent mode of church government, according to our maturest judgment, is that of a moderate *Episcopacy* ; and as we are persuaded that the uninterrupted succession of bishops from the apostles, can be proved neither from scripture nor antiquity,—we therefore have constituted ourselves into an *Episcopal Church*, under the direction of *Bishops, Elders, Deacons*, and preachers, according to the forms of ordination annexed to our prayer book, and regulations laid down in our form of discipline."—Form of discipline, 1, 2, 3, 4, 5, and 6 "edition, of the sixth edition, page 2d."

[*Guirey's History of Episcopacy*, p. 309.]

What a curious affair is this ? There is not the word *Lord, God, Christ* or *Holy Ghost* in the whole. This is the famous wood-pile on which the whole methodist building in America stands. "We have formed ourselves"—not the Lord. "*Episcopacy*," (moderate) not according to the scriptures ; but "according to our maturest judgment." Not under the direction of the word and spirit of God ; but "the direction of *Bishops, Elders, Deacons*, and preachers." Not according to Christ's commands, but "according to forms in our prayer book, and

form of discipline," in six editions, as it is likely no two editions are alike. My brethren, will you leave the law of liberty, for such commandments and doctrines of men ? Remember the hook lies concealed within the bait.

### The Church of Rome.

The hierarchy of the Church of Rome, is a government of the religion of the people by priests. It is established as a divine institution on this fundamental principle ;—*interest and ambition* on one side ; and *ignorance and superstition* on the other, forming a band that ties together that monstrous community. The great object of this Church is neither truth nor piety, nor social felicity ; but worldly prosperity, and to obtain this the hierarchy is conducted, being formed on the secular plan of old pagan Rome. When John contemplated this scene, he considered the laity (the people) collectively as one great *beast*, and the *Clergy* as a notorious drunken *prostitute*, very fine and very filthy riding on it, and hence perhaps our common description of implicit believers.—*They are priest ridden.*

ROBINSON.

### Letter to the Editor, dated

Alexandria, (Vir.) April 25th, 1809.

Dear Brother,

For want of something worth relating, it has been a good while since I dropped you a letter ; but I have lately received a letter from Henry County, Kentucky, dated the 15th of February, 1809, which contains some interesting religious intelligence, from which I give you the following extract.

"You request an account of the CHRISTIAN CHURCH in Kentucky. I can't perhaps give a very correct statement of its situation at present ;—the winter has been so extremely severe and disagreeable, that communications on that subject have been mostly cut off.

Last summer there were considerable revivals in different parts of the State, and in the Indiana Territory over against us. Brothers Barton W. Stone, Purvines, Reed and Duley, (the two last are republican Methodists, so called) have all been baptized by immersion, and a great many of the Brethren at Cane-Ridge, and several other places. In October last, the Christians had a camp-meeting not far from Lexington. A very great concourse of people and forty-seven Christian ministers attended. It is said that God in an especial manner poured out his spirit on the people. Many professed to find the Lord gracious to their souls. After the meeting, which lasted five days, the preachers and members of the different churches took counsel together on

the subject of adult Baptism ; fears were entertained that some believing and feeling it right and necessary, others not viewing it in the same light, that probably a division might take place. The subject, I am told, was calmly investigated, and on no occasion was ever greater love and harmony manifested, notwithstanding they did not view the subject precisely alike, but all acknowledged it a gospel ordinance, and therefore left every one to be fully persuaded in his own mind, and determined that nothing could or should separate them but SIN. Some of the Brethren from Ohio State,\* believing slavery inconsistent with Christianity, entertained ideas that the members of the Christian societies who held slaves should be non-fellowshipped.

Brother Stone and Purvines made use of some handsome & very impressive arguments against such ideas, though they were great emancipators themselves, and had proved it by their acts and deeds. Mr. Stone said, so far as it had come to his knowledge, he knew of no members among them that held slaves whose conduct and upright deportment, but what was worthy of example in every other particular, that numbers of them had borne the burden and heat of the day, and had suffered great persecutions for the christian cause, and name, and that to declare them out of fellowship would be ungenerous and cruel in the extreme.—All difficulties on that subject subsided. I received a letter from Brother Stone in answer to several queries I proposed to him, containing 37 pages of large letter paper, on the *Trinity, the divinity, the personality of Jesus, on the efficacy of his blood, faith, law, and justice, and lastly on original sin.*

"The circuit judge that attends the court in Henry County, (Ken.) is said to be one of the best judges of law in the State ; he is a man of very great cleaveriness, and in addition to this, is a professor of religion, while among the *Methodists* he sometimes preached ; he has lately been baptized by immersion, except that, he is precisely with us, & advocates our plan."

There has been a church of 17 members gathered lately in Shenandoah county, (Ver.) and the prospects are still flattering, very flattering. I wish you to open a correspondence with Brother Barton W. Stone of Kentucky, he can give you the best information of the state of religion in Kentucky, & Ohio states of any one there. He is a man of great piety, liberal education, and splendid talents. No doubt if the information he is able to give were published in the *Herald*, it would diffuse new vigor through the connexion, for this reason I solicit you to open a correspondence with him.

\* By the Constitution of the State Slavery is forbidden.

I thank you for your essay on 1. Cor. Chap. ix. Verse 14. I hope it will do good. I still feel the love of God to be sweet to my soul; a degree of a living hope still abides with us and cheers me in this vale of tears.

I am with prayer for your prosperity, your Brother,

WILLIAM LAMPHIER.

## Manifestation No. 2.

2. Another manifestation from God is that concerning his Son Jesus Christ the mediator. This is not an invention of men, but is from God: as is plain from the scriptures, and the experience of multitudes.

This manifestation of the mediator, is particularly mentioned by the Apostles. 1 Pet. i. 20, "Who verily was foreordained before the foundation of the world; but was *manifest* in these last times for you." 1 John iii. 8. "For this purpose the Son of God was *manifested* that he might destroy the works of the devil."

Many people say that the whole account of Jesus Christ is a piece of forgery, and that there is no need of any such person as he is said to be. If God has *manifested* to mankind in general, the need of just such a mediator as Jesus Christ, it must be granted that all said of him in the scriptures is true.

As it is *manifest* to all nations that there is one God, so it is *manifested* to all nations, that one to declare the mind of one God, is necessary. The conduct of almost all nations is a proof of this. View the people who believe in *Brama*, whom they say is, "every where always." Ask them how he has made himself known to them; they will answer, thro' the Bramins, or priests of *Brama*. This proves that the need of a mediator, or mediators is *manifested* to them. Ask the Mahometans concerning their God; they will tell you that he created the heavens and earth. How has he made known his mind to you? They say through Mahomet, the great prophet of God. Hence it is manifest that they consider a mediator needful.

Ask the Jew concerning his God, he will quote you the first Chapter of Genesis, and tell you that he created all things. How has he made himself known to you? Through Moses. "We know that God spake unto Moses." Ask the Roman Catholic concerning his God, he will own him to be the creator, the same as the rest. How has he made himself known? Through his holiness our Lord God the Pope, another God upon earth. It is manifest to them all that they need a mediator between them and the invisible God. But the dispute is, who is this mediator.

As it is manifest by these things that all men are convinced of a mediator between the

invisible God and men: so it is manifest to every one who compares these mediators, with the character of Jesus Christ, that none of them are qualified for such an important place. Jesus Christ is the only one who is able to do what is manifestly necessary to be done by a mediator.

If Jesus Christ is able to do all needful to be done for us, this will be a positive manifestation to us that he is the one whom God has appointed for this purpose. What is necessary for such a mediator to do? To make known to men the true God, and his name and will. All this Jesus Christ did when on earth. John i. 18, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." 1 Tim. iii. 16. "God was *manifest* in flesh." John xvii. 6, 8. "I have *manifested* thy name unto the men which thou gavest me out of the world. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." 2. To manifest himself as the one thus sent of God. This Christ did to all who obeyed him, according to his promise; John xiv. 22, 23. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, & will manifest myself to him." This every one who obeys him knows to be true, for the enjoyment they have is the proof, according to what he said, ver. 23, "Jesus answered and said unto him, if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

This manifestation to all who obey Jesus Christ, is uniformly the same in all ages and among all nations, for the spirit glorifies Christ and all who keep his commands, enjoy his love, and united rejoice in him as the image of the invisible God the first born of every creature, where all fullness dwells.

3. It is certain that there is wickedness in the world, & that no one of the mediators men have set up, have ever done any thing to prevent an increase of it, but have rather encouraged it; and many of them have proceeded from evil to evil, and instead of destroying the works of the devil, they have been led captive by him at his will; it is manifest to every understanding person, that the works of the devil must be destroyed, in order for men to be happy in the enjoyment of God. This is one thing that Jesus Christ undertook, and which he will completely finish before he gives up the kingdom. This is mentioned in 1 John, iii. 8. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." It is certain that the doctrine Christ preached, was calculated to

destroy wickedness, for he preached repentance, and that men must be pardoned, and live soberly, righteously, and godly, in order to inherit that kingdom, which is righteousness, peace, and joy in the Holy Ghost. All the preaching of the apostles was for the same purpose, and the gospel of Christ has the same effect to this day: and the preaching of the gospel will finally by the means of the fall of mystery Babylon, & the increase of knowledge and holiness throughout all the earth.

There are several other important things contained in this subject, which will be noticed hereafter. This must suffice at present.

## Mahometan Baptism.

*The form of baptizing those who had been Mahometans, when received into the church of Rome.*

THE catechumen (or person to be baptized) having been fasted, and taught to repeat the Lord's prayer, and the creed, shall go in to the baptistry, and stand before the holy pool with his head uncovered, and shall say after the priest, these words; "I renounce the whole Saracen religion, and I curse Mahommed, whom the Saracens honour as an apostle of God. I curse Ali, the son in law of Mahommed, and Chafan, Chufen and her children. I curse Abu Beker, and Omar, and Taclehar, and Abdallah, and Othman, and all other assistants and successors of Mahommed. I curse Chadiga, and Ascha, and all the wives of Mahommed, and Fatima his daughter. I curse the Koran, and all its doctrines, laws institutes, narrations, mysteries, traditions, and blasphemies. I curse the paradise of Mahommed, and all those whom Mahommed calls angels. I curse all the false quotations of Mahommed from the Old Testament. I curse the God of Mahommed, who, he says, is one entire deity, neither begetting nor being begotten, and like whom there is no other being. And I believe in God, Father, Son and Holy Ghost, the holy essential and undivided Trinity," and so on. These are a sort of last dying speeches and confessions of expiring orthodoxy, and of the Augustinian African church. It is no breach of charity to say; *It was begotten in melancholly; lived in frenzy; and died raving mad!!*

## RELIGIOUS INTELLIGENCE.

The attention of the people at the south of Boston, to hear the gospel, is astonishing at the present day; and the number of late converted to God, is great. In the town of Swansey about one hundred have given an evidence of being born again of late, and nearly

that number have been baptized within a few months past. In Portsmouth R. I. an happy number are united together in love within a few months. In Providence many are desirous to hear a free gospel preached, and full salvation founded; and there is an hopeful prospect of a revival of religion in that place. Several who have known the truth appear concerned for those who live without God, Christ, and hope in the world.

### *Conversation of the Hottentots.* (Continued from our last.)

A man tell me he go to the field. I say, let him go: I am glad. I hope he will soon come, and tell to me what is the matter. After he come, cry to me, I say, "What make you cry?" "O Sir," he say, "should I not cry! What a guilty sinner I have been in eyes of God! What a sinner! Live so many year in adultery with four wives. Now I see the gospel clear as day;"—"When I preach Christ," I tell him, "he must go to Jesus,—he come into the world to save sinners." But I say, I never see such example as that man! He not long to live,—only five months.

After he hear the gospel, when he would come on business, he would not speak of that. When I begin to speak of business, he say, "O Sir! I have speak too much of the world;—let me now speak of Christ. All the corns of sand in the world, not so many as my sins! O for Christ! that Christ would take away my sins!" Now, Sir, that man came to me often, to speak of love of Christ: that man speak to me in manner he never hear of me,—in manner he hear of no man. God must teach him that. He make me ashamed before him,—he know so much of experience; he talk to me of what I never did know:—God must teach him that! He came to me one day, and say, he must put away his two wives: he once had four. "Why?" I say. "Because," he say, "when I go to God in prayer, my heart tell me 'tis bad; and Christ more near to me than 10,000 wives. I will support them—I will give them what I get,—I will work for them,—and I will stay till God change their heart;—then I will marry the first whose heart be changed."—When he died, I came to his bed: he say, he would be carried in his bed to hear dear word of God. When I ask him how he was,—"I low spirited," he said; "I have nothing—I give all to Christ, soul and body; but now I a little afraid. I like to know if Lord Jesus has taken away my sin; and if he will take me." But next day he told me, "O Sir! now I see Lord Jesus love me with everlasting love; and now, through his blood and righteousness, I go with him to eternal life; and there I wait for you." So he go sing into Heaven.

N. Did he oppose at first, Sir?

K. No, Sir; he did not seem to oppose; but he knew nothing of power.

N. How did they feel when you left them, Sir?

K. Sir, not very comfortable; but it was expected that I stay only one year. There is a man, an experimental man, who had been about one year with me, that man stay there:—they love him very much. He once was farmer; but sell all his goods, and come preach Christ. He is there. When I go away, they cry so; they hold my hand,—they would not let me go away. They say, they should die if I not come back so soon as possible;—they would pray God I come back soon. Now they say, it was for their guilt that I go away; and because they love not enough minister of gospel, God would take him away: that God would let them now see what 'tis to have no gospel. They suppose God take me away one year to learn them to use gospel better. A gentleman, from the Cape, one day tell, they dare not now speak my name to them, nor tell of me, then they fall down and cry, they are so affected.

N. Mr. Kicherer does intend to return; and it is our duty to thank God for his success, and pray that he would still go on to countenance his labours. We are much indebted to you, Sir, for the satisfactory account you have given us of your labours, and of your success.

K. I wish I could speak more. What I speak is only little what God has done.

N. I am now, Sir, to put a very few questions to these three good people now present; and as they do not understand our language, I must put them to you. You will be so good as to give me their answers, and I will give them to the people; and the first question I would beg leave to put Sir, is this:—Do they hope to inherit eternal blessedness in Heaven?  
(Put to Martha)

K. She say, Yes, Sir; so sure as she stand there in the pulpit, she hope that. She say, therefore, she trust upon it Christ has died for her; and that she know it, because Spirit of Christ is now working in her heart: and she say that Christ is her only foundation. She say, as she find by experience, how happy to live near Christ,—so happy to have Christ for her portion! She say, that she know that Christ, not only her portion now, but she trust upon him that he will never let her go: he has put his hand upon her soul, and no Satan, no, no, nothing shall put his hand away! She give herself to Christ,—he her guide to eternity!

N. Please to ask her, Sir, How she felt when first brought under the influence of the gospel? What state her mind was in when the truth first began to take effect?

K. She say, Sir, when she first hear the gospel, she don't like it. She say, not mind, never mind. What has the gentleman to do with me? He Christian, I Hottentot; he nothing to do with me. But she say, I go to her,—I talk to her. She hear afterward some-

thing from one John Cock (another Missionary). She go away;—then she come again. I told her, You must try. But say she, "Christ in Heaven, I upon earth, how could he work upon my heart?" I tell her, go pray to Christ:—ask of him, whether the truths I preach his truths, or not? Then she go try. She fall down in the field; she cry, "O God! what your servant say to me I don't believe it. O tell me if it be your truth!"

(To be Continued in our next.)

### *Anecdote of Rowland Hill.*

When Rowland Hill was in Ireland in the year 1798, the papists resolved to murder him the next time he should preach out of doors. He was apprized of it, and his friends wished him to decline preaching. It was all to no purpose; come life or death he declared he would preach. At the appointed time, thousands were assembled vowing his destruction as soon as he should begin. They waited—no preacher appeared—their patience was almost exhausted. At last a man in a large coachman's coat mixed with the croud enquiring what they were waiting for,—told them he was sorry they should be disappointed—would try if he could preach; but perhaps they would kill him? They applauded him—assured him of protection—and he began—It was Rowland Hill himself! And it is believed that many at that time were brought to the knowledge of the truth. Thus the devil was outdone.

### *Anecdote of Bishop Burnet.*

In the days of Bishop Burnet, the dissenters in England by preaching Christ in the fields, drew the people from the established meetings of the clergy, to that degree, that but few attended their dry lifeless administrations. They entered a complaint against them to the Bishop: he told them, that the only way for them was to out live, out pray, and out preach the dissenters, and the people would all come back again. A good hint for our clergy who complain that they preach to the bare walls, the only suitable place for the fatal doctrine of Calvin to strike to do no hurt.

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# HERALD OF GOSPEL LIBERTY.

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NO. 20.].....FRIDAY MORNING, MAY 26, 1809. ....[VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 19.

## THE PREACHER.

Galations v. 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

MANY preachers and people when they read this verse, miss the sense Paul meant to give. They generally read, "Stand fast in the liberty wherewith Christ has made you free, instead of us;" it reads, "wherewith Christ hath made us free;"—meaning the apostles and other believers among the Jews.

In the fourth chapter, Paul described the two covenants, or the ministration of condemnation, and the ministration of righteousness. Sarah was a figure of one, and Hagar of the other. The law given at mount Sinai, and brought to Jerusalem, was pointed out by the bond woman;—the gospel from heaven, was pointed out by the free woman. "Which things are an allegory;" a figure.

The law of Moses was a ministration of bondage; the gospel of Christ was a ministration of liberty. The law of Moses bound the people to observe days, times, months and years, and confined the worship to Jerusalem;—the gospel freed the Jews from these things, and gave them liberty to worship wherever they were, not being confined to Jerusalem or Gerizzim. "Jesus saith unto her, woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

When the apostles preached Christ to the Gentiles, they made no mention of the law of Moses, as needful for them to keep, but told the Jews among the Gentiles to forsake Moses for Christ. Acts xxi. 20, 21, "Thou seest brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying they ought not to circumcise their children, neither to walk after the customs." Though this was their practice; yet some among the Jews, in opposition to the apostles, went from Jerusalem and in different parts of the world told the Gentiles, that though they

were believers in Christ, yet they could not be saved, unless they were circumcised and kept the law of Moses. All this is mentioned in Acts xv. 1, 5, 7, 8, 9, 10, 11, "And certain men which came down from Judea, taught the brethren and said; except ye be circumcised after the manner of Moses ye cannot be saved. But there rose up certain of the sect of the pharisees which believed saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And when there had been much disputing, Peter rose up, and said unto them, men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they." Paul wrote this epistle to those brethren who had been taught the importance of keeping the law of Moses. He shewed them, that the things those men were urging on the brethren, were the very things which Christ had freed the apostles from. The law of Moses was never given to the gentiles, and when the Jews were under it, they were not able to bear it on their necks. In this verse Paul tells them to stand fast in that liberty which Christ had brought the apostles, and which all the believing gentiles enjoyed. He told them that circumcision was an entangling yoke of bondage, and not of liberty, and says verse, 2, "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

These things being mentioned, three things are plain in the text;

1. That Christ gives real liberty to all who believe in him.

2. That those who are thus made free, are in danger of being entangled again with the yoke of bondage.

3. To prevent this they must attend to the duty enjoined, which is to stand fast in the liberty wherewith Christ made the apostles and primitive saints free.

1. Jesus Christ gives real liberty to all who believe in him.

Whenever we speak of liberty, it supposes bondage. If those who believe in Christ are free, those who do not believe are destitute of

liberty. A man may be under a free government and not be free, he may by rebellion loose his liberty, and be in bondage. There are four things which Christ frees all from who believe in him. 1. The law of Moses. 2. The traditions of men, or their commandments and doctrines. 3. Sin. 4. Satan. In some, or all these, are all bound who live without God, hope, and Christ in the world.

1. The law of Moses. This part of bondage the Jews were under when Christ came. This Paul mentions chap. iv. 25, "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." There are multitudes of people now, who think they are bound to keep the law of Moses, and on that account they never knew real freedom. 2. Another part of bondage which people are in, is that they experience through the observance of the traditions of men. There are thousands held to believe and practice what they do not believe, or love any more than a prisoner does his chains; but they think they are bound to do it and that they sin if they neglect. Look at hundreds and thousands buying pardons, counting beads, reading prayers, saying their catechisms, repeating their creeds, owning covenants, believing all things are decreed, contending for articles of faith, infant baptism, associations, Missionary plans, fast bound by them all, and dare not step one inch beyond those who tell them such things are religion. Multitudes are by tradition bound to parish priests all their days, and dare not stir one step beyond the sound of their parish bell, let who will preach in another place. 3. Another part of bondage is sin; this confines us from the enjoyment of God. Your sins have separated between you and your God. Transgression binds the mind in ignorance, and on that account the sinner is bound over to the judgment of the great day. 4. A man who sins against God, joins with Satan who sinneth from the beginning, and when men do that, they are "led captive by him at his will." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey!" how wretched must a person be in all this bondage! there is surely no peace to the wicked. They are verily guilty—condemned, and in danger of eternal damnation. It is such, whom the Son makes free, when they believe in him instead of Moses, the traditions of their fathers, or the temptations of Satan. To believe, is to receive this truth, and submit to it;—viz. that Christ is greater than Moses; that his doctrine is superior to

all the commandments of men; that he has power to forgive sins, and that he speaks the truth. When any person acknowledges all this, as a poor guilty sinner, in bondage, destitute, and appointed unto death, he will cry "Lord save me or I perish;" as such he seeks, as such he finds all in Christ he needs. God for Christ's sake forgives him. Instead of the law of Moses, he obeys the law of Christ, the law of liberty. He feels free from all his sins that are past, and sings with Paul, "we have redemption through his blood, even the forgiveness of sins;" & with the redeemed around the throne he sings, "thou hast redeemed us to God by thy blood." He feels free from the traditions of men in the same way, and at the same time, and knows what Peter meant when he said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." Besides this he is delivered from the prince of this world, "The prince of the power of the air, the spirit that now worketh in the children of disobedience."

All this is liberty indeed! this thousands know by the most joyful experience, and being redeemed they are no more of this world, than a man is one of the company of captives, after he is set free from them.

In this situation, thus made free, how happy must the churches be in the days of the apostles! All freed from the law of Moses by the law of liberty. All freed from the traditions of the Elders, and the traditions of pagan priests and philosophers, all washed from sin in the blood of the Lamb, all freed from the prince of this world, by the Prince of Peace. All united in love, having fellowship with each other, and that fellowship with the Father and his Son Jesus, with the fellowship of the spirit. They appeared one vast republic, under Christ their glorious HEAD, Leader, Lord, Lawgiver, and Saviour. They were all called after the name of their Leader; CHRISTIAN was a common name, which swallowed up the party names of Jew, Gentile, Greek, Barbarian, Sythian, bond, and free. While enjoying this liberty, the sound of Pope, Patriarch, Master Bishop, Rector, Curate, Parson, Lord Arch Bishop, Reverend, Doctor, Rabbi, with all other hard names of distinction was nowhere heard.

Systems and bodies of divinity were then unknown; creeds, articles, covenants, platforms, & disciplines were not then in being. The association of Churches had not then been invented, nor had the name of missionary society a place among those who believed Christ had all power. All people of sense must admire this liberty; yet when you tell of such things for the present generation, they cry *heresy, delusion, Deists, universalists*, and all the hard names earth and hell can invent.

2. We observe that those who are thus made free, are in danger of being entangled again, with the yoke of bondage.

All this is plain from the conduct of the enemies of Gospel Liberty in the days of the apostles, and from such people in our day.

Those who wished to have the law of Moses obeyed, used every art they were masters of, to bring these free born Sons into obedience to Moses. And in proportion as any one submitted, in the same proportion they were again entangled. Those who were advocates for tradition, sought opportunity to bring the brethren into obedience to their traditions, that they might be the servants of men and not the servants of Christ. Those who served divers lusts and pleasures, endeavoured to draw them into sin, that they might dishonour Christ, and the devil was unwearied in tempting them to turn from Christ and the holy commandment. All these things are true in this day. Each party denomination wishes to bind every one Christ makes free to themselves, that they may be wholly under their control, to believe what they say, and hear *where* and *when* they command. There are at this day multitudes whom Christ has made free, that men have afterwards bound with their traditions, their commandments and doctrines.

3. To prevent this, each one made free, must attend to the duty enjoined, which is to "stand fast in the liberty wherewith Christ made the apostles and primitive saints free."

There are some who, if they stand fast, it will be in the *bondage wherewith men have bound them*, and not in liberty, for they have given that up, & are now groaning in bondage. The only way for such is, to lay aside all unscriptural things;—hear Christ in all things, declare themselves free to obey him, and stand to that, come what may. Those who are already free, stand fast, be firm not to receive any thing Christ and the apostles have not commanded, be willing to be reproached for the name of Christ, and endure as seeing him who is invisible. In this way, we shall obtain the victory over every person and thing which would otherwise bring us into bondage, and being faithful unto death, we shall at last, "be delivered from the bondage of corruption into the glorious liberty of the children of God," to enjoy in perfection, that liberty begun here, in a world without end, Amen.

Letter from Elder PETER YOUNG, dated York, (Maine) Jan. 28, 1809.

Dear Brother.

THROUGH the tender mercy of God, I am yet in the land of the living, and able once more to use my pen; therefore feel to inform you a little of the dealings of the Lord with me of late, for his mercy towards me has

been greatly manifested, and I desire to glorify his name for it. By reason of the infirmity which I have been labouring under for almost three years past; which was a *white swelling* on my knee; the Physicians in this town thought the only way to prolong my life was to have my leg taken off, and after I had well considered the matter, and asked counsel of my dear Lord and Master, I thought it best to pass through the painful operation, of which I informed Dr. Gilman, and he wrote to the Doctors in Portsmouth to come over and assist in performing the operation. On the fifteenth day of December; Doctors, Cutter, Pierrepont, and Bracket, came over, and after they with the Doctors in this town had examined the limb, they consulted together, and concluded that to take it off, would be the only means of saving my life; but the case appeared to be doubtful, whether I should survive the operation or not; but they thought if it was taken off, there would be a chance for my life; but none if I kept it on. I told them that for a number of years, I had made it my practice to preach to others to use such means as were provided, and that I did not dare preach that to my fellow-mortals, which I would not practise myself, and venture my own soul and body upon; therefore thought it my duty to pass the operation; and I desire to bless the Lord that he stood by me of a truth, and verified that promise, "As thy day, so shall thy strength be;" for he filled my soul full of glory, & raised me above dying things, so that when the Doctors were taking off the limb within six inches of my body, though it was as much as nature could bear, yet I did not feel to complain, or utter a groan; for I was filled with divine consolation, so that it carried an evidence to all present of the reality of religion. I can truly say, "This is the Lord's doing and marvelous in my eyes." In addition to this I have seen the goodness of the Lord, in opening the hearts of people of every rank and denomination around me to administer to my necessities. This I have learnt, that the Lord never deserts those who put their trust in him; but he is a present help in every time of need; therefore my heart's desire is that all would seek the Lord while he is to be found; that they may have something that will stand by them when all transitory things shall fail.

I hope dear brother, that the Lord will stand by you, and strengthen you still to proclaim salvation to the dying Sons of men, and invite all to come to the gospel feast, for it is what my soul delights to hear. I am glad to hear of the advancement of the Redeemer's cause in the world, and that the eyes of the people are opened to see the inconsistency of holding to the commandments and doctrines of men, and that they are embracing the truth as it is in Jesus. Oh! may the happy day soon come, when the knowledge of the glory of God shall cover the earth, as the waters cov-

er the sea; so prays your afflicted, yet comforted brother in the bonds of the gospel.

PETER YOUNG.

P. S. A word from the Editor, to those who may read the above. The circumstances of our brother is particularly trying; feeble in body;—but one leg, entirely dependant on the liberality of others for the support of himself and wife;—willing to bear affliction, and to preach Jesus, according to his ability.

Make his case your own, and if you can enclose in a letter to him, a 50 cent bill, 100, or more, & be convinced that when it is gone, you are in a better situation without it, than he is with it, as to your circumstances in life, then do it, and be assured that when it is done, it is done to one of the brethren of Jesus, and the reward is sure.

E. S.

### Conversation of the Hottentots.

(Concluded from our last.)

N. Does she now take pleasure in secret prayer, and in reading the word of God?

(Mary)

K. O, she says, Sir O yet, so happy! never so happy as when she could say all to God, what she never could say to man. To God she could pour out all her heart; but not so in England as in Africa. Here not place enough for her; in Africa, she go in the field. Here, and in Holland, she say, "O I can't find place to be with God! I don't like that man should hear what I would say to God alone."

K. All her comfort was, she might go to Christ, tell him all her wants. She had no other comfort than that.

N. I would beg leave to ask, How they feel towards their unconverted countrymen?

K. She say, that she love people of God very much: she love all man, but chiefly people of God; because we have one Redeemer, one head, and saved through one blood: that she find great union with people of God. She love her countrymen not converted; but not that degree people of God.

N. Now, Sir, I would just ask. How they express their concern for their fellow-sinners? and what means they employ, in their way, to bring their relations and others to the knowledge of Christ?

K. What, Sir? What they shall tell their relations? O, I understand you, Sir!

(John)

K. He say, he shall tell them that he had heard here that same way that I preach there: that he heard here from people of God, that I speak the same with them. Shall tell them, so happy that we have Christ that how they may go to him to be saved; and chiefly, that he hear here that same that I preach there.

N. Please to ask, Sir, How they expect to

be supported in the trying hour of death?

K. He say, Sir, that is different; sometime he have desire to be dead;—death could do him nothing, but to bring him eternal life: but, sometime, when he look upon himself, see what great sinner, then he say not so comfortable when think of death. He think many time, should I well be in Christ, know that saved, then death shall go good with me. Do you understand me, Sir? When he near Christ, he desirous of death; death shall not be death for him,—but just door to go in Heaven.

[Martha spoke for a considerable time.]

K. I wish I could say all she tell to me, but it impossible. She say, she trust there shall be many here who have pity for themselves, and for others,—compassion for own soul and soul of others; but wish it was all, but perhaps it was not all perhaps some here now not have compassion on own soul. O, that they would take counsel of poor Hottentot, she say! but Lord Jesus show them compassion. See from such people as poor Hottentot,—see if such people, when they go to Jesus Christ, be saved, he will save them too, when they come like poor sinner: if they know not how to come like poor sinner, Christ will learn them; if they ask him, and not wait till to morrow. We all now here; but, perhaps last time some hear dear gospel. Tell to them, that no people go to Christ, but Christ save them when they like to be saved: that Christ never say, "I won't save them." This is part of what she say, but not so good.

(Mary)

K. She say, Sir, what a pity 'tis Christ has shed his blood, if nevertheless sinners won't come to him! All that come to him shall find fulness in him when they come; they shall see enough in his blood to save them. But she say, that dear gospel will testify against them in last day;—that same gospel, that same word which have all needful for sinner: therefore, if we go to Hell, 'tis our own fault, but not fault of God. He has given gospel to save sinner and help all men. And she hope, people here who have children, she feel what is parent; she hope they would bring children to feet of Christ, then God give us our children, hope we bring up our children, not for world but for Christ,—not go for ourselves only to Christ, but for our children, for their children, that we and our children be saved. She say, she feel it on her heart; O, what it is, she go to Heaven and her children go to Hell.—She say, man say "I don't know Christ die for me:" we have nothing to do with that; we must go to Christ, and we shall find that he will save.

N. The last question which I would beg leave to put, Sir, is this, what are the leading things about Heaven which make it desirable to them?

(Martha.)

K. She say, that make it desirable to her: first, She have no more sin,—all her sin go a-

way;—they all go away from her: she don't like sin. Secondly, She be near her dear Saviour; and then she glorify him in perfect manner!—That is another answer; but upon same question, she say, she trust upon it, she shall be in Heaven with her dear children; because the Lord give her to pray so much for them; and when he give to pray for thing then she trust upon it he will give it. She pray upon blood and righteousness of Jesus Christ; he said, "He not only will be her God, but God of her seed;" and she trust upon it, that not only she shall be in Heaven, but all her children!

N. We are much indebted to you, Sir, for your goodness; and to these good people: we are just a going to beg a last favour.

(Mary)

K. She come again upon that same, Sir. She say, that God bring Hottentot from far and, here to the people. Wherefore that? To, shew people that he save sinner, great sinner, vile, nasty, sinner,—whom no man like,—whom no mankind can bear." Wherefore that? That we should see that we must go to Christ; that the Lord save such sinners, and to call people off from world. Again, we must die; we see world can do nothing for poor soul when we die; therefore, the Lord bring poor Hottentot from far land, to shew that he will save sinner; and to shew that the world, with all in it, could not help, in that hour must have Christ,—then we shall be saved.—Sir, she say, that from consequence, she pray those people, that not only pray for themselves, but be so kind pray for poor Hottentot with Missionary Society; that we see, Lord hear our prayers! and that we be so kind pray for them, because so many know not Lord Jesus Christ.

N. She begs that we would not only pray, but use all the means in our power to bring the Heathen to the knowledge of the truth.

K. She say, we could trust upon it; the Lord shall bless it—'tis his work! we could depend upon it, God shall bless it, because it is his work! [Mr. Kitchener smiled and checked her, as the time was quit gone.] She say, Sir, this the last that she will say, she hope and trust upon it, we may meet one another in Heaven, so as we meet now; and say, 'twas for good to be here in our meeting, here use means to save poor Hottentot; and Lord bless what a poor Hottentot say!

### Extraordinary Baptism.

The following singular circumstance concerning Baptism, was related to the Editor by Elder Phillip Sleed of Swanze, (Mass.)

HE mentioned that in the month of April last, eleven people wished to be baptized; accordingly the Church met to hear the rea-

son of their hope in Christ. After hearing them, and receiving an evidence that they had passed from death to life, he, with the eleven, the Church, and the assembly, went to the place of baptizing, (the river's side where prayer was wont to be made;) in order to attend to the command of Christ. He observed to me that it was an uncommon windy day. The wind blew so hard, that the men held their hats, lest they should be blown off. The waves ran high and broke over near the shore. He thought there would be some difficulty in baptizing, as there were several women as well as men to be baptized. He asked them if they felt strong to follow their Lord as the state of the water then was. They all chose to be baptized at that time. After singing and praying, there was a calm; the wind ceased, the sea was almost entirely calm, only a little motion of the water could be seen. The sight brought an awful solemnity on the multitude who stood around who were witnesses of what then took place. The first person baptized, came out of the water rejoicing, singing, "O how happy are they, who the Saviour obey," &c. The next sung the same, and after the last was baptized, the Elder wished all the brethren to join with them to sing the hymn; they all sung, and before they had done, the wind blew, and the waves rose as high as they had before. Some who had doubted the propriety of this kind of baptism, after seeing what had taken place, acknowledged that they believed it was of God, for he had even restrained the wind and sea, while his children were submitting to him, who was baptized in the river Jordan, as an example for all his followers. Several at that time felt their need of a part in him who has all power in heaven and earth.

The work still goes on gloriously in that place. From December last, to the first of this present month, May 1809, 91 have been baptized, and but one old person among the whole. Several more were to be baptized the 2d. Lord's-day in this month. Elder Slead told me, that in one small village in the town, where, I think he said there was not one who professed to know the truth last December; he had baptized 40, who are now rejoicing in God, and shining as lights in the world. Who would not wish to belong to that kingdom, where there is no end to its increase!

Where is the person so lost to all sense of his own good, as to go away from Christ and turn from the holy commandment once delivered unto him.

### Methodist Baptism.

THE following account of what was called baptism among the Methodists, took place in Portsmouth, not long ago, as related by those who were witnesses. About twenty

were to be baptized, according to their own minds, without being taught to attend particularly to the New Testament. The people, to be baptized, appeared in general to have a better understanding of the matter than the ministers; who (if they are honest men,) appear ignorant of the meaning of baptism. They conclude that their denomination, discipline, bishop, presiding Elders, Circuit riders, and class leaders are particularly plain in the Bible; though there is no such thing mentioned; but baptism, they conclude is so left in the dark, that no one knows how it is to be done, whether by *sprinkling, pouring, dipping, standing, kneeling, sprinkling once or twice, or by sprinkling once, and dipping or immersing once.* They appear convinced that it is *some how*; and if there is a right and wrong about it, they are certain to have both. At the time twenty were baptized, as it was called, I was told that the minister mentioned some places of scriptures which spoke of "*sprinkling clean water,*" and of pouring, though the places where these scriptures one mentioned, had no reference to baptism of any kind. They did not mention one place where they *went down into the water, were buried with Christ in baptism*; yet when the people had their own way, 18 out of 20, chose to be immersed, according to the scriptures. I was told that the minister who baptized, appeared to be as little acquainted with the manner of baptizing, as he was of the nature and meaning of baptism. The first went into the water, and kneeled down; and when the minister put him backwards into the water, it brought him out, instead of putting him in the water. It was said that but few of those he attempted to bury, were put wholly under the water. Such things appear to me a *polluting the commands of Christ*; and blindly leading those who ought to be taught to observe all things Christ has commanded.

When the last were baptized, which was the 17th. of May; It was said that Mr. Pickering, whom I consider *second master*, in that order; spake with a great degree of importance on his own side, and contempt on the New Testament side, he undertook to prove that John and Christ's baptism was not gospel baptism; and to prove it, he or the other, attempted to baptize after the example of John and Christ. According to this, those they *immerse* are not yet baptized; unless a baptism not according to the gospel is right.

He appeared very zealous in bidding a challenge to any man to come forward in a public manner, to dispute the matter with him. He ought to know that dueling is forbidden by the law of our country, & that men of understanding, knew a better way than a public meeting, where parties wish to be gratified, rather than to have truth fairly stated, Mr. Sabin and Meritt, have begun the matter in writing, and in this way I am ready to see the matter through with him or them.

It will not do for Mr. Pickering to shew such long horns in New England, as his *master Francis* has at the Southward; the trees are too thick here to run among, with them on. His considering thousands of people who read a paper containing that truth he ridicules instead of proving it not so, as friends of nonsense, and no discernment between truth and nonsense, will make him appear contemptible among all candid people. What must those people think of him, when they hear him call that which they knew to be the truth as it is in Jesus, "The herald of gospel nonsense, or a mess of nonsense."

He must be considered a despiser of that which is good, heady, high minded, "having a form of godliness;" but his folly is made manifest to some now, and will be to all hereafter.

Mr. Pickering recommended reading the Bible at the water, instead of *Novels, &c.* this must exclude his discipline, which is a *NOVEL*, having never been seen in the world, till within one hundred years; and generally has a different appearance, every time another edition comes out. Let each one read what is commanded in the scriptures, and so live in peace.

### RELIGIOUS NOTICE.

The general meeting of the Elders, and brethren of the *Christian Churches* is to be holden in Portsmouth, N. H. the 23, 24, 25 of June next, public meeting to begin Friday at 2 o'clock, to continue three days;—all of any denomination, who wish to join in the meeting, or in fellowship with the Churches, as *Christians*, leaving all party names and rules, for the name and rule of Christ, are invited to attend. It is the design of the brethren to accomodate as many of the brethren from the country as they can with convenience.

The design of this meeting is, for singing, prayer, preaching, exhorting, breaking bread, and whatever is considered for the general good.

By an agreement of the  
Church in Portsmouth, N. H.

### THE HERALD

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BY ELIAS SMITH.

NO. 21.]

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[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 20.

THE Liberty which the primitive churches enjoyed in the days of the Apostles, though glorious, was not of long continuance, by reason of the falling away from the doctrine of the Apostles, according to the prophecy of the apostle Paul.

"After the death of the apostles, the spirit which begun to work in the day of John and Paul, shewed itself openly in the alterations that were made. In their day, the *Presbyters*, or *Elders*, laboured in the churches, in perfect harmony, nor did they stand in need of a *President* or *Superior*, to maintain concord and order where no dissensions were known. But the number of *Elders* and *Deacons* increasing with that of the churches, they appointed an assembly of *Presbyters*, over which they appointed a *presbyter* to preside, in order to distribute among his colleagues their several tasks; (in the same manner as the *Methodist Bishop* stations the preachers in their different circuits, at the yearly conference,) and to be as was supposed a centre of union to the whole society. This was the first departure from the order left by the apostles.

Dr. Moshiem says, Vol. I. p. 105,—“The churches, in those early times, were entirely independent. Nothing, on the contrary, is more evident, than the perfect equality that reigned among the primitive churches, nor does there even appear, in the first century, that association of provincial churches, from which councils, and metropolitans derive their origin.”

This writer says, p. 174, speaking of the churches in the second century,—“During a great part of this century, the churches were independent on each other; nor were they joined together by association, confederacy, or any other bonds, but those of charity. But, in process of time, all the christian churches of a province, were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times, in order to deliberate about the common interests of the whole.” Commissioners were sent to these meetings; here they formed councils; these councils made commons, or laws, for the whole, like representatives of towns, who meet in general courts to make laws for the State. “These councils, (says Moshiem) changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the *Bishops* great-

ly augmented.” This was not all; the equality among the *elders* or *bishops*, was abolished, and a *metropolitan* was appointed over the rest; till, at last, the *arrogant bishop of Rome*, and his successors, were invested with the title, and authority of *prince of the patriarchs*.

At the first, the prudence of the *bishops* prevented their assuming all at once the powers with which they were afterwards invested; they at first acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name and by the appointment of their people; but they soon forgot this humble tone, and imperceptibly extended the limits of their authority, turned their influence into dominion, their councils into laws, and openly asserted at length, that Christ had empowered them to prescribe to his people authoritative rules of faith and manners.

There was another thing which took place, after they departed from the faith, which took away the liberty of the people. These *bishops* told the people that the ministers of the christian church, succeeded to the character, rights, and privileges of the Jewish *priesthood*, and this was a new source of honour and profit to this order of men. The *Patriarchs* considered themselves as invested with a rank and character similar to those of the *high priests* among the Jews, while the *Presbyters* represented the *priests*; and the *deacons* the *levites*. This notion once introduced, produced pernicious effects, which have been felt by the people to this day, as it has established in the minds of the people a greater difference between the ministers and people, than the law of Christ allows.

Had these things been confined to the church of Rome, the consequences would not have been so dreadful; but from that church these things have spread through almost every party denomination in the world. The Church of Rome call Christ the head, and make their own laws. The Church of England call Christ the head, and make laws to govern the people by. The *Presbyterians* call Christ the head, and make their own laws. The *Congregationalists* call Christ the head, and made laws peculiar to their denomination. The *Baptists* call Christ the head of their Church, and make laws or articles, to enforce the law of Christ, as they pretend. The *Methodists*, call Christ their head; yet make their own laws, and alter them generally once in four years, and all who do not submit to them, must be turned out, though in other respects, their conduct is according to the gospel of Christ. All these

denominations talk of *Liberty! Liberty!* but is it liberty to be ruled by men who, instead of submitting to the law of Christ, set themselves up as lawmakers; and according to their plans, Gospel liberty is in prison, kept there, for the benefit of all those whom they bring into bondage.

LIBERTY! civil and religious, how glorious! how valuable! this I have often heard of; but never knew its real excellence, till renouncing all the systems of men under the name of religion; Christ became my only Master, Lord and Lawgiver.—From that day, to this it has been my desire that others may know and enjoy it. This was the object in view when this paper appeared, in the world as an HERALD of the same; it is my constant aim to furnish it with matter worthy of its name; and I am yet encouraged to send these things into the world, though the low minded *Connecticut Federalist* has called it “*The Herald of devilish liberty*,” and Mr. Pickering in his *Methodistical* harangue has in public called it “a Mess of nonsense.”

## RELIGIOUS INTELLIGENCE.

Copy of a letter from Elder John Rand, of Ipswich, dated.

Ipswich, May 11th, 1809.

Dear Brother,

I HAVE just returned from the fourth parish in Gloucester, where we had last evening a sweet and refreshing meeting; and with pleasure I embrace this opportunity, according to promise, to give you a short account of the glorious work of God in that place. I say a glorious work, not because it is so general, as we sometimes have witnessed in other places; but because it is so in itself, being the work of God, in delivering sinners from the power of darkness, and translating them into the kingdom of his dear son, and making such, heirs of eternal glory, who before, were in danger of eternal damnation. This is glorious, whether it extends to few or many.

Previous to this revival, there appeared a general stupor prevailing among the people with regard to religion. Many were lovers of pleasure more than lovers of God, and with the exception of a few individuals who sighed and cried for the abominations of the land; even those who professed the religion of Jesus, had but a little more than the form of godliness; being destitute of the power in a great measure, while others denied and hated its

appearance in all who possessed it. There was however no *high priest* in this parish to lead them in opposing the work of God, for which the people here have great cause of thankfulness. Many of that class of men are like the lawyers in ancient days, they will not enter into the kingdom of heaven, and use their influence to prevent others from entering in; and thus they are instruments of Satan to blind the minds of those who believe not.

The Methodists preached there some more than one year ago, and I attended some meetings there. At that time there was an attention among the people to hear the word; but it soon subsided, and the people soon sunk into a greater state of stupidity than before, and so continued until February last, at which time the Lord began to work in his own way, and in a way unexpected to the people, and to the praise of his wisdom and goodness.

This work begun in the conversion of a young woman fifteen years of age, of a good character; but was noted for her gaiety, and attachment to the vanities of this present world, having no regard to that religion which she now considers of the utmost importance to her soul. The evening of the 9th of February, she spent in mirth with some of her companions who came to visit her. When they were gone, she retired to rest, being as well as usual, without apprehension of any danger being nigh; but in the night she awoke from sleep in great distress, being seized violently with a billious fever; her distress was so great, that she thought she was dying, and was greatly alarmed with the thought of being hurried into eternity in an unprepared state. This caused distress in her mind beyond what her bodily pain was; and at once her sins appeared, and appeared great, and the guilt of them lay heavy on her soul. This distress was too great to be concealed. She cried out "O how I have sinned against God who has been so good to me! surely I am the greatest sinner on earth! is it possible for Christ to save one like me! What shall I do to be saved?" She continued in this state of mind for four days, sometimes almost in despair, and at other times taking encouragement to hope in the mercy of God; crying to God to have mercy on her soul.

The fever increased to that degree, that her friends despaired of her life until the morning of the fifth day about 5 o'clock, at which time, the Lord set her soul at liberty,—opened the prison doors, and brought her from the pit where there is no water, to praise his name, and to drink of the fountain of the water of life freely.

Soon after this, she began to recover, and he who made her free, bid her follow him, she has since been buried with Christ in baptism, and risen to walk in newness of life.

For some time before she found peace in believing, she frequently cried out, "must I die

so young! must I die! I am too young to die! how can I die! I am unprepared! what shall I say when I come to the judgment seat of Christ! O could I lie at his feet a thousand years and beg for mercy, it would seem but a moment, could I obtain it at last!" In this way she intreated of God to have mercy on her soul, and called on others to pray for her.

She appeared for sometime almost gone, and was considered in the agonies of death. At this time while several of the neighbours were present one sister kneeled by her bed-side and prayed for her, while her acquaintance stood witnesses of this solemn and affecting scene. Her mother at the same time stood in tears with an aching heart, beholding her child, just agoing; and could afford her no relief. How solemn was the sight! a mother in tears! friends and acquaintance astonished at the dying language of a youth just about to leave the world, and no part in Christ! A praying Hannah crying to God to deliver her soul from death! And the most affecting of all, a youth crying, "what shall I say when I come before the judgment seat of Christ!" *Let all who read this remember that this will be their case, unless they repent and turn to God.*

After the sister had prayed, the people stood to see her breathe her last; but it was now, even now, at this happy moment that she began to live! Jesus, Jesus, the friend of sinners appeared her helper, when all others failed! She exclaimed, as with a new voice, "There's my Saviour. O, he comes! he comes! how glorious he appears in my view. I see his wounds in his hands, his feet and his side! O! it was for me, so great a sinner that he died! He stands at my bed-side! Now I long to be gone! Now I am not afraid to die, for when I die, I shall go to be with Jesus. Thus she continued, some times praising the Lord, in sweetest strains, and then exhorting those who stood around her, in an affecting manner.

This change was so great, and glorious that it gained an evidence to all that were present of the reality of religion. Before her mind was relieved, she said every thing appeared gloomy, but afterwards all things had become new. Jesus had made her place of confinement pleasant. Her fearful apprehensions of the judgment were gone,—her mind was calm, and the peace of God took possession of her heart. Her countenance was changed, and there had been so great a change, that she thought herself able to arise and walk the room to praise her deliverer. She has continued to the present time in an happy frame of mind, with her affections on things above, cheerfully bidding farewell to all the glory of the present world, esteeming the reproach of Christ, greater riches, than all the treasure of this world. I can say, my soul has been comforted, while hearing her proclaim the wonders of redeeming love to the children of men; giving such an evidence of the reality of religion, that even the enemies stand con-

founded, taking knowledge of her, that she has been with Jesus.

Several that were present when God displayed his grace in her conversion to him, were cut to the heart, with a painful sense of their need of a Saviour. She exhorted them to meet together and call on the name of the Lord, assuring them the Lord would hear, and that Christ was ready, able, and willing to save the chief of sinners.

One brother, soon after appointed a meeting, many attended and appeared very solemn. Soon after, Br. John Gray came and improved there, and the Lord owned and blessed his labours; one who had been seeking Jesus found him to the joy and rejoicing of her heart, and spake boldly of what the Lord had done for her soul. Convictions were multiplied and the work gradually increased. The saints were stirred up to pray, and, seemed united, (though of different denominations,) in their fervent prayers that the Lord would increase the heavenly shower. In the latter part of the month of March, I returned from the country, and attended a meeting there with Elder Jones. The assembly was large, and in general solemn. At the close of this meeting sixteen came forward weeping, and desired to be prayed for, and some of them were in great distress, fearing their space of repentance was gone. I have frequently attended meetings there since, the work has continued, and still is on the increase. Eighteen have given an evidence of being born again. Twelve have been baptized, in the glorious name of Jesus. I expect to baptize more in a short time. Those who profess to be born again have given the most striking evidence of a change, of any I ever saw. Some of their experiences are very remarkable. Some of these I shall communicate to you hereafter.

Some who have long been advocates for *Universal salvation* now find the insufficiency of such a foundation, and have repaired to the stone laid in Zion, as a sure foundation stone. The subjects of this work are from fifty years old down to eleven. They appear happy and united in love, and often sit together in heavenly places in Christ Jesus. Some who have long been at variance, forgetting all past animosities, run to embrace each other, and each in their turn are ready to confess their faults, according to Christ's command.

Some children who had been stubborn and disobedient, now gladden the hearts of their parents, who hear them speak of the great salvation they have experienced through the blood of the Lamb, and rejoice to see them return to God. These things I have often been a witness of, to the joy of my heart, and could not forbear exclaiming, "glory to God in the highest, for peace on earth and good will towards men." These things my brother, are the effects of pure religion.

The work is spreading in other parts of the town. In the place called Squam, there is a

solemn attention to the word, and one has been baptized. Yesterday I attended a meeting at the harbour. It was a solemn weeping time. At the close of the meeting, about thirty came forward, desiring to be prayed for, some of them wept aloud, having no part nor lot in this matter.

How glorious is the thought, when we see our fellow men in such a state, that there is a Saviour to point them too, who is every way suited to their case! let us then take courage to find salvation through this glorious Christ to dying mortals.

May the Lord increase the number of labourers, and send salvation to the ends of the earth. Amen and Amen.

I conclude with saying, I am your brother and companion in tribulation, and in the kingdom and patience of Jesus.

JOHN RAND.

Elder Elias Smith.

### THREE LETTERS.

*First, from Mr. Elijah R. Sabin, Methodist preacher, to Elder Benja. Page; second, from him to Mr. Sabin; third, from Mr. Sabin to Elder Page.*

I think it proper here to give the reader my reason for making these letters public.—Some more than three years ago, I published a *Review* of the methodist discipline; this stirred up some of the methodist preachers, and among the rest Mr. Sabin and Mr. Merritt. Mr. Sabin wrote these two letters to Elder Page, in which he charged me with publishing a *libel*, and falsehoods concerning their discipline, because I stated that the discipline placed the power in the bishop and other ministers, and not in the people. Mr. Merritt, as I understand him, considers that the power of government ought to be in the bishops.

One of the methodist preachers, I am told, has said that I am not able to answer Mr. Merritt's books against my *Review*, and on that account he supposes I remain silent.—This matter will be better known after I have written upon it, which will be in a short time.

I now begin with these three letters. After these, the *Review* will follow in the *Herald*. After that, the arguments, remarks and "animadversions" of Mr. Merritt will appear before the public. After this, some things concerning the methodist ministers at the fourthward and in this part will be brought forward; some of the cruel treatment Lorenzo Dow received from some of those aristocratical gentlemen, who like Mr. Sabin are "enemies to ecclesiastical democracy," and in favour with a government exactly opposite to democracy.

*Letter from Mr. Elijah R. Sabin to Benjamin Page.*

Littleton, (Vt.) Nov. 25, 1806.

Dear Brother,

I take the liberty of writing to you on an important subject. I would not have written to you, could I have had an opportunity to have seen you; but as I feel it my duty to state to you some objections to your conduct, I state the following, viz.—1st. Your manner of coming into this place, or rather your manner of proceeding, in trying to get the fruits of our labours I object to. You have been to brother Simons to persuade him to persuade others to join you. Is it right to take away the fruits of our labours in this way? You pretend that you will form a christian society; but this will be a party still, and you cannot deny it! It grieves me that we have been labouring here for six years, and that so many conspire against us, to rob us of the seals of our ministry! Think on this,—make the case your own, and see if the feelings of your heart, will allow you to proceed.

2d. I have understood, that you have, in different places circulated and read E. Smith's piece against our discipline. Mr. Smith must have known at the time he wrote, that he wrote that which had not the least colour of truth in it; and you must know the same, if you have read the discipline; if you have not, I advise you to, before you circulate or read them further. Mr. S. asserts, that according to this discipline, our members have not liberty to act in any matter only as they have leave of their ministers; this is one of the many falsehoods he has written. Ask yourself if this conduct of trying to set up another party in Littleton; spreading and reading Smith's *Libel*; is congenial with the great affection you have so often expressed to my face. I cannot think it is! You call our discipline human inventions; but how is it human inventions any more than your comments on scripture; you do comment on scripture; and on discipline scripture too. These comments must be as much human invention as ours; unless you can prove that we are carnal when we comment, and that you are altogether spiritual, which I presume you will not undertake to do. But on this point I refer you to my discourse on Gospel Discipline, where all these things are stated and argued.

Take this from him who wishes you well in time and eternity.

Adieu.

ELIJAH R. SABIN.

P. S. I shall be in Littleton next week on Wednesday; if I then see you, I will converse with you largely on this subject.

*Letter from Elder Benjamin Page to Mr. Sabin, in answer to the above, dated Watertown, Nov. 29, 1806.*

To Elder Elijah R. Sabin,

I received your letter, and was surprised at its contents, when finding in it objections to my conduct. First, you have stated one thing not true, in saying that I have been to brother Simons to persuade him to persuade others to join me. This I deny, and brother Simons denies it too. I am sorry that you write so hard without any provocation. I will now inform you of my manner of going to Littleton. Brother Morfe, one of our church members, requested our quarterly meeting to send a preacher to Littleton; they saw fit to send me. I first preached at his house, then had several invitations to visit, and found some had joined the Methodists, and some were baptized by the Calvinists. Br. Morfes' wife wished to join us, with her husband, I thought it best for them to keep the union, and not join any party as you call it, (as there were so many among them,) but form a christian church, and I think so still.

2. You charge me with trying to take away the fruits of your labours, and seals of your ministry; this I do not want; but it puts me in mind of the conduct of some of your preachers: paying no attention to what you charge me with, viz. taking the fruits of others labours. When I had been preaching at Mountpelier, and the work of God had begun, your *presiding Elder*, sent preachers (or) they came through the street, till they found the people would be Baptists; likewise they have come into Cabot, and elapsed since I understand, where I have been preaching for some years. Make the case your own Br. as you advise me!!! and judge who is trying to take the fruits. You then break out upon me for reading and spreading Elder Smith's writings, (a man who never belonged to our connection) this I have done, and thought I had full liberty so to do. You then ask if setting up another party in Littleton, spreading and reading Smith's *Libel*, is congenial with the great affection you have so often expressed to my face!!! You then judge me, by saying, I cannot think it is. I am wounded Br. to receive such treatment from you. I never injured you, but always speak in your favour as a minister of Christ; I have been happy to meet with you and your brethren to worship God, and am willing so to do. I do not oppose the Methodists as *Christians*, but love them; but your discipline I oppose, because I think it not according to Christian Liberty. Take this from him who wishes you well in time and eternity. Adieu.

BENJAMIN PAGE.

(To be continued.)

*The art of proving things from the Scriptures not named in the Scriptures, illustrated by an example.*

A certain nobleman in England once willed his estate to his three sons upon the following conditions, viz. that they should never dress in the fashion of the day, if ever they did, the estate should be no longer theirs. They attended to the terms of the will for several years, though often extremely mortified. After some time, a fashion made its appearance, called, "*Shoulder Knots*," which one of the sons was uncommonly fond of. He endeavoured to find in the will an exception to this innocent fashion, & undertook to prove from the will, that his father had not forbid their wearing them. After some considerable search he found *Shoulder Knots* mentioned in the will in the following manner; in one word he found the letter s, in another h, in another o, in another u, in another l, and all the others, excepting k, which was not in the will; This he said did not destroy the word, as n, o, t, spelt not, as well as k, n, o, t, and therefore he dressed in *Shoulder Knots*, and held his estate besides.

It is in this way people prove so many things from the scriptures, which are no more expressed there, than *Shoulder Knots* were in the nobleman's will. There are many things now practised, which are called scriptural, which are proved by finding one word in one place and another in another, which are put together, and thus they spell *Shoulder Knots*.

Several of the party names by which professors of religion are called, are made from the scriptures in this way. The *Presbyterians* find the word *Presbytery* once in the scriptures, they add a few letters to the word, and the whole denomination of *Presbyterians*, with their "*confession of faith*," is proved from the scriptures, with their synods, and all the other parts of an unscriptural government. The *Congregationalists* find the word congregation in the scriptures, by adding the letters a-l-i-s-t-s, the denomination of *Congregationalists* is considered as scriptural; though there is no such denomination mentioned in the bible.

The *Baptists* prove their denomination in the same way. One man, mentioned in the scriptures, and only one, was called "*the Baptist*;" by adding the letter s, all kinds of baptists, *general*, and *particular*, *open* and *close*, *Calvinistic*, or *freewill*, and *seven day*, are by themselves considered a scriptural denomination, though there was no such denomination of people ever heard of, till a few centuries ago.

The denomination, called *Methodists*, have rather more difficulty in proving their name from the scriptures, than those just mentioned, as there is not even the word *Method* in the bible, yet in a round about way they find their denomination as the gentleman found *Shoulder Knots*. One of the *Methodist* preachers, [Mr. Merritt] has attempted to prove his de-

nomination to be truly scriptural, in the following curious manner: He says to me, "You begin your charges with telling us that, the name given to that people in this book is an *Anti-Christian* name,—*Methodist* Episcopal Church." "*Anti-Christian*," signifies against Christ. But what is there in this name against Christ? At most it is an innocent name. One who was well qualified to judge in this case, informs us it was given, either in allusion to an ancient society of physicians, who held that all diseases might be cured by a specific *method* of diet; or else by way of reproach to some Students at Oxford, who were more exact in the distribution of their time, and the observance of other duties, than the rest of the Students were. Hence the word *Methodist*, as applied to Christians, mean such as profess to be more strictly evangelical or Christ like, than those around them. But this is not enough, it seems; "There is no such name mentioned in the bible." This is trifling, and discovers a disposition to find fault. The substance of the things is there. Has Jesus Christ prescribed *no method* for us to walk by? If he has, those who walk by it are "*Methodists*." "*Episcopal*" is not the substance of this in the bible? "It means, you say, a church ruled by the bishop;" and *bishop* is in the bible, and so is the word church. Hence the name, "*Methodist* Episcopal church, appears to be truly scriptural. By this it appears that you have discovered the same want of information and candor with those who first gave the name."

Here are *Shoulder Knots* without the K. the words *Bishop* and *Church* are in the bible, and this proves to the writer that Francis Asbury is head over all things to the *Methodist* Episcopal church in America. This is considered scriptural, though Mr. Merritt says, those who first gave the name were ignorant and uncandid men; destitute of information and candor.

Three persons in the *Trinity*, *Covenant of grace*, *infant baptism*, *councils*, and many other things not mentioned in the scriptures, are proved in the way the above things are, and in this way the ignorant are imposed on, and are pleased in their ignorance with things which they would reject, were they to hear Christ in all things. I believe there are many good men among these unscriptural denominations; but I do not believe that is good which has not, "*Thus saith the Lord*;" Though good men hold so. Remember the word of the Lord came *expressly*, and the spirit speaketh *expressly* and not by consequences, and inferences.—More hereafter.

*The English Monarch's Title;*  
"DEFENDER OF THE FAITH."

The reader cannot, I think be displeased with the reflections of two modern ornaments of England of the most liberal principles, and

refined taste, on the title—"defender of the faith." "It was first given to king Henry the viii. and his successors, on account of his sending to the Pope a book against Luther, of which he acknowledged himself the author." Mr. Walpole, after expressing some doubt concerning his majesty's talents for such a performance, adds, "It happened unfortunately that this champion of the church neither convinced his antagonist nor himself; Luther in his opinion died an heretic; his majesty would have been one, if he had not erected himself into the head of that very Church which he had received so glorious a complement for opposing. But by a singular felicity in wording the title, it suited Henry equally when he burned papists, or protestants; it suited each of his daughters, Mary and Elizabeth; it fitted the martyr Charles, and the profligate Charles; the Romish James, and the Calvinist William, and at last seemed peculiarly adapted to the weak head of high Church Ann. There might be some propriety, in giving this title to Henry himself; but to call George the third *defender of the faith*, because Henry the eighth wrote a book, is as ridiculously absurd, as if you were to call him a Poet, because Richard the third wrote verses.—Researches.

ANECDOTE.

On the top of a hill, near to Hoddon castle, (England,) there is a square tower, over the door of which are carved the figures of a dove and serpent, and between them the word *repentance*; whence the building is called the *Tower of Repentance*. It is said, that the celebrated Sir Richard Steele while riding near this place, saw a shepherd boy reading his bible, and asked him "what he learned from it?" "The way to heaven," answered the boy. "And can you shew it to me?" said Sir Richard, in banter. "You must go by that tower," said the boy pointing to the tower of repentance.

Religious Notice.

THE general Meeting of the Elders, and brethren of the *Christian Churches*, is to be holden in *Portsmouth*, N. H. the 23d. 24th. 25th. of June next, public Meeting to begin Friday at 2 o'clock, to continue three days;—A general invitation is given to all who wish to attend—and also all disciples of Jesus, who wish to lay aside all unscriptural names and rules, for the NAME and RULE of CHRIST, their only Lord and Lawgiver, will then have an opportunity to manifest the same, and join with those who have taken the name which was anciently given to the disciples at Antioch.

The design of this meeting is, for singing, prayer, preaching, exhorting, breaking bread, and whatever is considered for the general good.

By an agreement of the Church in Portsmouth, N. H.

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

No. 22.]

FRIDAY MORNING, JUNE 23, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 21.

THE increase of civil and religious liberty in this country, since the declaration of independence, is truly astonishing, and will be the wonder of all future generations. Look back to the times when in Virginia the man who refused to have his children sprinkled, was obliged to pay a fine of so many pounds of tobacco. When in New England men were *fined, whipped, imprisoned, banished, and hung* for not worshipping according to the law of the state. View the iniquity practised by a set of men whom the ignorant considered servants of Jesus Christ, who, in the name of God and the king kept the people in ignorance, that they might rule them with rigor.

These things were done in the reign of the kings of England, in a government which many now lust after, as the Israelites lusted for leeks and onions.

While we are under the tyrannical government of *George the third*, civil and religious liberty existed here in name; but who possessed it? No man in this country; nor could we have ever known the glory of it, had not independence been declared, acknowledged, possessed, and enjoyed by millions.

The constitution, and frame of government, adopted and supported by a large majority in this country in consequence of independence; has been, and still is in favor of liberty, civil, and religious. According to the constitution of the general government, and that of each state, every person is to be equally free as to his belief and practice in matters of religion, where it is not injurious to others who are allowed the same; and though in a few of these states, some laws are made contrary to the constitution of the state, yet this is by no means the case with the whole.

In Connecticut, Massachusetts, and New-Hampshire, there are things allowed of by law, which are not allowed by the constitution. In all the other states, which are fourteen, there is I believe no law respecting religion whatever. This in those states prevent disputes on that subject. When we as a nation became independant from the crown of Britain, there were thousands among us, who loved this country as a place of residence, and the government of England as the one most congenial to their feelings. They wished for a religion which depended on the government; where the magistrates determined

what should be considered articles of faith.

These people have remained among us like the seven nation in Canaan to be overcome by little, and little, and when we as a nation have been inattentive to our privileges, they have been as briars in our eyes, and thorns in our sides. And when they can tear our flesh, and plead for Britain, they are always ready to do it; yet notwithstanding all this, the republican principle is constantly prevailing, and as this prevails, *religious liberty* prevails with it. Notwithstanding all the exertions against republicanism in New-Hampshire the year past, I do not think there was ever a day, when the people were faster increasing in the knowledge of civil and religious liberty, than at the present; and though a Federal Governor is chosen the present year; yet the people have not given up the principles of republicanism as some suppose. So small a majority as 118, proves that the people have not given up their rights to designing individuals.

One proof of the increase of the knowledge of civil and religious liberty in this state is, the present situation of the clergy. There are I believe but few in the state but tremble to see what is coming on them as a body. I am told that a vote in general court last year to give them a dinner at the expence of the state could not be obtained without calling for the yeas and nays, and that it could not be obtained this year on any terms.

It was said that the governor and council after returning from the meeting house, went to their apartment, the representatives to theirs; leaving the clergy in the street, each one to look out for himself. Some of the clergy in this state are dismissed, some shut out of the meeting-house, as the only way to keep them out, some the people are leaving.

While these things are taking place on one hand, on the other, the ministers of Christ are *travelling, preaching, and baptizing* with apostolic success, while the commandments and doctrines of men are falling to the ground, coming into contempt, like the books used by the masters of arts in Ephesus, when by the preaching of Paul the word of God grew mightily, being published throughout all the region.

Since the fall of state religion in Vermont, there has been a rapid increase of New testament knowledge among the people. Party denominations in various places are dwindling, particularly the *baptists, methodists, and universalists*. The present prospect in Vermont, is glorious; several who had been bound by baptist articles, and methodist dis-

ciplines, are submitting to the law Christ has given them, and rejoicing in the glorious liberty of the sons of God. Lord let this work spread through all the earth.

## Elder Sabin's Second Letter to Elder Page.

Lindon, Ver. Dec. 1806.

DEAR BROTHER,

I received your letter some time since, dated at Waterford, Nov. 29, in which I found some things, as I think, not quite correct. The following therefore is designed to point out those errors and correct them. I purpose to write with christian plainness, and yet with brotherly affection.

You first positively deny going to brother *Simons* to persuade him to persuade others to join you. But did you not tell him you thought it best to form (what you call) a christian church, and assign your reason for it? Did you not desire him to get the minds of the people on the subject? This I believe I can prove by substantial witnesses. If so, where does this differ from my former statement? Is not this persuading? If it is not, pray tell in what the art of persuading consists? I always thought, that persuading consisted in the statement of certain propositions, and giving reasons for the truth, importance, and excellency of those propositions; and if your conduct did not answer this definition, I confess myself a stranger to definitions.

You tell me, you think it was best to form a *christian church*, in that place. But after all you cannot deny, but that this would be a party, and one more than was there before; for it would be separate from all other christian societies. So that your *pretended* love of union would only be an increase of parties. You emphatically call it a *christian church*, by way of eminence; but in order to make it appear that it would be a *christian church* in this sense, you must prove that the apostles formed their church in this way; which is impossible for you to do. But why would this be any more a *Christian church* than a Methodist society? Would they be any more pure in doctrine? Nay; for they would have still their own doctrinal opinions. Would they be any more pure in discipline? Nay; for on this they would also retain their own opinions.—

And if they were huddled together, both Calvinist Baptists and Methodists as you wished to have them, they could not be purer either in doctrine or discipline than Methodists, unless you can prove that a part of church purity consists in an opposition of sentiments, both in doctrine and discipline. But would they be more pure in heart or life? If they would, what would conduce thereto? A great diversity of sentiments and the want of a stated leader? If these would not conduce to purity, I know no great advantage they would gain by being formed into a *christian church*. On the whole it appears to me to be only a covert way of increasing your own party. In this particular I am dissatisfied with the conduct of many (I do not say all) of the Free-will Baptist brethren; they profess to be such enemies to all parties, and yet they never fail to make parties in our reformatorys, if they can.

I profess to love all christians, yet I publicly and privately profess to believe my own society to be more scriptural in doctrine, discipline and practice, than any other; I am therefore bound by the law of love, to do all I can consistent with truth and charity, to build up and establish it; yet I am not unwilling that others should have the same liberty of choice as well as myself, and I live in earnest and comfortable expectation of meeting many of them in my heavenly Father's rest. And if you and your brethren would make the same profession, and act congenial therewith, I should think you consistent with yourselves; but to profess yourselves such enemies of parties, and yet be in continual labour to increase the number, is to me a mystery which I cannot solve.

You confess you have circulated Mr. S's books, and think you had a right or liberty so to do. If I do not much mistake, several persons told me in Littleton, that you denied having spread them; but of this I will not be too positive. You plead a right to circulate them; but you had no right, unless you believed they contain the truth. But you cannot in sober reason believe, that his "Review," is founded on fact. Every sober man knows, who has read and compared that with the discipline, that it contains several *abominable* and *slandrous* falsehoods. One of which I stated in the former letter, and another is, that the rule of our Church is wholly in the hands of the Bishops; a third, that the people have nothing to do with the salaries of the preachers, with several others less glaring. These you must know to be falsehoods. I ask you then, on what authority you plead a right to retail falsehoods? If you have such a right, will not the same authority give it to me? If I may have it, may I spread falsehood of you and your people? My christian charity induces me to believe, that you uttered this sentence inconsiderately; and that on second thought you would recall it; for you cannot

be so blind to the spirit and rules of christianity, as to suppose you or any other man, has any just right to retail *slandrous* lies.

You oppose our Discipline because you consider it not according to christian liberty. But I believe it impossible for you or any other man, to point out any greater bondage, than was in existence in the christian church in the apostolick age. Many have undertaken to prove it a piece of human bondage; but they have only sent out into the world falsehoods by wholesale or retail, as E. S. has done. When men are obliged to tell non-truths to support their cause and carry their point, it always proves the weakness of their own cause, and the strength of that they attack; those who have made war on our discipline have therefore only rendered themselves infamous in the minds of sober men.

I am such a friend to good order, and such an enemy to *Ecclesiastical Democracy*, that I more and more admire and love our mode of church government, the more it is spoken against. But as you complain so much of want of liberty among us; I would lovingly put you in mind of that article you hold respecting the mode of Baptism, which is as binding as all our Discipline put together. I intreat you to complain no more of bondage in our societies, till you give your members and others liberty to choose the mode of Baptism for themselves; or else prove that God has commanded the mode of immersion in explicit terms; which you nor any other man can do. I wish you to consider the preceding remarks, and if I have mistook in any thing be so kind as to point it out. In the mean while if any thing acrimonious has escaped me, either in this or the foregoing letter, I hope you will pardon me, and may God also forgive. My stile of writing is perhaps peculiar to myself; it is rather nervous, but I hope it breathes nothing contrary to the spirit of a true christian.

May God forgive us our follies, sanctify our souls, and save us in his eternal kingdom, for Jesus sake; so prays him who would gladly meet you at the throne of grace, and lives in earnest hope of meeting you before the throne of glory.

ELIJAH R. SABIN.

P. S. As to what you say of our preachers going into *Montpelier*, I know nothing of it. If they went in the manner you describe, I do not approve of it. As to their coming into Cabot, they did not enter into your church, but into a distant part of the town, and there God blest their labours; and they have as good a right to these as any other souls; but the case was widely different at Littleton. I advised Br. Sampson not to persuade your members, only if they wished to join, I wish them to have the same liberty we give ours; and neither of this you nor I should complain. Adieu!—

### Remarks on the above Letter.

First. Mr. Sabin, in speaking of a *Christian church*, says it is impossible to prove that the Apostles formed churches in this way; that is a *christian church*; but before he has finished his letter, he tells us that there was a *christian church* in the days of the Apostles. His words are these; "But I believe it impossible for you or any other man, to point out any greater bondage, than was in existence in the *CHRISTIAN CHURCH* in the *Apostolic age*." What need we any further witness?

Second. After Mr. Sabin has charged me with publishing a LIBEL, FALSEHOODS,—LIES by wholesale or retail, for stating that the rule of the Methodist church is in the Bishops and not in the people; he has declared himself an enemy to a *government of the people*, and a friend to the *opposite*, where a few rule the whole. His words are these; "I am such a friend to good order, and such an enemy to *ECCELESIASTICAL DEMOCRACY*, that I more and more admire and love our mode of church government, the more it is spoken against."

What must a *thinking impartial* reader say to this? He declares himself an enemy to *ecclesiastical democracy*. *Democracy*, means a government of the people;—this Mr. Sabin says he is an enemy to; and admires and loves their mode of church government. What is it? *ARISTOCRACY*; or a government of the *chief men*, or *nobility*.

How Mr. Sabin could come out in this way, after charging me with publishing "*slandrous lies*," in saying their government was opposite to *DEMOCRACY*, is what I do not understand. Some blame me for publishing these things; but where is the public man on earth, who can with propriety remain silent, when charged with a libel, for saying only what his opposer acknowledges true! I do not publish these things to injure Mr. Sabin; but to let my fellow men know that the Methodist government is contrary to the government of this country, and the Liberty which Christ has by law given to all his followers.

Two things are evident; the Methodists, as a body, hold to *political DEMOCRACY*, and the ministers to *ECCELESIASTICAL ARISTOCRACY*, and it is a fact that there is an *ARISTOCRACY* growing in this *republic*, as fast as the Methodist government is embraced. It is said that Mr. *Asbury* was considered a *Tory*, in the American war, and it is said that on this account he kept hid for some time in *Baltimore*. I am told that when he preached in this town a few days ago, he mentioned that our former rulers were superior to those now in authority. The reason why the Methodists are *political republicans* in this country is plain, on this account they have full liberty, to raise their *ecclesiastical Aristocracy* in a *republican* soil. Were they a majority in this country, without any doubt in my mind, we should see that power exercised over the whole country,

which a circuit preacher exercises over a member in the class, whom he expels at his pleasure from the community, for speaking against the discipline, though his conduct in other respects is according to the new testament.

That the Methodist government is an ecclesiastical Aristocracy, and anti-christian, is plain from the words of *bishop Coke*, as related by Mr. Guiry in his History of Episcopacy, p. 371, in the following words:

"Mr. *Asbury*, who is forward on all occasions to assert his own consequence, proceeded to choose out of the conference, a few men, to act as a committee, this committee he directed to meet him, and *T. Coke*, in the evening, at a private house. When the committee assembled, instead of attending to the affairs of the council, which was the very business the conference was called to consider, they began to revive the book of discipline. The committee enquired of Mr. *O'Kelley*, whether he would pass his word to abide by what the conference should do—tell me, (he replied) what you intend to do. They answered, we cannot tell, but we will pass our word to abide by the decision of this conference. Mr. *O'Kelley* perceiving Mr. *Asbury's* design in appointing him one of the committee, utterly refused to lay himself under any such obligation. The next day *T. Coke* reported to conference, the proceedings of the committee, and to magnify the dignity of that body, said—"The members of this conference are the representatives of the people, and we are to all intents, the legislature of the Methodist Episcopal Church, and the government is ARISTOCRATIC—You may call me a weather-cock."

A weather-cock is a very suitable thing for a wind-mill, to know how to turn it, whenever the wind shifts. Wherever a church is under a *Bishop*, when you know how his mind stands, you know how the whole will conduct under his direction. This is, I suppose, what *bishop Coke* meant when he said, "you may call me a weather-cock;" one to shew the mind of the whole ARISTOCRACY. These remarks may serve to prepare the minds of my readers for a further illustration of these things, in answer to Mr. Meritt's animadversion, &c.

Letter from the Ministers of the Christian Churches at the Southward, Dated May 27, 1809.

"We whose names are here unto subscribed, being Ministers in the Christian Church assembled from different parts of Virginia, and North Carolina, at Shiloth meeting-house in the state of Virginia,—To our Christian brethren in the New England states,—Greeting.

Brethren—From our beloved brother *Fredrick Plummer*, we have received such information of you as causes our souls to rejoice, and induces us in this manner to express our sentiments.

We are informed that you receive CHRIST as ONLY HEAD or KING of the church, to the exclusion of *Popes, Cardinals, Arch-Bishops, Bishops*, or any body of men invested with legislative authority for the church of God. We believe that one head is sufficient for one body, and more heads than one would make any being a monster. The church is said to be the "body of Christ," and Christ the "head of the body." We rejoice that the government is on the shoulder of the *Saviour*, and cannot forbear to express our joy that a people exist in New-England, who like us have rejected human heads, and cheerfully submitted to the authority of Christ alone.

In consequence of your receiving Christ as only head, and ruler of his church, it necessarily follows, that his law as contained in the *New-Testament*, should be received without any addition, abridgment, alterations, or embellishments, to the exclusion of all articles of religion, confessions of faith, creeds, &c. &c. composed by men. That the *New-Testament* is alone sufficient for doctrine, reproof, correction, and instruction in righteousness, is a sentiment in which we are confirmed; and experience has taught us to believe, that, as like its author it is perfect, so it answers every purpose to promote the peace, happiness and prosperity of the church of CHRIST, and has a direct tendency to prevent those jars and contentions which always have, and always will attend imperfect human productions.

We are informed that like us, you have rejected all other names by which you may be designated as a religious body, but the name CHRISTIAN. This is matter of great joy to us, because it is the name by which the primitive disciples of Christ were first known in *Antioch*. We also conceive it a proper name given by the Holy Spirit to the Church which is said to be the *Lamb's wife*, consequently should be called by his name. Moreover we are of opinion, that many distresses and sorrows have been experienced by many of the children of God, in consequence of other names assumed by them, expressive of their attachment to certain articles of religion, creeds, forms of government, manner of administering ordinances, or of certain founders of their sect or framers of their systems.

Dear Brethren, our fervent prayer to Almighty God is, that we may not be Christians in name only; but that we may largely partake of the "divine nature," and in a greater degree feel Christ the hope of glory formed in our souls.

We feel thankful to God that on these points we agree with you. O that the Mighty God of Israel may pour out his Holy Spirit upon us! We do love you and most ardently desire your prosperity and happiness. Do brethren pray for us, that we may honor the Christian name, serve our God acceptably, finish our course with joy, and finally shout

the high praises of the God of our salvation in the mansions of eternal glory.

We are dear brethren, yours in Christian love.

WILLIAM GLENDENNING.  
JAMES JACKSON.  
WILLIAM GUIREY.  
THOMAS E. JETER.  
JOSEPH H. BLAND.  
T. RAY. (of South Carolina.)  
HENRY HAYS.  
GEORGE WILKINS.  
JAMES HAYS.  
ELLIS EVANS.  
JOSEPH THOMAS.  
JOHN SLED.  
WALTER CHUSTEAN.  
JOSEPH HATCHETT.  
WILLIAM MORE.  
PHILIP VASS.  
JOHN HAYS.

The following, from Br. *Fredrick Plummer*, to the Editor, came in the above letter, which will be satisfactory to many of our readers.  
Alexandria, (Vir.) June 11th. 1809.

"Beloved Br. Smith, through the grace of God I am well, excepting some fatigue of body, having just returned here after a journey of 25 days, and riding between 6 and 7 hundred miles on horse back. I desire to thank God that he has opened my way to proclaim Christ Jesus to thousands. The fruits of my labour I hope to see in eternity. I still feel engaged in the sweet service of God in publishing salvation to poor sinners; and thanks to God, he causes his word to take effect. My love to all the faithful in Christ Jesus. May God bless you with all grace and grant that we may meet in glory. Farewell.

FREDRICK PLUMMER.

Revival of Religion in York and Cumberland Counties, district of Maine; communicated in a letter from *Elder Henry Hobbs*, to the Editor, dated Waterborough, May 26, 1809.

DEAR Brother in Christ, and in the bonds of the Gospel,—As you wish for all the religious intelligence that you can have, that it may spread through the world as far as it can, that all the lovers of Jesus may rejoice who hear of the rise of the Redeemer's kingdom. I here give you a short account according to the best information I have of the work of God, in the towns of Gorham and Standish.

Last fall, (I think in November) a little Girl from Saco, on a visit to Standish, felt in her heart to preach Jesus to them, being assembled with the brethren in that town.—

The attention of the people began to be called up, and in a short time some were hopefully converted; and the work has been going on and spreading round in those parts until this time. In March I was there, saw a number of them, and heard them speak of their joy, and praise their King. The number of converts then was about 60 or 70. It has since spread into Gorham, and several parts of that town for two months has been ringing with the praises of God. Elder Pelletiah Tingley informed me, that he was among them 10 or 12 days in April, and that they had meetings day and night; some other Elders were there, but scarcely had opportunity to preach, or hear a regular sermon preached among them, the young brethren and sisters were so engaged in praying and exhorting the people to repent. The number of converts was then about two hundred. I was informed by a brother this week, that they concluded the number of converts now exceed three hundred, and that there are daily additions.—Buxton, an adjoining town, begins to share a part. In several other towns around at a little distance, the Lord is doing wonders in opening the eyes of the blind, and liberating poor prisoners, who rejoice and leap for joy, to loose their chains of pride and unbelief.

HENRY HOBBS.

### Baptism in Greenland.

ON Wednesday June 14th, Elder Levitt, the brethren of Greenland with some of the brethren from Portsmouth, met at the house of Br. Ains to hear several give the reason of their hope in Christ. Nine came forward who wished to be baptized according to the new Testament. Br. Ains, with several others had joined the Methodist class some time previous to this; but seeing how the *Methodist ministers* treated baptism, making the choice of the people a rule of baptism, instead of the example of Christ and the command recorded in the New testament, they were convinced of the impropriety of such conduct, and determined to be baptized according to the New testament. Mr. Pickering wished to baptize some of them as they read baptism in the bible, though he did not believe that the only way. They objected to this, because whatsoever is not of faith is sin, and chose to be baptized by one who believed in baptism as it is commanded in the New testament. One of the nine was eleven years old, another twelve.—The manner in which the minds of these brethren were led respecting baptism was remarkable, especially the two youngest. The little boy of twelve years, was asked in the meeting, the following questions; "Do you not think that sprinkling will answer for bap-

tism?" He answered, "no, that is no baptism at all." "Why do you wish to be buried in baptism?" He answered, "because I wish to be baptized as my Saviour was."—"How do you know he was baptized in this way? Is it not said they came 'unto the water?'" He replied, "I read in my bible 'they went, down into, and came up out of the water.'" The little girl said her mind had been much tried about baptism, having heard so much said upon it, her prayer was to be led by the spirit into truth, she read the command in the bible, and seven times she dreamed of being baptized as she read the New testament when awake.

On Thursday, the Brethren from Greenland, Portsmouth, Hampton, Stratham and Newington met at Greenland meeting-house, at 3 o'clock, where a discourse was delivered by Elder Levitt from Eph. v. 1.—After preaching, the assembly met at the water side, where the nine, with another who came forward that day, were baptized after the example of the King of glory;—many rejoiced in what was done, the spectators conducted with decency, the meeting closed with songs to our great DELIVERER.

MR. EDITOR,

Please to publish the following remarkable anecdote in the Herald.

Not long since, a little girl in the district of Maine, was converted to God, and in obedience to the command of her Saviour, was about being baptized by a Methodist preacher, having previously related the dealings of God with her in her conversion. After having repaired to the water side, the preacher led the little girl down into the water, and then said to her, "how do you choose to be baptized?" the little girl answered with astonishment, "Sir I don't know what you mean! I read in my bible, one Lord, one faith, one baptism, and if you have any more, I do not wish to be baptized by you;" they then both walked up out of the water. Said the little girl, "I wish some minister that has faith in one baptism was here, that I might be baptized as my Saviour was." According to her desire, such an one was present (a Baptist minister) who having before this been satisfied with the relation of her change of heart, stepped forward and said to her, "I will baptize you with all my heart." They then both went down into the water, and he baptized her, while her little heart overflowed with the love of God manifested to her in calling her out of darkness into his marvelous light, and affording her an opportunity of submitting with pleasure to that ordinance so much despised by wicked men: so much neglected by those who profess to be disciples of Christ: and so much made

void by those who profess to be ministers of Christ, to keep their own traditions.

How must that minister feel, when the little girl refused to be baptized by him, because he made the feelings of those to be baptized a rule, instead of attending to the command according to the New testament! Surely the child was taught by him who "called unto him a little child, and set him in the midst of his disciples, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Let each one who may read the foregoing account, see the importance of learning of him who taught the little child, instead of learning of those who "teach for doctrines, the commandments of men," and obey him who has said "ye are my friends, if ye do whatsoever I command you."

### Origin of Health Drinking.

This ill-bred and ridiculous practice took its rise from the time of the Danes being in G. Britain, when it was customary with them while an Englishman was drinking to take the opportunity of stabbing him. To guard against Danish treachery the English entered into a combination, to be mutual pledges of security to each other while drinking. When, therefore, an Englishman at that period drank to his friend, his tacit language was—"Sir, I am afraid that some malicious Dane will stab me or cut my throat, whilst I am drinking; I beg the favour of you to watch carefully, that I may drink in safety." To which his friend was supposed to answer—"Sir, I will pledge you and be your surety."—He then replied—"I am much obliged to you, sir; your health, that you may live till I have done drinking, and save me from his wicked intentions." Since the cause which produced the above custom has ceased to exist, the practice may now be abandoned with the utmost safety.

Boston Pat.

ALL persons holding subscriptions for the Herald, are requested to return them, if any subscribers are obtained.

## THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 23.]

FRIDAY MORNING, JULY 7, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## RELIGIOUS INTELLIGENCE.

The outpouring of the spirit of God in New England, is glorious in many parts, perhaps beyond what has been known for many years. In several towns in the State of Vermont, the change which has of late taken place is very great. In some places, where drinking, gaming, and things of a like nature were practised, we now hear songs of praise to the Lamb, with praying, exhorting and preaching. This glorious work is spreading in *Woodstock, Bridgewater, Barnard, Pomfret, Hartford, Sharon, Strafford*, and other towns around. In the last of May, and first of June I journeyed through the chief of the above mentioned towns, and found a great many who were evidently turned to the Lord. They appeared happy in him whom God sent to bless us, in turning us from our iniquities.

On the last Thursday in May, according to appointment, several of the Elders of the *Christian Churches* met at the west meeting-house in Woodstock for the purpose of ordaining *Br. Reuben Dodge*, to the work of the ministry. The assembly was large, and attentive to hear the word, and see the order of the New-Testament as it respects ordaining Elders. There were present *Elders—Ramzey, Cobb, Farnum, Rand, U. Smith, and E. Smith*. Two Baptist ministers, and one of the Methodist local preachers. The brother ordained, with those who laid on hands with prayer, kneeled down in the aisle, while a large assembly witnessed the solemn transaction. After the ordination, there were several weighty exhortations, with prayer and singing. The next day there were two sermons delivered in the same place. Saturday and Lord's day following, meetings were held in the South meeting-house in the same town. Monday after, we met an happy number of brethren and friends in the Congregational meeting-house in Hartford. This was a reviving happy day to many.—Tuesday the elders and brethren, met with many others in Pomfret, here God blessed the word to many souls.—Wednesday, we met at Strafford, in the Universalists' meeting-house; a large number attended from this and the adjoining towns. There is a propriety in saying God was there of a truth. In the time of meeting an awful solemnity reigned through the assembly. After meeting one brother and his wife were baptized by *Elder Farnum*, in a stream near the meeting-house. Several circumstances combined to make this a time long to be remembered; the brother baptized had the command

of a company there, and was Grand Master of *Masons*, a man much respected in the town. When the people saw him submitting to be baptized in the name of Jesus, with his companion; it carried an evidence that they had found something superior to all this world affords. While we were at the water, some rejoiced, some wept, some cried for mercy, some were so overcome with a sense of their need of a part in Christ, that their friends held them up to prevent their falling to the ground. The next day, a large number met in the morning at the house of the brother baptized the day before. All appeared for some time convinced that God was there. It was said, that there was one time in the meeting, when nearly all the people kneeled while one was engaged in prayer. Two were baptized that day. This was a time of refreshing from the presence of the Lord.

The next Saturday, six were baptized in Bridgewater, where we held a meeting—two I understood had been *Congregationalists*—two *Methodists*—two had never made any public profession of religion. On the bank of *Quebec* river they rejected all party names and rules for the name and rule of Christ. The season was solemn and joyful.

The day following [Lord's day] the Elders and brethren met in the west meeting-house in Woodstock—there were brethren from several towns, it was judged not far from 200. After preaching in the after-noon, we broke bread, the Lord was there known to many. The meeting continued till almost night. There were many refreshing exhortations from male and female. This meeting God blessed to the refreshing and comforting of many of his dear children.—Lord spread this glorious work through all the earth, and prepare us for the grand communion in thy kingdom through Jesus our Lord. Amen.



## Meeting at PORTSMOUTH, N. H.

June 23, 24, 25.

The design of this meeting was, to have the Elders and brethren meet who have named the name of Christ, in order to increase our union and knowledge of each other mutually—to be comforted together;—benefit those who assembled with us; increase knowledge of the same things abroad—honour Christ our Leader;—and glorify God, who is over all blest forevermore—

According to a previous appointment, the Elders and brethren from different parts met on Friday at two o'clock.

The Elders present, were *Ramzey, U. Smith, Cobb, Farnum, Crossman, Boody, Levit, Safford, J. Rand, S. Rand, E. Smith, Young, E. Knowlton, E. Stinchfield*. The two last are considered in the Freewill connection.

There were some other public brethren not ordained. *Elder Crossman* preached the first sermon; after this, the time was wholly taken up till almost night, in Exhortations, prayers and singing praises to God. *Elder U. Smith* preached in the evening; the assembly which was large and solemn in the afternoon, was more so in the evening. On Saturday a great number of brethren, and others gathered than meet the day before. *Elder Farnum* preached; many rejoiced in the glorious things proclaimed through a Saviour. *Elder Boody* preached in the afternoon, in a very solemn and impressive manner. The exhortations of the ministers and others which followed the sermon, shewed to every attentive hearer, the great concern the ministers had for those who remained without any part or lot in this matter.

In the evening a very weighty and suitable discourse was delivered by *Elder Knowlton*; which was followed by many suitable exhortations and fervent prayers. Lord's day, being the last day we expected to continue the meeting, the brethren who could attend from the towns around gathered in, with many others;—the assembly was very large, solemn and joyful. It was such as no one there, had ever seen before.

The Elders, and other public gifts had previously given up all party names and rules for the name and rule of Christ; being contented to be ministers of Christ, and servants to all for Jesus' sake, met, for the first time since they left the commandments and doctrines of men. Some had been *Baptists*, some *Methodists*, some *Freewillers*; but, submitting to Christ, all these hurtful distinctions, were lost in the glorious light of the son of righteousness, which like the sun in the firmament, outshines all the lesser luminaries. On this account such an harmonious meeting was truly joyful, had there been no more; in addition to this, they saw scattered through a large assembly, hundreds of brethren and sisters, the greater part of whom God had given them as seals of their ministry, since they left all for Christ. Barely the sight of about three hundred, all united in Christ;—in fellowship with

each other; is sufficient to make an humble soul leap for joy! This blood-washed company were as happy in meeting those who bring good tidings, as the ministers could be in meeting them. It was in fact a lively resemblance of that great meeting now appointed; when the Elect shall be gathered from the four winds of the earth, at that morning when the upright shall have the dominion. Eldr. Ramzey preached in the morning, instructing the people in the things of the kingdom, to the astonishment and joy of many. Br. Samuel Rand, who was to be ordained, preached in the afternoon, to the comfort and refreshing of many. After the sermon, and several warm Exhortations, he was ordained by prayer, and laying on of hands, in the presence of many witnesses. The next thing which followed, was the communion. About 300 hundred communed. It is not possible for me to describe this glorious scene. Those who communed, had named the name of Christ;—had been baptized in his name;—were blest with a comfortable evidence of being born again;—were united in love; and each in a good degree determined to press towards the mark.

This season lasted till almost night, to the general joy of the whole. In the evening, a great multitude assembled, Eldr. U. Smith preached, while others in their turn exhorted and prayed in a very feeling manner. Several that evening proved that the labours of the preachers were not in vain in the Lord. They were on their knees praying for mercy, or entreating others to pray for them. This was noised abroad, and the multitude came together, gazing, as though an enquiry had been raised, of, "What meaneth this?"

The Elders met Monday forenoon; gave the right hands of Fellowship, to Eldr. Wm. Ramzey, Eldr. Young, Eldr. Farnum, Eldr. S. Rand, & Eldr. Cobb, who had lately been received, and numbered with those who consider Christ only Lord and lawgiver. An heavenly Union appeared to possess, and reign in every one present. It was an heavenly place in Christ Jesus.

In the afternoon the Elders, with several of the brethren met at Newington, 4 miles from Portsmouth, in an orchard; three were baptized according to the New Testament, after this a sermon was preached, many felt the power of the word, which caused some to tremble, while many rejoiced in God their Saviour. The work of God is spreading gloriously in that place. Elder Ramzey preached an instructing, comforting sermon in Portsmouth in the evening, which with several weighty exhortations from others, were evidently blessed to those who heard.

This meeting was carried on to the general satisfaction of those who attended; the Elders and brethren, in general could, or did say, we never saw it on this fashion. Each one seemed to rejoice in the opportunity, and to

give God the glory for such showers of blessings; and without doubt, returned home, spreading as they went the wonders God has wrought among us.

*Copy of a letter from Elder E. Stinchfield, to the Editor, dated, Woolwich, June 15, 1809.*

Dear Brother Smith, I have observed that in several numbers of the "Herald," mention has been made of the work of God in Woolwich and Wiscasset. It may be edifying to some of your readers to hear a more particular account.

These towns have, for several years past, with a few exceptions, been in a very careless, state, as to their future good, living without God in the world particularly the youth, who seemed given up to worldly amusements. Sometime last year, a young woman, much esteemed among her acquaintance being at a Ball, was suddenly taken with the lock jaw, of which she died not long after. Before she died, she had a short space of repentance, which she improved in calling on God for mercy, the effect was, she found forgiveness. She then sent for all her acquaintance, and solemnly warned them to flee from the wrath to come. This struck an awful sense of death and judgment on the minds of the youth.

In the latter part of last January, while on my way through Woolwich, I preached once, and while applying the discourse, and reasoning with the assembly on death and judgment, one young man fell on his knees and cried to God with an audible voice to have mercy on his soul; in the mean time several others manifested serious impressions of concern for their souls. This was in appearance to me like a little cloud about the bigness of a man's hand, with the sound of an abundance of rain. I left the town the next day, after giving them encouragement to return soon, and set down with them seven days. On the 23d of February, I returned, and found the young man praising God. The people appeared all attentive to hear the word, and under the first discourse, another young man cried to God for help. The Lord heard his cry, and delivered his soul. On the 27th we held a day of fasting and prayer to God, for an increase of his work. On the evening after, seven young people fell on their knees, and called on the name of the Lord. From this evening the work spread marvelously, so that the most stout hearted and vile young men, were seen and heard on their knees, calling on the name of the Lord, who found the truth of that gracious promise, "whoever shall call on the name of the Lord shall be saved." On the 16th of March, 12 young men, and 2 young women, were buried with the Saviour in baptism; and on the 18th, 11 more were baptized. There have been 69 baptized in Woolwich and Wiscasset, and it is thought

that upwards of one hundred have been converted to God. Yesterday, for the first time, we met to commemorate the Saviour's love in the ordinance of the supper. The place appointed for breaking bread was a large upper room, built for a ball room; but as the owners were turned to God, and had seen the wickedness of spending their time in such vain amusements, they shewed it to the disciples ready furnished, where about one hundred brethren sat together in an heavenly place, and enjoyed the presence of him who said, "This do in remembrance of me."

May the Lord spread this glorious work to the earth's remotest bounds, is the prayer of your unworthy brother.

EPHRAIM STINCHFIELD.

## BAPTISM, NO. 6.

The contention about baptism in New-England, which for several years, has been sharp, has in a great measure, at the present time subsided. The disputes upon the subject, are few compared with what have been in years past. The minds of the people in general upon the subject are these; either that it is a matter of such indifference, that whatever has the name of baptism, is sufficient, or else that all fellowship must be suspended, unless baptism is submitted to by immersion; making baptism the door into the Church.

These are both wrong. Baptism is one thing, and only one. Baptism, is but one thing; which is, being "buried with Christ." Only one class of people are mentioned in the scriptures, who are required to submit to it, viz. *Those who believe in Christ with all their hearts*—The Baptists have run into the same error, in calling baptism the door into the Church for believers to enter, as the Pede baptists have in considering their baptism a door through which infants must enter to belong to the Church. Infant baptism, is a Presbyterian door into a Presbyterian Church. Immersion is made a Baptist door, for a believer to enter into a Baptist Church; but men do not enter into Christ's Church by being sprinkled in infancy, or by being buried with Christ in baptism; nothing short of obedience to Christ, can bring men into the Church of Christ.

When a man is born again, he is in the Church, or kingdom of God; and though baptized afterwards, he is no more in the kingdom than he was the first moment he was delivered from the power of darkness, and translated into the kingdom of God's dear Son.

The person who is baptized, after being regenerated, proves himself in the kingdom or Church, by his obedience to the Head of the Church; and in this way puts on Christ, as a soldier puts on an uniform; Gal. iii. 27.

"For as many of you as have been baptized into Christ, have put on Christ." It is not possible for any thing done by a man himself, or another, in one kingdom, to be received, as obedience in an opposite kingdom when he comes into it; he must, and does begin entirely new. "Old things are passed away, behold all things are become new." Whatever may be done to a person, before faith in the Lord Jesus, can never be brought forward from the old kingdom, to be considered his obedience in the Church of Christ, to which every new creature belongs. If a person had been sprinkled or immersed an hundred times, previous to regeneration, this could never be his obedience to Christ's commands, after being translated into his kingdom. I think the Baptists who make baptism the door into the Church, as much idolize Baptism, as the Presbyterians, and Congregationalists. And the strife will never cease, till ministers are more engaged in things greater than baptism.

"If we wish to see the cause of God made head and prosper against the world and the devil, let us dispute less about things not effecting our salvation, and let our greatest, our only contention be, who shall live the most holily, and love the most fervently and unremittently."

When the Baptists taught and preached repentance towards God, and faith in the Lord Jesus, they prospered, and the number who loved the Lord Jesus increased continually; but when baptism became their standard; shutting all out who did not submit to it; when calvinism, was the doctrine contended for, instead of a new life; they begun to decline, and from the time that close communion was invented, to this day, that denomination has been losing ground, and I do not think there is one of the party denominations in New-England, which is failing so fast, as the Calvinistic Baptists.

I find that when any denomination sets up any one thing as the test; in their zeal for this, they cry, "Earnestly contend for the faith which was once delivered to the saints!" By which they mean something peculiar to their party.

"Tell a Presbyterian Brother, that you do not think much good will result from his preaching and talking about the decrees, &c. He will tell you he is commanded to 'contend earnestly for the faith,' &c. Tell a Baptist Brother, you do not see what good it can do for him to preach and talk so much about baptism, he will tell you it is his duty to 'contend earnestly for the faith,' &c. It is our duty to contend for the faith, but that is not confined to baptism, but includes the whole of the doctrine which is according to Godliness.

I can never consider baptism, any thing besides what I find it in the scriptures, so long as I believe the scriptures. It is a burial in water, for a believer to shew his faith, in the death, burial, and resurrection of Christ;

his death to sin, and resurrection to newness of life;—His faith in a resurrection hereafter, to live forever; and it is not consistent for any man who calls himself a Christian, to plead for any baptism, except that where he has the example of Christ to follow, in the command of Baptism; at the same time it is our duty to instruct those who have not the right knowledge of baptism, instead of treating them with contempt, or shutting them out, because they have not learnt so much as others. Instruct them in the way of the Lord more perfectly.

There are yet several things concerning baptism, which I intend to lay before the public hereafter, in a plain and scriptural manner, not to irritate, but to instruct.

## REVIEW.

*Review of a Book, entitled, "The Doctrines and Discipline of the Methodist Episcopal Church, in America."*

IT is not my design in examining this book, to be a despiser of that which is good, nor to speak evil of those who wrote it, or those who submit to it. I firmly believe that God has blessed the preaching of many who are called Methodists; not because they were of that name, but because they preached CHRIST, in the spirit of CHRIST. Their manner of travelling to preach, so far as they are not confined to a particular path is right, and according to the new testament.

The name given to that people in this book, is an Anti-Christian name; "*Methodist Episcopal Church.*" There is no such name mentioned in the bible. It means a church ruled by a Bishop. It is making man the head of it. It is a branch of the old episcopal church of England. A hierarchy in every sense of the word. It is a part of British government received in America. The discipline, as it is called, is an human form of government written by men in such a manner, that there is no man on earth who can walk according to that, and the new testament at the same time. A Methodist preacher told me not long ago, that if he should attend wholly to the new testament, he could not be considered a Methodist, nor held in fellowship by them. This is true: Were all the Methodists to walk wholly by the new testament, there would be no such people on earth as Methodists, these people would be what the scriptures call CHRISTIANS, a much more honorable name than any other by which professors are now called.

I shall make a few remarks on two things contained in this book.

1. "The articles of religion," page 6. There are several things here contrary to the new testament.

1. Concerning the Trinity. Article 1. It says, "There are three persons of one substance, power, and eternity,—The Father, the

Son, and the Holy Ghost." This is not true. The scripture does not say three persons are one. It says John v. 7, "For there are THREE that bear record in heaven, the Father, the word (not Son) and the Holy Ghost, and these three are one." This reads very different. There are three things belonging to the Sun; the body, the light, and the heat; these three are one sun. So it is with the three John mentions, "These three are one." TRINITY is an invented word, which no person on earth ever understood. There is no such thing. As John has described the THREE who are one; so I believe; but that three persons are one, is what no person on earth ever understood.

What is said in Article 6, concerning the old and new testament is not true. It is mentioned in these words, "The old testament is not contrary to the new, for both in the old and new testament, everlasting life is offered to mankind by Christ." It is said here that "the old testament is not contrary to the new." I will compare this sentence with what is said in the new testament, and then every person may see that the new testament is contrary to the old. [N. B. By the old testament, is meant the writings of Moses only.] Paul says, 2 Cor. iii. 6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." In this verse the old testament is called the letter, the new is called the spirit; one is said to kill those who were alive, and the other to give life to those who were dead. These surely are contrary one to the other. In verse 7, the old testament is called "the ministration of death." In verse 8, the new testament is called "the ministration of the spirit." In verse 9, the old testament is called "the ministration of condemnation." In the same verse the new testament is called "the ministration of righteousness." In verse 11, the old testament is said to be "done away," in the same verse the new is said to "remain." In verse 14, the old testament is called a veil; "For until this day remaineth the same veil untaken away in reading of the old testament." In verse 18, the new testament is considered a glass where we may behold the glory of the Lord. It is said in this article that the old testament offered eternal life to mankind, as well as the new; this is a mistake. Paul says, Gal. iii. 21, "For if there had been a law given which could have given life, verily righteousness should have been by the law."

2. The second thing which I shall notice in this discipline is, the form of government laid down for all who join the Methodists to submit to.

This is exactly opposite to gospel liberty; it brings all the people under a yoke of human bondage. The people are under a class-leader. The class-leader is under a circuit preacher. The circuit preacher is under a presiding Elder. The presiding Elder is under three

Bishops. One of these bishops, *Francis Asbury*, received his ordination from *Thomas Coke*; he received his from *Mr. Wesley*; he received his from a bishop in the episcopal church; and the first Bishop in that church received his ordination from the Bishop of Rome; so that the foundation of this form of government is in Rome, that great city which ruleth over the kings of the earth.

Many think there are but few episcopalians in this country; but whoever reads this discipline will find that the methodists are reformed episcopalians. *Mr. Wesley* never separated from episcopacy; but preferred that form of government to all others. His design in sending the first Bishop into America was, to revive episcopalianism in this country.

It is mentioned in page 5, that "the preachers and members of our society, in general, being sensible that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their Churches, requested the late Rev. John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress." "In consequence of this our venerable friend, (*Mr. Wesley*) determined to ordain ministers for America, and for this purpose, in the year 1784, sent over three regularly ordained clergy: But preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz. *Thomas Coke*, doctor of civil law, late of Jesus college in the university of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the methodist society in America; for the same episcopal office, he the said *Francis Asbury* being first ordained deacon and elder."

It is plain from this, that the first methodist bishop in this country came to revive episcopalianism, and that the design was to establish that form of human government here. *Mr. Wesley* preferred that to all others, and wherever that is received, *republicanism* and *religious liberty*, are injured. When we consider that the methodist government is the old *episcopalian mode*, the reason is given at once why the methodists have increased so much in the southern States. The people were in general *episcopalians*, and they remain so now;—instead of *episcopal church*, only say, "*Methodist episcopal church*," and the matter is settled. Was the man of sin in the increasing part of his life, I should know that this form of government would be the means of bringing the people of this country into bondage, under the name of uniform religion; but, as he is in the decreasing part of his life, I have not this to fear.

According to this book, the people have no power to act in any matter whatever, only as they have leave from some of the ministers. This will appear plain to every impartial reader when he sees how things are stated in this book, called the *Methodist Discipline*.

The first thing mentioned is, "*The general and yearly conferences*," page 14. The question is asked, "*Who shall compose the general conference?*" Answer, "*All the preachers who have travelled four years, &c.*" Here it is all ministers. "*Who shall appoint the times of holding the yearly conferences?*" The Bishop, see page 15. This is all in the power of the Bishop. "*How are the districts to be formed?*" Answer, "*According to the judgment of the Bishops.*" This is all under the bishops.

The Bishops are elected by the general conference of Elders—not by the people. They are ordained by a bishop. The people have no part nor lot in the matter.

The Bishop presides in the conferences—fixes the appointments of the preachers for the several circuits. In the intervals of conferences, he has power to change, receive, or suspend preachers, to oversee the temporal and spiritual affairs of the societies, and to ordain all the *Bishops, Elders, and Deacons*. In all this business the people have no part, neither is a bishop accountable to the people, but to the general conference. See page 18.

[TO BE CONTINUED.]

### Extracts from MASSILLON'S Sermon on Ministerial Zeal.

The morals of the people become every day more corrupt, because the zeal of ministers becomes more remiss; a torrent of crimes and offences overwhelm the face of the earth, because there are few apostolical men to oppose like a wall of brass the frightful inundation. The greater part of sinners live tranquil in their sins, because they no more hear those thundering voices, animated by the Spirit of God, which only are capable of awakening them from their supineness. The world by having accustomed us to disorders and scandals, has made us insensible to them; we regard the mournful spectacle as an evil without remedy, which began with the world, and which will end but with the world; we think that the manners of the present day have been the manners of all ages; while we do not call to mind those happy times, when a single prevarication, in a numerous church, was considered as a monster and a prodigy, and when sins which we consider as mere weaknesses, were punished by a separation from the assembly of the faithful. The truth is, my brethren, one great reason why christianity became corrupted was the corruption, the want of zeal, and the indolence of the clergy. The church would soon recover its

former beauty, if we should embrace the faithful spirit of the primitive ministers of the gospel; every thing would change if we should change ourselves. The universality of vice, instead of justifying our unfaithfulness, witnesses against us, and renders us more criminal; it is owing to us that vice has become thus common, and infested so great a proportion of nominal christians; it is the unfortunate fruit of our defection and remissness; how then can this become our justification and excuse?

Panoplist.

To Subscribers who have desired an answer in the HERALD, to the following inquiries:

1. What does the Apostle mean by the following words? Romans vii. 9. "For I was alive without the law once; but when the commandment came, sin revived, and I died."
2. "How do you understand the Jewish Sabbath? When and why was the Sabbath changed from the seventh to the first day of the week?"
3. How have the Baptists the labouring oar for the want of Scripture, when they prove from the scriptures that baptism belongs to believers, and that in the days of the Apostles, those who broke bread, had been previously baptized according to the command of Christ?"

An answer will be given to the above, as soon as the Editor has time to prepare, and room for the same in the HERALD.

AGENTS not before published to whom application may be made for the HERALD.

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 24.]

FRIDAY MORNING, JULY 21, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## LIBERTY, NO. 22.

**L**IBERTY is what every person wishes for, though it is not what every one deserves; for though all men are born free, yet there are many who by their wickedness have forfeited their liberty, and in consequence of this, multitudes are, upon the principle of justice, confined in prisons for life, while others are deprived even of the liberty of living or having a being among men.

Liberty of every kind has its bounds, and all beyond that is licentiousness. Every man is at liberty to speak his mind, where that liberty does not injure others. Every man has liberty to act his mind, where that liberty is not injurious to others. Every man is at liberty to attend to business, and acquire property, where he does not injure others, who are honestly pursuing the same. In things of religion, every man is at liberty to believe and act for himself, in such a way as he can give an account to God for himself, provided he does not prevent others from doing the same. This is what the law of God allows every man; and the constitution of the United States allows each man the same.

Liberty is what all men love, but many love more of it than belongs to them; of course multitudes are in bondage to individuals. In this country, there is a great cry about liberty. Each man cries, "I am for liberty;" but the man who is opposed to a republican government, or to democracy; wants more of it than belongs to him; and the leaders of this party often have proved that if it were in their power, every man should not have a voice in matters of government.

The celebrations of Independence, in this country, on the 4th. of July, exhibit a curiosity, to an impartial observer. Two opposite parties in the same town, meet by themselves to rejoice in the glorious event which took place on July, 4th. 1776, when Congress declared the United States free and independent; part of those on one side, who profess to rejoice in the Independence of this country, were against the declaration when it was declared, and published.

Some of them in consequence of it, quit their own country till our independence was acknowledged by Britain. Some of them were imprisoned for their opposition to the liberty, which this country contended for upon the principle of justice. Many of these

men with others of the same principle, are constantly ridiculing democracy, or a government of the people, and yet pretend, (I cannot say more than pretend) to rejoice greatly that we are not subject to that tyrannical power, which they fail not to admire in almost all they do. There is no doubt in my mind but the common people on that side in general rejoice in our independence; but I cannot as a rational being, think the leaders rejoice in that which they never wish to have take place. It appears to me that the leaders on that side, must on the 4th. of July, feel as Haman did, when traveling the streets of Shusham, he cried before Mordica;—"Thus shall it be done to the man whom the king delights to honor." It is not likely that he cried so loud as to break his voice, or that he wished to have "much to say," on the occasion.

The toasts, as they are called, which are drank on such occasions are but ridiculing the very government which protects their persons and property, and had they such reputation as needed the protection of righteous laws, they would without any doubt have it.

A few of them as a sample of the last, may suffice. The following are from the Newbury Port Herald.

"The administration of Jefferson, Democratical, philosophical, & visionary. It has passed away. Would to God it had not left a wreck behind." What has he done? taken off the stamps, so that notes are good without them. Taken off the duty on carriages, which are drawn with as much ease, at last as before. Paid millions of the national debt; not considering a national debt a national blessing. Preserved the union;—prevented our enemies from seizing our ships, money, cargoes and men. Humbled a proud nation, who propose terms of peace; left his enemies to find their punishment in the public indignation;—taught a large majority of his fellow citizens to love that form of government which is a torment to old and young Tories, and all the enemies to the liberty of mankind, &c. &c. &c.

Here is another.—"The memory of Hamilton. His reputation like the shield of Achilles, is marked with deeds of honour and renown, and invulnerable to the shafts of envy and malignity." Is not this the man polluted with adultery? the man who said a national debt was a national blessing? an Englishman, in love with English politics, as well as to such conduct as characterized the Duke of York and Mrs. Clark, and who was killed in a duel? Where is the honour attached to such a character?

Another. The Clergy. The tree of life in

the midst of the city which yields her fruit continually. Let our virtue like the cherubim and the flaming sword, turn every way to protect them from their foes." Do they mean such fruit as Mr. Spring yielded in the winter; fruit out of season, when he told them where their rowers had brought them? Or such as Dr. Osgood's fruit from the thistle and bramble? Or such as Mr. Parish fed his parish with on the annual Thanksgiving day? The virtue of those who love such fruit, I should suppose would much more resemble an all devouring sword, ever varying, than that virtue which the son of David had, which came "down like rain upon the mown grass and as showers which water the earth."

Instead of such clergymen being as a tree of life, I should rather think from their doctrine of holding to the eternal misery of infants, teaching men to despise governments, that they were more like a Volcano amid surrounding cities, which, from their dreadful eruptions, spread desolation all around.

Such men will never be envied by the wicked; and the righteous are taught to pity them as trees whose fruit is withered, &c.

I hope the friends of our government will take more pains, than ever in instructing the uninstructed, in the true principles of civil and religious liberty; so shall we be saved from the hands of the oppressor, and long remain, the free and happy enlightened Americans.

### Review of the Methodist Discipline, continued from our last.

The reader will recollect, that this review in this and the former paper, No. 23, was written more than three years ago, and published in a Magazine, and that one of the Methodist Preachers has written upon it. As I have been charged with publishing lies, &c. in this review, it appeared to me best, first to publish the review, that each one may compare it with the edition I reviewed, and judge for themselves whether it is misrepresented or not. It is also requested, that the readers will suspend a full determination of these things mentioned here, till they see what Mr. Meritt has acknowledged, upon the subject; which shall be published as soon as there is room.

The presiding elders are not chosen by the people, but by the bishops, p. 19, "By whom are the presiding Elders chosen?" "By the BISHOPS." The people have no voice. In page 20, we are told how these elders are

constituted." *By the election of a majority of the yearly conference, and by the laying on of the hands of a Bishop, and of the elders that are present.*" The Deacons are chosen by the ministers, and ordained by the Bishop. The people are mere cyphers in the matter, p. 21. A man cannot be received as a preacher by the church. He must be received by the conference of ministers, by a Bishop, or presiding Elder in the intervals of the conference, until the conference sits to receive him. See p. 21. The power of appointing stewards, and class-leaders, and of changing them, is in the hands of the preachers, who have the care of the circuits, the people have no part in this matter. See page 23. The salaries of the travelling preachers are all fixed to 80 dollars per-annum; and every thing of this kind, is as completely out of the hands of the people as though they were not. There is not one word said concerning the voice of the people in all these things that are mentioned, that I have seen.

This book does not allow the preachers to preach long unless they can form societies; but the poor people must be left in ignorance because they cannot join the society.

A local preacher cannot receive a license to preach, till he has been examined, and approved at the quarterly meeting for his circuit: such a preacher after preaching four years, may have the office of a deacon if he behaves well. He can have no salary. If he is very poor, the quarterly meeting may give him something, after they have paid the travelling preachers, and their wives, and defrayed the other expenses, if they please, if there is any thing left; see page 42.

This book says, page 47, "Every preacher, when first admitted into full connection, is to pay TWO DOLLARS and sixty seven cents, at the annual conference." A MONEY PLAN.

The band societies, mentioned in page 56, appear to me related to that of a person whispering a confession in the Priest's ear. These things are contrary to the rule given by Jesus Christ for his followers to walk by, and will finally come to an end.

The manner in which deeds of land are to be given for building preaching-houses upon, is a plan which will turn greatly to the disadvantage of many honest, well meaning people.

The deeds are written so, that should all the people who built the house be of any other denomination, they must loose all their property in the house and land, and not be allowed to invite any other preacher to preach in the house; the whole being in the hands of the Methodists, held only for the use of Methodist preachers.

After mentioning how the deed shall run, it then says that the trustees "shall cause to be erected and built thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the United States"—and "they shall at all times forever hereafter, permit such ministers and preachers,

belonging to said church, as shall from time to time be duly authorized by the general conference of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly conferences authorized by the said general conference, AND NONE OTHERS, to preach and expound God's holy word therein." See page 68. This shews plainly that if any should go from the methodists to do sacrifice, they must leave that which will make those the richer, who stay behind.

In Woodstock, Ver. when they built the methodist meeting house, they saw this iniquity in the deed, and would not give one in that way. According to this discipline, no travelling minister is allowed to "print or circulate any books or pamphlets, without the consent of the annual conference to which he belongs." See page 73. In all this form of government, *I cannot see one hairs breadth of gospel liberty.*

The form of administering the sacraments, the Lord's supper and baptism, is almost the same as the church of England. It is printed what the elder shall say, instead of the priest. The forms of prayer, collect, &c. are all printed. A form of godliness. The old popish forms at baptism, are mentioned to be said over, with some exceptions of the oil, spittle, and salt.

The form of making and ordaining Bishops, Elders, and Deacons, is calculated to make hypocrites, or discover fools. There is not an intimation of such forms and ceremonies as these in all the word of God; it is wood, hay, and stubble, which will be burnt up, to the loss of those who have built with these things.

A few words more shall close this review.

My design in mentioning these things is, that people may know the nature of the methodist government; which I think is in its nature injurious to the government of the United States, and should the friends of this discipline ever be a majority, the other denominations would find it so. A bishop over the church, will lead to a king over the whole. I do not suppose the methodists in general think of any such thing now; but their government will lead to this, should there be a majority of the people for it.

I mean to be understood, that the preaching of the methodists is something very different from their government. Were the preachers at first to tell the people that if they join their society, the whole rule will be in the hands of the Bishops, and Elders, but few republicans, I am persuaded, would ever submit to it.

In Woodstock, the people who joined the society, never knew till of late, what the government was. When they found how it was, almost the whole left them and joined a church where they consider the new testament the only and all sufficient rule.

There is no class of preachers more to be pitied, than many of the circuit preachers among the methodist. They are in reality, servants of the Bishops and presiding Elders.

They are obliged to perform a certain circuit in such a time. If the Lord calls them to tarry certain days, they must go on to the next appointment, right or wrong. Should the spirit of the Lord take them away as it did Philip, they must be called to an account for it by their masters. They cannot even marry without leave, nor print or publish a book without liberty from their masters. If they are ever so happy with a people, when the bishop says the word, they must leave them and go where they are ordered, and there stay till further orders. Jesus has made them free, and men have bound them.

I may by this draw upon myself the censure of the methodists, but I am willing to bear it. The Lord knows it is not the people I am against; but the Anti-christian government. There is no people on earth which I have been more happy in singing, praying and preaching with, than with many of them; and I have not the least objection to asking them, as christians, to sing, pray and preach, when they come where I am: but I pray God that they may lay aside that tyrannical government, and adopt that where Jesus is king, and the great shepherd and bishop of souls.

There is one thing which ought to be noticed concerning many who have been owned and blessed of God in preaching the word; that is, the same men, after being made instrumental of the conversion of many souls, instead of holding up the word of God as the only and all-sufficient rule for the saints to walk by, they have made laws for them, and, in this way, have brought them into bondage, after Christ had made them free, and had given them the perfect law of liberty to keep them so. This was the case with Luther and Calvin. This was the way Mr. Wesley did; thus his friends called him father and master, instead of God and Christ. This is the way the Calvinistic Baptists have done. When they came out from the other denominations, they were in a great measure free. Then the Lord owned and blessed them; the baptist ministers testified against the clerical hirelings, before they began to make laws to confine the saints. Since that time, some of the baptist ministers are become as great hirelings as any I know of in this country.

This is the review as far as it respects the Methodists discipline, which was published some time ago; the reader who compares this with the edition I received, may judge whether my review contains lies, a libel, abominable falsehoods &c. or not—I wrote that review, not to raise any prejudice against the Methodists, but simply to shew where they were wrong, in their mode of Church government. I have one acknowledgment now to make to the Methodists concerning my review, which I should not had occasion to make had I known

their manner of proceeding then as well as I now know it.

This is my public confession to the Methodists. I confess that when my review was published to the world, I did not know that their discipline underwent a change at least once in four years; and that what was law among them at one time, was not at another: had I known this, I might have inserted this text among the rest, Jer. ii. 33, "Why trimmest thou thy way to seek love?" "Her ways are moveable, that thou canst not know them."

It is rumoured in Portsmouth and the vicinity, that the Methodists are about obtaining subscribers to republish a very bad account of Mr. Guirey. Querey. Should they obtain a sufficient number; would it not be well as an *ornamental addition* to the work, to prove to the public that it is *not true* as Mr. Guirey has stated, that Mr. Wesley said, "we think it incumbent on us to declare, in the presence of him we serve, the king of kings, and Lord of Lords, that *we are a part*, however mean, of that Protestant church established in these kingdoms."—That the Methodist constitution has not the word Lord, God, Christ, Scripture, or Holy Ghost in it,—That Mr. Asbury said he and Mr. Wesley, were like *Pompey and Caesar*;—*Pompey would have no equal, and Caesar no superior*,—and finally Mr. Wesley was expelled from the American constitution. That Wesley wrote letters against the American revolution, and offered to raise a regiment of Methodists, to quell the rebels;—that when the letters were sent, it was thought best by Mr. Asbury, not to read them, fearing it would enrage the Americans who were *Republicans*.—That Asbury on account of his oath of allegiance to *George, III.* was afraid to travel and preach, and kept hid in Br. White's garret in Baltimore; while the other preachers did not refuse to swear allegiance to the United States. That Asbury kept under the authority of Mr. Wesley, till he saw how the revolution would terminate, and then expelled Wesley out of the American Methodist connection, in order to have the general command in America, as Wesley had in England; Having his presiding Elders, deacons, assistants, class leaders, book stewards, stewards, &c. &c. all moving in an humble sphere below him, while his *tory* brother *Ran-kin*, who returned to England, rather than hide, is only a local preacher, not even allowed a seat in the English conference. That Mr. Asbury, with thirteen young men at Baltimore excluded from the Methodist connection 27 Preachers, because they would not refuse to comply with the wishes of their brethren in administering the ordinances;—That he denied them the ordinances, unless they would receive them from the hands of *wicked, corrupt or drunken clergy* of the English church, and published that they should be received again,

upon no other terms, but suspending all ordinances for one year, and to meet at Baltimore. That the Methodist ministers are the Legislature of the Methodists;—that the government is an *Aristocracy*, and the Bishop a *weather-cock*. That when Mr. Wesley ordained *Coke*, his brother Charles made the following verse;

"*Bishops, how easy they are made;  
By men's caprice or whim,  
Wesley his hands on Coke has laid;  
But who laid hands on him?*"

and that when *Coke* ordained *Asbury*, he composed the following lines;—

"*A Roman Emperor 'tis said,  
His favourite horse a consul made,  
But Coke brings greater things to pass  
He makes a bishop of an ass.*" &c. &c. &c.

If the *Methodists* will prove that these things stated by Mr. Guirey, are not true, they need not take any other pains to prove him a bad man. If all these things which he has stated in his book are false, we shall at once on this account, consider him a very bad man; till this is done, we shall suspend our judgment of him as a bad man; knowing that "he who is first in his own cause seemeth just; but his neighbour cometh, and searcheth him."

*The Elders of the Christian Churches,  
in the New-England States, assembled at Port-  
smouth, N. H. June 23, 1809,—To their brethren  
in the Southern States, in Christian fellow-  
ship,—sendeth Greeting.*

Beloved Brethren in Christ Jesus our Glorious Lord,

Your epistle dated May 27th, was received by us with the same spirit of love by which it was dictated; and it rejoices our hearts, that there are such a number of our brethren in the Southern States, who receive Christ as only King and Head of his Church, to the exclusion of *Popes, Cardinals, Bishops, Arch Bishops*, or any body of men invested with legislative authority for the Church of God.—

We understand according to the New-testament, that the Church is the "*Body of Christ*," and Christ the "*Head of the Body*," and we praise our God that he has given Jesus "*a leader and commander to the people*"; that "*the government is upon his shoulder*"; that we have a *lawgiver* who is able to save us, for "*there is one lawgiver who is able to save and to destroy*"; we therefore have, and do reject all *human heads, laws, articles of religion, confessions of faith, disciplines, creeds, catechisms*, &c. &c. which have been invented by men, not only because they are the foundation of the unhappy disputes which have arisen among the children of God, and a lessening of the divine authority of our master Jesus to com-

mand us in all things: but because we find his law perfect in all things and sure, a "*perfect law of liberty*," not of bondage—yes brethren, liberty to obey him in all things, whose yoke is easy, and whose burden is light.

We have not rejected these things without mature consideration, and were not altogether unapprised of the opprobrium which would be cast upon us for our conduct, by those who are so *closely attached* to them; but believing in our King as a *Saviour* as well as *lawgiver*—we venerated upon him with the same confidence we did when we found him a *deliverer* from sin, firmly believing we should see an increase of those, who take *Jesus* for their only commander, and his *law*, as contained in the New-testament as their only rule, without addition or diminution; and we have not been disappointed in our expectation, for

"Although despis'd by men

"A little feeble band,

"Protection we've obtain'd

"From our Redeemer's hand,

"Tho' oft' our foes would us devour

"We've stood upheld by Jesus power,

and God has very gloriously increased our numbers, to the praise of his holy name; and while our dear brethren are *groaning* under a yoke which they are not able to bear; we rejoice that we can raise the *Christian* standard, proclaim *Jesus* as our King, and *Jesus* as our *Lawgiver*, to the exclusion of all others, and praised be God we see the ensign waving farther and farther, and volunteers coming from far off and near, while the north gives up, and the south does not keep back.

We feel willing with you, yea, we rejoice to take the despised name of *Christians*, because the Church which is the *Lamb's wife* should be called by his name. "He was despised and rejected of men" and "the servant should not be above his master."

We firmly believe the happy time will arrive when there shall be one Lord, and his name one through all the earth; and it is our fervent prayer, that we be not *Christians* in name only, nor *almost persuaded Christians* as Felix was, but that we may be Christians in deed, that is, disciples of Jesus, partaking of the divine nature.

Dear Brethren, we do most sincerely desire your prosperity and happiness—O that the God and Father of our Lord Jesus Christ, may pour out his holy spirit upon us, that we may honor the Christian name, serve God acceptably, finish our course with joy, that when he who is our life shall appear, we may be presented with you immortal, being the Children of God and the resurrection, to praise God and the Lamb in perfect strains, world without end, Amen.

We are dear brethren, yours in the kingdom and patience of Jesus.

WILLIAM RAMZLY,  
URIAH SMITH,  
ELIAS COBB.

DOUGLASS FARNUM.  
ZEPHANIAH CROSSMAN.  
JOSEPH BOODY.  
EBENEZER LEVET.  
MOSES SAFFORD.  
JOHN RAND.  
SAMUEL RAND.  
ELIAS SMITH.  
PETER YOUNG.

The following Elders not at the above meeting, having since seen, and approving of the above letter, add their names with the others.

DANIEL HIX.  
PHILLIP HATHAWAY.  
JOHN LAWRENCE.  
IRA PHILLIPS.  
EBENEZER EASTY.

A general meeting is to be attended by the Elders and brethren at Eldr. E. Knowlton's meeting house, in Pittsfield, on the first Saturday and Lords-day in August next.

Meeting to begin on Saturday morning at 10 o'clock, free for all who wish to attend.

#### *Description of the clergy in Spain some years ago, given by Mr. R. Robertson.*

The clergy in Spain used to appear dressed in fine shirts plaided and ruffled both at the hands and the neck. They had rings on their hands, and their faces were clean shaven except their upper lip, on which they wore their whiskers, like the laity. Their hair was long and dressed. Some wore a sort of hunting or jockey-caps, called monteras. Others wore hats cocked in the form of wings. Their breeches were puckered or slashed. Their shoes were of red leather. Their vests and cloaks were satin, or silk, or plain damask, of green, purple, blue, violet, and various colours, interwoven with gold or silver thread. Their girdles were richly embroidered; and when they were saying mass, they put on surplices adorned with rich needle work, and which trailed along the ground. Many of these fine things were bought with the public money, and were kept in the monasteries and churches, and let out to the laity. Mistresses, many of the clergy kept, many were gamblers, and most kept a bountiful table, and fared sumptuously every day. They drank wine in their own parlours, and ate grapes at the Lords table. Like other spend thrifts, they became poor, and happy was that church, which procured a relic to attract the crowd. The clergy pretended to shew in one place a Phial with five of the tears which Jesus shed over Jerusalem. There was a hair of the virgin Mary. Yonder was a bit of the skin of St. Barnabas. In one place were two joints of a finger of St. Luke.

In another was a likeness of Jesus on a handkerchief with which he wiped his face. On festival days, the relics were set forth, the images of the saints were dressed out, the country came in, the orators pouted, the mob stared, the gentry paraded, and the wife, and the weak contributed to pay for the show. In some churches and Monasteries, while prayers were singing in the choir, a tragedy or comedy, interlarded with singing and dancing, was performed in one antichapel, while in another flagellants were quarrelling and drinking or making love, with whips in their hands chastising themselves for their sins. When these customs had answered their ends, and taught the crowd the way to church, the prelates, being, as they pretended, assisted by the spirit of God in council, framed canons, which brought the priests into order; they stripped them of their finery; ordered them to shave their upper lips and their crowns; to wear black shoes and grave habits of a decent fashion; restraining the colours of the church to five, white, red, green, violet, and black; forbid excessive eating, drinking, and gaming; obliged them to do duty by turns, which some of them had wholly neglected; prohibited comedies, tragedies, and fandangoes in churches; forbid them to take usury, to frequent taverns, to sing and dance at feasts, and, among a thousand other regulations, ordered that they should have no women in their houses, unless it were a sister, an aunt, a niece, or an old maid; and that no priests should profess himself a conjurer. O quantum est in rebus inane!

What a wretched race have the clergy been in every age of the world!!!!

#### ANECDOTES.

It is said that a certain town in New England, having given a very weak minded young clergyman a call, to settle with them; a council was called to attend to the business; after his examination, the council were much divided, on account of his small abilities for such a great work. After much debate upon the subject, the moderator observed, that he thought it best to settle him, as the town was new, & he young, he might grow in grace and knowledge, and added, that we were not all alike, and that one *Star* differed from another in glory.

This stirred up one of the Council, Esqr. —who thus addressed the moderator,—"Sir it is true that one star differs from another; but we must be careful not to take Lightning Bugs for stars!"

A certain clergyman who lacked almost every qualification for preaching, was frequently complained of, on account of a poor voice, as

well as dry sermons. He told them the occasion of his poor voice was the height of the sounding board, and that if it was hung lower, he should speak better. A parish meeting was of course called, to agree upon altering the sounding board. After much talk upon the subject, it was moved for a vote to lower the board; but before the motion was seconded, an old Gentleman, not remarkably fond of the Parson, thus addresses the moderator, Sir, before this matter is tried, I motion that the sound under the board be altered first. This it was said gave such a shock, that the meeting was dissolved, and another called, which ended in removing the difficulties which attended the Clergyman's voice by giving him several hundred dollars to carry away his voice, that they might be troubled with it *no more*.

**NOW IN THE PRESS,**  
and will be published in a few days,  
a sermon entitled, "*The loving kindness of God, displayed in the triumph of Republicanism in the United States,*"—delivered at Taunton, (Mass.) July, 4th. 1809—By ELIAS SMITH."

*Also,*

Just published, a new and neat Edition of Smith & Jones' Hymn books, with several new Hymns.

N. B. It is the request of the Editor, that all who have not paid the 50 cents, which was to be paid in advance, would be punctual to forward one dollar, (by mail or otherwise) on the reception of Number 26, which, will be what is due for one year; as it will be wanting to defray the expense of paper and printing, and that the paper may still be continued, and forwarded to subscribers.

All persons holding subscriptions for the HERALD, are requested to return them, if any Subscribers are obtained.

#### THE HERALD

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# HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 25.]

FRIDAY MORNING, AUGUST 4, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## REMARKS,

On Mr. TIMOTHY MERRITT'S book, entitled "*Animadversions on Mr. Elias Smith's REVIEW of the doctrines and discipline of the Methodist Episcopal Church in America.*"

IN Number 21, of the HERALD, I promised my readers some remarks on Mr. Merritt's "*Animadversions*," on my Review, published in the two last numbers. What is here published, must serve as an introduction to what will follow after; being some general things respecting the Methodist government, necessary to prepare the mind for the remarks hereafter to be made.

I shall found these observations on what Mr. Merritt has said in page 23, of his book, in the following words:

"It will be considered as some extenuation of blame on your part, that these rules were recently annulled; but it will not entirely exculpate you. As the *Reviewer* of the Methodist Discipline, you ought to have known that the general conference fits as often as once in four years to review the discipline and to have had the last edition."

This quotation shews where the Methodist power lies;—not in the people, but in the ministers. Those who make laws;—annul them;—add to them, &c. certainly have the power, and those who are turned out of the connection, have certainly no part in governing. In Mr. Sabin's letter, I am charged with uttering *scandalous falsehoods* in saying the rule of the Methodist church is in the hands of the bishops;—here we are told by Mr. M. that the general conference which is composed of "all the preachers, who shall have traveled four years, from the time they were received on trial by an annual conference, and are in full connection at the time of holding the conference;" that they review, annul, &c. as often as once in four years. It is not all the ministers, but only those who have traveled four years who compose the general conference, to make laws for the rest.

When this conclave meet, they make, or alter what laws they please, and turn out all who speak against them. If the people are attached to rules more than four years old, if the conference annuls them, the people must give them up and be without, or submit to new rules, or be turned out.

According to what Mr. M. has stated here, I must be considered telling what is not true as often as once in four years, because something else may be a rule. When I wrote the

review this was unknown to me. The edition I reviewed, was printed in 1801. Mr. M. says I ought "to have had the last edition;" this I now have by me, printed in 1805. According to his statement, it is out this year, 1809; this is the year in which we look for another. [The reader is desired to remember, that what I now write upon Methodist rules, is what has been their rule for four years past. It is likely that after the general conference has reviewed this, they will find fault with it, and have room for another.]—The Methodist's varying rule, in force at one time, not at another, puts me in mind of the fable concerning the *tree-toad*. It is said they resemble what they are on, though they make one sound when they sing. The fable is this,—On account of some misconduct, an officer was sent to take a *white Tree-Toad*; then on a white birch tree. He had an hint of it, and moved to a black birch, and appeared *black*. The officer came, and could not find any except a black one. He was next authorized to take a black tree-toad. The animal then took his stand on a *grey rock*; and in this way escaped the officer. This is the case with the Methodist discipline;—it cannot all be taken, because if you tell the public that such things are rule, they will come forward and say we do not hold so;—here is the discipline, it does not read so, we do not hold so. It is not difficult to make ignorant people believe a man lies in this way.

Mr. Sabin charges me with publishing "*abominable and scandalous falsehoods*," for saying "that the rule of their church is wholly in the hands of the bishops." Mr. M. says, p. 11, "*I shall however, adopt a new method; and prove by the New testament, and the testimony of the early fathers, that the government of the church, after it was fully organized, was every where Episcopal*;" that is, ruled by a bishop. Should any of the Methodists read this, be so candid as to see the contradiction in two of your ministers. One of them charges me with *abominable and scandalous falsehoods*, for saying your government is wholly in the hands of the bishops, the other owns it is so, and engages to prove from the New testament and the early fathers, that an *episcopal government* was universal, in early times.

To place the matter in a fair light concerning the power in the Methodist connection, I shall here state what the discipline says the bishops shall do.

Page 15, "Who shall appoint the times of holding the yearly conferences?" *The Bishops*, but they shall allow the annual conference to

fit a week at least." "How is a *Bishop* constituted? By the election of the general conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders." "What are the duties of the Bishops?" 1. To preside in our conferences. 2. To fix the appointments of the preachers, for the several circuits, &c. 3. In the intervals of the conferences, to *change, receive and suspend* preachers, as necessity may require, and as the discipline directs. 4. To travel through the connection at large. 5. To over-see the *spiritual and temporal* business of the societies.— 6. To ordain bishops, elders and deacons. See page 17—"By whom are the presiding elders chosen? *By the bishops.*" "By whom are the presiding elders to be stationed and changed? *By the bishops.*" p. 18. An elder is constituted by a majority of the yearly conference, and the laying on of the hands of a bishop, and the elders present. A traveling deacon cannot be constituted without the hands of a Bishop, p. 21. A preacher in the intervals of the conference is received by the Bishop, p. 21.

The power and dignity of the Bishop is particularly pointed out in "the form and manner of making Deacons, Elders and Bishops."

P. 178. When a deacon is to be ordained, it is said, by *The Bishop*; Do you unfeignedly believe all the canonical Scriptures of the Old and New testaments? "Will you diligently read and expound the same unto the people whom you shall be appointed to serve?" "Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?" "Then the Bishop laying his hands severally upon the head of every one of them, shall say, take thou authority to execute the office of a Deacon in the church of God; in the name of the Father, and of the Son, and of the Holy Ghost, Amen." p. 180. "Then shall the Bishop deliver to every one of them the holy Bible, saying;—Take thou authority to read the Holy Scriptures in the church of God, and preach the same. Then one of them appointed by the Bishop shall read the Gospel," &c. p. 181.

"The form and manner of ordaining elders."

"When the day appointed by the Bishop is come, there shall be a sermon," &c. "The Bishop shall say unto the people," &c. p. 182.

"The Bishop," shall say; "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine?" "The Bishop. Will you then give your faithful diligence," &c. "The Bishop. Will you be ready with all faithful diligence," &c. "The Bishop. Will

you be diligent in prayers,' &c. *The Bishop.* Will you be diligent to frame and fashion your own selves,' &c. p. 187. *The Bishop.* 'Will you maintain and set forward,' &c. *The Bishop.* 'Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?'—'Then shall the *Bishop*, standing up, say, Almighty God,' &c. "After which, shall be said by the *Bishop*, Veni, Creator, Spiritus, the *Bishop* beginning, and the Elders' &c. p. 188. 'That done the *Bishop* shall pray in this wise' &c. p. 189.

When a *Bishop* is ordained, it is said, '*The Bishop shall move*' &c. 'Then the *Bishop* shall say' &c. '*The Bishop.*' Are you persuaded?—'*The Bishop*, will you then?—'*The Bishop.*' '*The Bishop.*' '*The Bishop.*' '*The Bishop.*' '*The Bishop.*' 'Then the *Bishop* shall say.' '*BISHOP.*' 'Then the *Bishops* and Elders.' p. 191, 192. 'How are the districts to be formed?' '*According to the judgments of the Bishops.*' p. 200.

Would any man of common sense, after reading all these things suppose that the power is not in the hands of the *Bishops*? Would they call a man a liar who said it was, or the one who said it was not? Judge ye.

Here is another piece of *Episcopal importance* worthy of notice, p. 23, 'And do not mend our rules, but keep them; not for wrath, but conscience-sake.' 'And remember. . . . A Methodist preacher is to mind every point, great and small in the Methodist discipline! Therefore you will need to exercise all the sense and grace you have.' This means for four years, and longer if their highnesses do not at that time see fit in their wisdom to annul them.

I shall close with a few words; according to the knowledge I have of the *Methodist* form of government, of their own making; it appears to me, the *most artful; deep laid plan*, to bind men under the name of religion;—raise a few above the rest, as guides, heads, masters, &c. and obtain property from them, that ever I read of; the church of Rome not excepted. Had they law on their side, I believe we should find it so. When I read the Discipline, I always think of what a *Baptist* preacher told me about ten years ago; said he, "There are many good brethren among the Methodists, and some good preachers; and when they first go to a place, it is all *Brother* and *Brother*; but when they get a little hold, then it is stand off; and were they a majority in this country I should be afraid of them." This I have ever remembered. When they first came to Portsmouth, they appeared friendly; and though our meeting-house is open for them to this day, yet as soon as they had a meeting house, they not only left us; but were loth to have our brethren come into theirs.

In the next number, I shall begin with Mr. Merritt's publication, in the order he has proceeded.

### Aphorisms.

WHEN men raise their passions to support their doctrines, or rules, it is pretty certain that their arguments are all gone, or that they never had any.

When men charge others with being men of bad characters, and that all their friends or "adherents" are the same, it is generally thought their own characters will not bear a close examination.

When men set up notifications in their own houses against profelyte-makers, representing their friends as the devil's pack horses; it is a common sign that they do such business themselves, and are afraid of being suspected, or discovered.

When men are forward in charging others as the editors of falsehoods, misrepresentations, &c. it is often supposed that two or three lies may be proved against them.

When men on account of religion are so enraged against those who are in possession of it, as to tear and rend in pieces, it is generally thought they possess the same temper those did who killed the followers of the Lamb, in ancient days.

When men turn from one thing to another, and turn back, and turn again, and turn again, it is generally thought that they are like a broken tooth, or a foot out of joint.

When men will say things and deny them, say they forgot, and at the same time charge others with lying; it shews that they would be willing to ruin other men's characters to save their own.

When men are forward in giving oath to various things without being asked, it argues that they have given people occasion to suspect their word, and would by that remove the occasion.

When men find their doctrines and rules are rejected as not true; and they, instead of proving them true from the scriptures, endeavour to prove that those who speak or write against them are bad men; it shews that they cannot prove their own plans from the scriptures, and therefore they try to make the ignorant believe such are bad men, and not worthy of notice.

When men are forward in giving public challenges, it shews that they do not regard the law of God or man as they ought.

When men in a passion exclaim against those who do not submit to their party, and represent them and their friends as some of the worst characters in the country; you may commonly expect to hear something bad about them, too true to make a jest of.

When men are forward in misrepresenting those who help them in any kind of business, it is often a prelude to their being out of employ.

A guilty person always thinks himself suspected, and often discovers himself by endeavouring to prevent that suspicion.

Ignorant people wonder why others do not understand religion and politics as well as they do, who are certain of being right, because they never mean to learn any more.

Copy of a letter from Elder ELIPHALET MERRIL to the Editor, dated

Northwood, Dec. 24th, 1808.

Brother Smith,—I received a line from you wishing me to state to you the conversation I had with brother Rutter. I do it with cheerfulness. Some time in the summer of 1807, brother Rutter was at my house, and our conversation for a few minutes was on your new system of doctrine, &c. which we were both averse to;—I then observed to him that you had lately preached with us; and that in public conversation after meeting, you compared the Methodists to a boy that went to take a horse, with a bridle behind him and a plate of salt in his hand, &c. I told him I did not know but it was too much the case. He told me that he had never injured Mr. Smith, and did not mean to injure Northwood, &c. I then observed to him that I had heard a bad story concerning a Mr. Stephens, a Methodist preacher, &c. He asked me from what quarter my information came; I told him it was a general report in Northwood, and believed by many. He observed it was all false.

I add, I believe brother Rutter to be an honest man, and what he communicated to you was entirely through misunderstanding me. I add, I never heard brother Smith, as I remember, so much as name Elder Stephens in any conversation whatever.

ELIPHALET MERRIL.

Elias Smith.

The occasion of the above letter being written and published is this: in the fore part of last winter, it was frequently mentioned in Portsmouth, that I had told that which was not true concerning Mr. Stephens: as I had never told Elder Merrill any thing of the kind concerning him, I wrote to him, and he sent me this letter, shewing that I had said no such thing, as some among the Methodists had reported. This letter I read publicly, which in a great measure silenced the needless clamour.

As some of the Methodists still wish to make the uninformed believe the old story, they here have the letter, and may be convinced, if they will receive Elder Merrill's testimony; Mr. Rutter's deposition to the contrary notwithstanding.

## RELIGIOUS INTELLIGENCE.

THE present state of affairs in this vicinity as it respects religion is truly pleasing to the friends of Holiness.

In Portsmouth, within a few weeks, the brethren have been greatly stirred up to shine as lights in the world;—to edify one another, and exhort others to seek the Lord. We have some instances of sinners being converted to God. Four were baptized week before last, some more have been received, and are expected to submit to that command soon. Our meetings have of late been crowded beyond what is common; and notwithstanding we hold meetings every evening in the year, unless storms prevent, yet there appears an unabating attention to hear the word.

In Kittery, across the river from Portsmouth, several have of late been set at liberty to rejoice in the Lord. Seven were baptized there a few days past, and the work is still spreading.

In York, ten miles from Portsmouth, the attention to hear the word is great. Several, we understand, are to be baptized there soon.

In Dover, twelve miles from this, there is an increasing desire to hear the word; several appear to be free in the truth.

In Haverhill, (Mass.) the Lord is pouring out his spirit in a glorious manner. Several have been converted to God; some have been baptized, and a considerable number appear like the jailor, enquiring what they shall do to be saved.

In Chebacco, we understand, the work is still increasing, & in Gloucester, the town adjoining.

By a line from a Brother in Barnstable, (Mass.) we are informed that there is a pleasing appearance; and in several towns around. We hope the Brother will soon favour us with a larger account of the work, that we may communicate the same through this medium.

There has been a good work in this town among the Methodists a few months past; from what we can learn, it is chiefly over, and more of the work of man appears to be going on, than the work of the Lord. We are sorry that some of the Methodists appear so stern as they do. Some of them appear more like persecutors than like the persecuted. It is believed that the hard speeches of some of them against those who do not wish to injure them, will finally turn to their disadvantage. Such things are sufficient to prove that the commandments and doctrines of men are a great disadvantage to those who profess faith in our Lord Jesus Christ. From the constant decline of human rules, and the rapid growth of the word of the Lord, we have reason to believe the time is near when the commandments and doctrines of men will all perish in the using, and when men will hear Christ in all things as the *one* lawgiver, able to save and destroy. The Lord hasten the happy day. Amen.

The words *PSALMS*, *HYMNS* and *SPIRITUAL SONGS* explained; also the meaning of several of the titles of the *Psalms*.—

*PSALM*; a song consisting of short sentences, where every thing luxurious is left off, and the manner of composition renders it fit to be sung. When *psalms*, *hymns* and *spiritual songs* are mentioned together, *psalms* may denote such as were sung on instruments; *hymns*, such as contain only matter of praise; and *spiritual songs*, such as contain doctrine, history and prophecy for men's instruction, Eph. v. 19. The book of Psalms is one of the most extensive and useful in scripture, suiting every case of the faints; and indeed like their condition, which is at first much mixed with complaints and sorrows, and at last issues in high and endless praise. That David composed the most of the psalms, is beyond doubt; Heman composed the 88th, Ethan the 89th, Moses the 90th. Whether these under the name of Asaph were penned by one of that name, or whether they were only assigned to be sung by him as others were to the sons of Korah, we cannot positively determine.—Some, as the 74th, 79th and 137th, appear to have been composed after the begun captivity to Babylon. The rest, including these two marked with the name of Solomon, might be composed by David, who on that account is called the sweet *psalmist* of Israel, 2 Sam. xxiii.

In their matter, some psalms are doctrinal, as Psal. i.; some historical, as Psal. lxxviii. and cv. and cvi.; some prophetic, as Psal. cx.; some consist of prayer and complaints, as Psal. vi. and xxxviii. &c.; others consist of praise and thanksgiving, as Psal. cxlv.—cl. In some, most or all of these subjects are connected, Psal. lxxxix. Whether the titles of the psalms are of divine authority, is not agreed. The Hebrew words therein mentioned are by some considered as names of instruments of music, or first words of some song, or to denote the subject-matter of the psalm. We think, *Maschil* always signifies that the psalm is designed for instruction, Psal. xxxii.; that *Michtam* denotes the precious or golden nature of the psalm; and perhaps all the psalms so marked relate to Jesus Christ, as Guffetius observes, xvi. lvi.—lx. *Al-taschith* may denote, that the scope of the psalm was to deprecate destruction, lvii. lviii. lix. *Muthlabben* may denote, that the psalm was composed on the occasion of the death of his son, or of Goliath the dueller, ix. *Aijelet Shabar*, that its subject is Jesus Christ the *lamb of the morning*, xxii. *Jonathalem-rechokim*, that David is therein represented as a *mute dove among foreigners*, lvi. *Shoshanim*, *Shoshanim-eduth*, or *Shushan-eduth*, may either signify that the subject of the psalm is Christ and his people, who are *lilies*, or *lilies of the testimony* or *congregation*, or may signify a harp of six strings, as *Sheminith* does one of eight, psal. xlv. lx. lxxx. and xii. *Mahalath* may either

signify the disease, and *Mahalath loannoth* the afflicting disease, or *Mahalath* may signify a wind-instrument, Psal. lxxviii. *Neginoth* or *Neginath*, signifies *stringed instruments*, Psal. iv. and lxi. *Nehiloth*, wind instruments, Psal. v. *Gittith*, a kind of instrument invented at Gath, viii. *Alamoth*, the virginals, or a song to be sung by virgins, xvi. *Shiggaiion* or *Shigaiionoth*, may denote that the psalm is to be sung with *diversified tunes*, or has a very diversified matter, vii. Hab. iii. i. The 120th, and 14 following, are intitled *songs of degrees*, probably because they were sung on the stairs of the temple, or sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim. The Hebrews divided the Psalms into five books, ending with xli. lxxxix. cvi. and cl., the four first of which are concluded with AMEN. By joining the ix. with the x., and civ. with cv., and again dividing the cxvi. and cxlvii. into two, the Greek version and the Vulgate Latin differ one or two in their reckoning from us. Some arrogant Greek, too, has added one at the end. *Brown's Dictionary.*

## HONORARY DEGREES.

*Degrees which Jesus Christ and his followers take, before they enter into glory.*

[Written by WILLIAM DELL, of Cambridge, Eng.]

“Jesus Christ, the Son of the living God, the first and chief teacher of the New Testament, did neither commence bachelor nor doctor in divinity, but he took five other degrees wherein the university graduates are usually wanting.

1. Christ's first degree in the church was this, that, *He was the Son of God*, as the Lord said to him, *Thou art my Son, this day have I begotten thee.* And again, *This is my beloved Son, in whom I am well pleased.* And this degree all the faithful take with him, for they all are begotten of God, and born of the immortal seed of his word; and their being the children of God through faith, is the first degree also that they take in the church.

2. Christ's second degree in the church, was *His unction with the Spirit*; for being the Son of God, the Spirit of God came and sat upon him in the form of a dove, which was his New Testament baptism. And his first degree was confirmed to him by the Father, when he took this second; for whilst the Spirit rested on him, a voice from heaven said, *Thou art my beloved Son, in whom I am well pleased.*

And this second degree also, all the faithful take with Christ; for they all, as his fellows, are anointed together with him, the chief among them; they as members are anointed together with him the head, with the same oil of gladness; and being sons, God sends the Spirit of his Son into their

hearts, which is a sure testimony that they are sons; and their second degree also confirms their first, to wit, the *gift of the Spirit their sonship*.

3. Christ's third degree was this, That after he was anointed by the Spirit, and declared to be the *Son of God*, for the proof of both, *he was led by the Spirit into the wilderness to be tempted of the devil, forty days and forty nights*; and in all these temptations, through his *sonship* and *unction* he overcame the devil, and came away conqueror. And he overcame the devil, in all the greatest and most grievous temptations, he could assault him with.

And this third degree also, all the faithful take with Christ; for when they are anointed the *sons of God*, Satan sets upon them with all sorts of temptations, and they are led by the Spirit of God, to wrestle with principalities and powers, and spiritual wickedness in high places, and the rulers of the darkness of this world; and yet they, in the strength of their sonship and unction with Christ, do also with him tread Satan under their feet, and go away conquerors through the grace of God in them.

4. Christ's fourth degree in the Church was this, that after his *sonship*, *unction*, and *victory*, over the devil in all temptations, he then went forth as a fit and able minister to teach the gospel of the kingdom, against all the enmity and opposition of the world, devil and false Church, as it is taught us, Mat. iv. 5—11, and 17.

And this fourth degree also, all the truly faithful take with Christ. For, after they through faith are the *sons of God*, and through their *sonship* are anointed, and through their *unction* overcome the devil in all his temptations, then also they preach the gospel of the kingdom, being all of them a chosen generation, and royal priesthood, to shew forth the praises of him who hath called them out of darkness into his marvellous light, as Peter testifies; and they all speak as they do believe, and have experience; and their *sonship*, *unction*, and *victory* over temptation, is as sufficient a ground for them to teach, as it was for Christ to teach; and so they, without any regard to the laws of antichrist, or orders of the clergy, go forth to teach the *everlasting gospel*, as Christ did before them.

5. Christ's fifth and last degree, which he took in the church was this, that he having both preached and lived the word, whereat the world and worldly church were wholly offended and enraged; did at the last, willingly confirm his doctrine with his *death*, and did seal to the truth of it with his *blood*; exposing himself to the most shameful and ignominious *death of the cross*, to confirm his gospel to his church; and this was the highest and most glorious degree that Christ took in his church, as he testifies, when speaking of his sufferings, *Now is the hour come, that the Son of man shall be glorified*.

And this fifth degree also, all the truly faithful do take with Christ, either in deed, if need require, or in preparation and readiness of mind, and that whilst they live in outward peace. All the blessed martyrs have taken this highest degree in the church with Christ; and all the rest of his seed have been, and are ready to take it also, when it is the good will of their heavenly Father, seeing they can say, in the same faith and spirit with Christ, even in this matter, *Father, if it be possible, let this cup pass from me; yet not my will but thine be done*; for they also are to do the will of God, even to the laying down of their lives.

Now these are the only degrees that Christ himself took in the church, and which all the saints take with him; and the true spiritual church of believers allows and approves no other degrees but these.

And what now are the university degrees in divinity to these? They are degrees in antichrist's church only; and every heathen, Turk or infidel, may take them as well as they, with a little time, pains, and money."

SINCE writing the piece under the head of Religious Intelligence, the following has come to hand, which we believe will be matter of joy to our friends in different parts of the country.

We observed that in several towns their appeared to be an outpouring of the spirit of God. It is remarkable that in every town but one for sixty miles, the work is gloriously spreading. The towns are, Wells, York, Kittery, Portsmouth, Greenland, Hampton, Salisbury, Newtown, and Haverhill: These towns which all join; there are three Hamptons together, and there is an unusual attention in each—Plattow lies between Newtown and Haverhill. Such a general attention in so many towns joining each other we have never before seen in this part.

The following took place within two weeks. Week before last Eldr. E. Smith, Baptized four in Portsmouth. Lord's day before last Eldr. Boodey Baptized three in Salisbury—Elder Farnum Baptized three in Haverhill—Last week Eldr. Stinchfield Baptized eleven in Kittery, and two in York. Eldr. Farnum the same week Baptized four in Wells, and two in Portsmouth last Lord's day. Eldr. Smith Baptized one in Madbury last week, and one in Dover last Lord's day—On the same day Eldr. Stinchfield Baptized two in Kittery, and Eldr. Safford seven in York, & two on Monday. We are informed that the attention of the people was so great, that the meeting continued till break of day.

Eldr. J. Rand, Baptized six in Chebacco last week. There is scarcely a day passes, but we hear some new account of sinners converted to God.

## ANECDOTE.

A certain—Preacher called the people together, not long since, & attempted to preach to them, from the following words;

Ezekiel xxiv. 10. *Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.*

He undertook to explain the five following particulars; 1. Heap on wood;—2. Kindle the fire;—3. Consume the flesh;—4. Spice it well;—5. Let the bones be burnt.

Some who heard him, related that he explained in the following manner;

1. "*Heap on wood.*" This he called prayer; It might be heaps of prayer books.

2. "*Kindle the fire.*" This he called the Spirit of God; but how they were to kindle a fire with that, is not clearly understood.

3. "*Consume the flesh.*" This he said meant to mortify the deeds of the body.

4. "*Spice it well.*" This he said meant to live up to our profession.

5. "*Let the bones be burnt.*" This he said meant to cast the wicked into damnation.

Whoever compares this explanation with the subject in the chapter, will find it as foreign from what the Prophet meant, as the Clergyman's text was from his subject, when he preached from these words, "*The Sabbath was made for man, and not man for the Sabbath,*" in order to prove that it was right to sprinkle a man, after he had been sprinkled in infancy.

We hope our Brethren in different parts of the country will not fail to communicate to us all the useful religious intelligence they have; seeing we are as desirous to hear from them as they are from us.

N. B. ELIAS SMITH, is to preach (if the Lord will) at Saco, on Tuesday August, 15, at 3 o'clock. Next day at Gorham, at 3 o'clock. Friday at New-Glocester, at 3 o'clock. Saturday, 18, at Durham. Tuesday after at Woolwich, at 3 o'clock. Wednesday at Wilcasset, at 3 o'clock, or evening. Lord's day, August, 27, at Hallowell, or near there. The friends will please to give notice.

We understand that Elder LEVET, is to preach and baptize in Stratham, next Thursday at 3 o'clock.

## THE HERALD

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BY ELIAS SMITH.

NO. 26.]

FRIDAY MORNING, AUGUST 18, 1809.

[VOL. 1.]

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

## Remarks on Mr. Merritt's Animadversions &c. No. 1.

AT the present time there is considerable said by the *Methodists* in this place against those who do not believe in their government, and it appears to me that their plan is to overthrow the characters, of those who witness against them. If their cause is just, why do they not produce their *cause* and bring forth their strong reasons? Let them prove their government scriptural, and then all said against it will be proved false. What weight will such things as these have with thinking men? "He is a bad man." "I have reason to suspect his honesty." "I think him bad at heart." "Such an one is the worst character in the world; such an one is bad, and all his adherents are the same," &c. This is the same spirit which the enemies of Jesus possessed, when they tried to prevent the people from hearing and believing in him; because they said he was mad, and had a Devil;—deceived the people, was a wine bibber;—a friend of Publicans and sinners. Those things said, did not prove him wicked, nor themselves just.

Mr. Merritt, in his first page, charges me with a "Scurrility peculiar" to myself; and says, "you are very assuming. Your writings abound with assertions; but are destitute of arguments. Of our articles of religion, you say, 'There are several things here contrary to the New Testament.' Of the doctrine of the Trinity,—'This is not true.' Of our form of Church government you say; 'This is exactly opposite to gospel liberty—a yoke of human bondage—antichristian government—tyrannical government—man of sin,' and the like. These charges ought to have been proved; but in general you have not attempted to prove them. Did you think Sir, your bare word sufficient to prove all these heavy charges? I will follow you in some of your assertions, and doubt not, if you have candour enough to read, you will be convinced that they are uncharitable and false."

This is something of a long text, but we will follow the writer, and see what he has done. It is not as I can learn, any crime among the *Methodists*, for the ministers to charge others with falsehood, for speaking against the Discipline; a crime, for which they turn members out, giving them a recommendation as brethren of good character, &c.

If what I have said is not true, I am ready to take it back, and say truth; for this is what I want and would not on any account publish any thing to misrepresent any person or

thing.—He says these are heavy charges; let us see if he has cleared the *Methodists* of them.

Mr. M. says my assertions "are destitute of arguments." This we will enquire into.

The first charge Mr. M. undertakes to prove false in my review, is what is said concerning the name of that denomination. His words are these, (page 4.) "You begin your charges with telling us, that 'The name given to that people in this book, is an Antichristian name; *Methodist Episcopal Church*.' 'Antichristian signifies against Christ. But what is there in this name against Christ? At most it is an innocent name. One who was well qualified to judge in this case, informs us it was given, either in allusion to an ancient society, of Physicians who held that all diseases might be cured by a specific method of diet, or else by way of reproach to some students at Oxford, who were more exact in the distribution of their time and the observance of other duties, than the rest of the students were. Hence the word *Methodist*, as applied to christians, mean such as profess to be more strictly evangelical or christlike, than those around them. But this is not enough, it seems, 'There is no such name in the bible.' This is trifling, and discovers a disposition to find fault. The substance of the thing is there. Has Jesus Christ prescribed *no method* for us to walk by? If he has, those who walk by it are 'Methodists.' 'Episcopal.' Is not the substance of this in the Bible? 'It means, you say, a church ruled by the Bishop;' and *bishop* is in the bible, and so is the word *church*. Hence the name *Methodist Episcopal Church*, appears to be truly scriptural. By this it appears, that you have discovered the same want of information and candour with those who first gave the name."

I should think that every *Methodist* of common sense would be ashamed to have the public know that any of their denomination are so destitute of discernment, and scripture as the one who wrote the above quotation. Look at it a moment. He has followed me in this assertion, viz. that "There is no such name mentioned in the bible."

To say this, is in his opinion, "uncharitable and false." This is what he calls, "positiveness and scurrility." Is the man a fool, or liar, or intoxicated? can he be in his right mind? first he calls the name, "an innocent name." Second, he says it was given either in allusion to an ancient society of physicians, &c. "or else by way of reproach to some students at Oxford, who were more exact in the distribution of their time, &c. than the rest of the students

were." He has left the matter undetermined, and we do not know whether the name was given in allusion to some ancient physicians, or by way of reproach to some of the students at Oxford. This puts me in mind of a certain man who said his wife would confound the greatest man in the world in an argument; for when there was no other way to overcome she would say, "it was somehow," and this no one could dispute. Mr. M. is certain that the name was given,—"*somehow*." Third, he acknowledges, "there is no such name mentioned in the scriptures." To say there is no such name in the scriptures, he calls "trifling;" that is, to tell the truth. For this I am considered as making "uncharitable and false assertions." According to this, how few uncharitable and false men there are in the world! how few who are so disposed to trifle, by saying that is not scriptural, which is not mentioned, nor intimated in the bible; and which was never heard of till within a few years before the 666, list of the names of the beast was completed! Fourth, after all this, by calling the New Testament *method*,—(a book which they do not regulate or govern their church by) and finding that the word *Episcopal* refers to a bishop, or a church ruled by a Bishop, differing from his brother Sabin, who charged me with uttering falsehoods for saying their church was governed by a Bishop, or Bishops, and finding the word church in the Bible, he has found that,—"*Methodist Episcopal Church* appears to be truly scriptural," though given perhaps by way of reproach to some students; notwithstanding the name was never heard of till a few years ago, and then first known in the church of Rome, next in England, and last of all in America, for aught I know.

It is a curious affair, that all this should be scriptural, and yet no such church be ever heard of till the days of John and Charles Wesley. Fifth, after saying all these things Mr. M. owns that those who first gave them this *truly scriptural* name by way of reproach, were a set of uninformed and uncandid men, when they did it.—He says, "By this it appears that you have discovered the same want of information and candour with those who first gave the name."

In this way the writer has begun to follow me in some of my assertions. Had Mr. M. found the name *Methodist*, in Acts xi. 26, "And the disciples were called *Methodists* first in Antioch," how easily he might have proceeded; but instead of that, in a round about way he proves *Methodist Episcopal Church*, in

the same way the Mother Church, of man made churches, proves purgatory, from places which say nothing about it. "Every mans work shall be tried by fire;"—they say means the fire of purgatory; hence purgatory appears to be "*truly scriptural*."

If the Methodists would say they are a company of people, banded together by the laws of men, whom they consider *fathers and masters*, and that they believe *Francis Asbury* has *knowledge, wisdom, justice, and love*, enough "*To oversee the spiritual and temporal business of the societies*," in the United States, and to have the care of the funds, &c. and that his judgment is enough for all the other preachers, so that they may follow him, "with a glad mind and will, *his* Godly admonitions, submitting themselves, to *his* Godly judgment," reverently obeying the chief ministers, and that the charge and government of the whole is committed to one, or a few; I do not think there would be any more ground to dispute it, than there is to dispute whether there are any *Free Masons* on earth, *Essex Junto*, or a set of men who are more perplexed with the conduct of one man than with all others in the world, because he is constantly exposing their contradictions to the world. [*The British Cabinet is much perplexed.*]

Some of the Methodist preachers, I have been told, have said Mr. M's. piece was unanswerable; and that I had let it alone on that account. I confess it is not pleasing to me, to expose any man as Mr. M. must be exposed in taking up the things he has stated and shewing them to the public as they are. If I were not convinced it was my duty, it would be more pleasing to me to let it be buried without any public toll. These few remarks on the name must suffice. Let us lay aside these party names, and own the name of Christ, and no other.

### Mr. Jefferson.

As there has been much said respecting Mr. Jefferson's ideas of Religion, we think it expedient to copy from the Independent Chronicle, of May 28, 1804, the following extracts of letters to, and from him,—that those who read may see that he is not the *infidel* he has been represented to be by those who wish to establish an union of Church and State contrary to the Liberty proclaimed in the Gospel.

[The sentiments contained in the following extract of a letter from MR. JEFFERSON, evince his independence as a man, his integrity as a politician, and his purity as a christian.]

Extract of a letter from a Gentleman belonging to the Presbyterian Church in Philadelphia, to his Friend in New-York.

"Some time ago I forwarded to Mr. Jefferson, a Copy of the Extracts of our General Assembly, to let him see the fallacy of the

fears of many good people, upon his accession to the Presidency; that he might see that under his Administration, the Gospel runs and is glorified. I subjoin an Extract from his answer to me. His answer is dated from Monticello, August 12, 1803. After friendly communication, he says, "I thank you for the Pamphlet. The obloquies with which I have been loaded, by Monarchists and Ecclesiastics, on the subject of Religion, I have ever considered as the most honorable testimony I can expect from them. They evinced their apprehension, that I would be an obstacle to the Alliance between Church and State: which some of them avowedly sought, and more of them secretly. Pure Religion, unpolluted by political embraces or political passions, will thrive most when most free; and if it has experienced any benefit from the present order of things, it has proceeded from that encouragement which arises from a consciousness, that it is free." &c. &c.

The following extract of a letter from the President of the United States, is affixed as a recommendation, to Proposals of William Pierce and William Black, of Wilmington, for publishing by subscription. "The History of our blessed Lord and Saviour JESUS CHRIST, with the lives of the Holy Apostles." It would seem that these Publishers, both of whom are Federalists, the first a pious Episcopal Clergyman, the latter printer of a Federal paper, do not believe the story of Mr. Jefferson's Infidelity.

Extract of a letter from the President of the United States.

"SIR, WASHINGTON, Oct. 15, 1803.  
"Your favor of the 10th. is duly received and I subscribe with pleasure to the work you propose. It comprehends exactly the most interesting period of Christian History, and it will be the more interesting if, as I presume it does, the plan embraces the object of giving the primitive and earlier opinions entertained: being persuaded that nothing would place Christianity on so firm a base as the reducing it simply to it's first and original principles." I am, &c. TH: JEFFERSON.  
"The REV. WM. PRYCE."

### Religious Intelligence.

Revival of religion in Haverhill (Mass.)

Beloved brother; in compliance with your request, I here give you an account of the glorious work of God in this place.

In the month of May last, Elder John Rand came here on a visit, and preached to the people in a very singular manner from Psalms. "call on me in the day of trouble," &c. his sermon was a mixture of preaching, singing,

prayer, and advice: and at the close of the meeting he called on all that intended to set out anew for heaven to manifest it by rising up; for he said he feared there was more saying than doing among professors in general; at which a number arose and from that time they commenced mourners in Zion. At another time in a conference it was asked who was on the Lords side? and about 40 brethren arose in renewing covenant with each other to be true to each other, and follow God as dear children, and so they continued until July 5th. at which time they had a visit from Elders Uriah Smith & D. Farnum. Br. Smith preached from Hab. chap. iii. verse, 2. "Revive thy work," &c. after sermon, Br. Farnum prayed so very loud and powerful that he awoke the people from their beds, and alarmed the village greatly; from which time the glorious work begun to increase, and sinners began to be awakened and enquired, "what they must do to be saved." July 9th. Br. Farnum preached, and broke bread to the brethren, and administered baptism to Br. Moses How, at which time convictions began to revive and an awful trembling was seen through the whole.

One thing I think proper to remark, viz. whilst Br. Farnum was preaching, he mentioned parents who never warned their children of the dangerous state they were in whilst "unreconciled to God," at which a certain widow woman, was much alarmed, and when she had retired to her home, she called her two children and told them she must pray with them; and as soon as she began to pray, her oldest son (about 12 years of age) began to cry for mercy, and confess his disobedience to his mother, and his other vices, and so continued to do four days, at which time he was converted to the Lord. A very encouraging circumstance for other parents to go and do likewise. It truly appears that several have been converted in this late revival, and it is surely astonishing to hear those new born birds of Paradise, sing praises to God. I preached among them yesterday, and last evening, and found a remarkable solemnity on the minds of the whole audience, and the brethren and sisters begin to be like an uniform company of horses in Pharaoh's chariot. The work is certainly increasing in this place. The Lord grant that it may soon spread over the whole earth. I am your brother in christian fellowship, and in gospel labours. Farewell.

JOSEPH BOODEY.

Haverhill, July 31st. 1809.

Elder E. SMITH, Portsmouth, N. H.

Since receiving the above, we are informed that Elder Farnum baptized seven in Haverhill Lords day before last, and one the Monday following, and that the number is increasing who love the unseen Saviour of sinners. We also hear that Br. Farnum is preaching

in Newburyport, and that there is a solemn attention to hear the word of the Lord in that place;—one has given an evidence of being born again, since he has preached there.

—000000—

*Extract of a letter to the Editor, dated, Bradford, (Vt.) July 25, 1809.*

DEAR BROTHER

Last sabbath, I attended a very solemn meeting;—The occasion was this; an old lady who had lived in rebellion against God, *ninety two years*, was awakened by the spirit of truth, and when she discovered her Christless situation, her heart was swelled with grief: which soon became too great to be concealed. She broke out in mournful strains, and this was her language;—*O how many calls of Gods spirit have I slighted! How many gospel sermons, exhortations, and prayers have I rejected! And now I must go down to the grave without God, and without hope!* These words she uttered while wringing her hands, groaning and beseeching the children of God to pray for her. At length the Lord who pities the needy, and him that hath no helper, had mercy on her soul; her sighs were turned into songs, and she spoke forth the praises of her deliverer; while both saints and sinners were convinced that God had wrought wonders for her in her declining years. She soon manifested a desire to follow her Lord down the banks of Jordan;—agreeable to her request, Elder Isaac Hall administered the ordinance last sabbath. The assembly which collected on this occasion was numerous, candid, and solemn. A weighty, and powerful sermon was delivered, from Acts, "Then they that gladly received his word were baptized," &c. The people behaved with decency at the water, and appeared struck with admiration to see the dear old lady with pleasure submitting to her Lord's command.

May the Lord carry on his work, until all ages, classes, ranks, and degrees, are subject to his will!

This from your friend and well wisher.

*Meeting at Pittsfield, (N. H.) August 5th and 6th. 1809.*

This meeting was appointed by some of the *freewill ministers*; and was designed as a meeting of the disciples of Christ, without any regard to the common party distinctions which have so long separated those the Lord has united. It was something so different from what the greater part of the people in that quarter had been acquainted with, that the news of its appointment made no small stir. Some cried one thing, and some another; while many of the thinking were frequently asking what the meeting was for.

I believe the *minister* of the the town was the cause of a great part of the needless, and unprofitable noise, which was made previous to the time of meeting. He is a kind of *Calvinistic Baptist Congregationalist*. As near as I can learn, he is a *Calvinist* through ignorance; a *Baptist* for want of further information;—and a *Congregationalist*, on account of his *hire*; being upon the *hireling plan*. His conduct previous to the meeting, proved him an *hireling*, who, seeing or hearing that what he called a *Wolf*, or *Deist*, was coming, fled, according to what Christ said of such. Some other things concerning this singular man, will be omitted until a future time, and should this statement be incorrect; it will be attended too hereafter.

On Saturday morning the Elders and brethren began to meet from different directions. There were about *twelve ministers* of different denominations;—One *Baptist minister*; three who belonged to the *Christian Church* in Portsmouth; who were contented, with being considered *ministers of Christ*, without the addition of *Baptist* or *Freewill*. Before there was any preaching, the *Baptist minister* and one of the *Freewill ministers*, told the assembly the design of the meeting; viz. that all *party distinctions*, of names and other things, were to be laid aside for two days; and that they all meant to consider themselves *Christians*, and to endeavour to worship God in spirit and in truth, and that there was equal liberty for the whole, so that each brother and sister, had an opportunity to free their minds in preaching, exhortation, prayer, and singing, which was the business of the meeting. In this way, all the ministers were at once united; by laying aside *party names, rules, and party spirit*. At hearing this, my heart leaped for joy;—now thought I, the watchmen see eye to eye; for they look to Jesus; but how soon my joy decayed, when I thought this union was mentioned to be for two days; perhaps however, this may be a prelude to an union of longer duration. On that day there were two sermons delivered, and many warm exhortations, and fervent prayers, from male and female. There was no division, contention, nor strife, among the whole, we lived in love and peace, "and the God of love and peace was with us." On Lords-day, the assembly was much larger, than the day before; a general solemnity appeared on the countenances of almost every person present, and it appeared evident that there reigned in the hearts of the ministers, and others, an ardent desire that sinners might be converted to God, and saints united in love forever. After a long meeting through almost the whole day, the brethren and others parted in peace, with an evidence that God was among us of a truth. A meeting was held in the evening, where a goodly number sat together in an heavenly place in Christ Jesus. Such meetings serve to remove prejudice;—Shew us how far we are agreed;

and are an happy prelude of that glorious meeting, where all the lovers of Jesus shall ere long meet in *eternal union*.

### *Baptism in Stratham.*

Last week on Wednesday, Elder LEVET and several Brethren, met at Br. Brown's in Stratham, where ten gave the reason of their hope in Christ, to the general satisfaction of those who heard. On Thursday, a meeting was held in the Congregational meeting-house, a brother from New-Brunswick, in the King's dominion, preached a solemn weighty sermon to a large and attentive assembly; after several exhortations, the people repaired to the bank of Exeter river, about one mile, and there Elder Levet baptized *nine*, who with the other brethren, after singing and praying, went on their way rejoicing.

Lord increase this glorious work. AMEN.

ORDAINED,—In Portsmouth, N. H. on Lord's day, August 12, JOHN FAY, of New-Brunswick, to the work of the MINISTRY according to the New Testament, having previously been received as a member of the Church of Christ in that place; being recommended by one of the Judges of the Court of Common Pleas, of Saint George's, County of Charlotte, New-Brunswick,—By Elder Edward Manning, of Cornwallis, Nova-Scotia, and other Brethren. The Elders who assisted in ordaining him, were, Joseph Boodey, Samuel Rand, and Elias Smith. Our brethren may expect in a future Number, to see a short account of his conversion, & call to preach, with the recommendations referred too in this paper.

### AN ADDRESS TO THE Different Religious Societies, on the sacred import of the Christian Name.

We have received a small, but valuable work, from one of our Brethren in Virginia, giving the reason why the followers of CHRIST should be called CHRISTIANS; and also a description of *Partyism*, as it respects names and rules, which we think will be read with pleasure by many.

He shews in the following particulars, why the name CHRISTIAN ought to be received, and all others rejected:

1. Because the name is significant, the interpretation being *anointed ones*: for the word *Christ* signifies *anointed*. Is. 61. 1. *The Lord hath anointed me*, &c. Psal. 105. 15. *Touch not mine anointed*, that is, *mine anointed people*.
2. Because the scriptures favor that as the name most proper for the church. It was given by divine authority, and who will dispute the reason, and propriety of it? Paul almost persuaded Agrippa, as himself ac-

knowledge, to become a Christian. Acts 26. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.* Paul was desirous, not only that the King should become a Christian, but all who heard him; *would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds,* v. 29. Peter calls the followers of Jesus by the same name. 1 Pet. iv. 16. This appears to be the name alluded to in Eph. iii. 15, the name by which the whole family in Heaven and earth is named.

3. The church of Christ is one body, and one name is enough for the same body. He that changes his name has generally a design in it. Paul was pointedly opposed to the appellation of any other name to the church. See his first epistle to the church at Corinth, chapter first and third. The Corinthians were satisfied to be called *christians*, and nothing else; but some wished to be called *Paulites*, after Paul; some *Apollosites*, after Apollos; and some *Cephasites*, after Cephas. As in these days some are vain enough to profess themselves Calvinists, after Calvin; Lutherans, after Luther—Arminians, after Arminius &c.\* This is improper, unless their religion, be human, not divine—springing from men, not from God. Had Paul encouraged such a spirit among the Corinthians, and others, where he preached, there might soon have been as many parties among them as there were ministers; and he being the greatest, might have triumphed over the rest; as many are now attempting to do. But his noble soul, abhorring the idea, endeavoured to nip the poisonous weed in the bud, by telling them they were *carnal*; and urging these pungent questions, *Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Who then is Paul, and who is Apollos, but ministers by whom ye believed?*

\* We hear, indeed some of the controversial writers apologize for the use they make of these names, that it is only to prevent circumlocution. But it is easy to see that they are often used as terms of reproach. Thus to the Arminians, the name Calvinists, and to the Calvinists, the name Arminians, is a name of reproach. And to the sticklers for partyism, these terms, while they exist, will be esteemed a sufficient proof of error.

[TO BE CONTINUED.]

### TO SUBSCRIBERS.

*Friends and Brethren:—*

THIS compleats the numbers for one year. It has been my study to make the HERALD, as useful, as was in my power, according to my ability. Had some person more capable undertaken, without doubt it would have been more useful to those who have encouraged it. The number of subscribers is greater than what was expected in so short a time, under existing circumstances. Some things have appeared, which were not so wisely expressed as might be, were they to be published again;

but this I am certain of, that at the time they were written, it was the best I then knew.—Some of the subscribers have noticed them to me in a friendly manner, and they have my thanks for the same. The short description of civil and religious Liberty, still appears to me just, and rational. The accounts of revivals of Religion given in different numbers, from different parts of the world, and from different denominations, have certainly been a comfort to thousands who have heard from different parts through this medium. I am more and more convinced that such a work may become extensively useful, if conducted with propriety; and hope to this end, that the friends of civil and religious liberty, will take pains to forward things of this kind, (post paid) to the Editor, that they may be known abroad. Some good pieces have been sent on, which would have been published, before now, had they not been too lengthy for so small a paper. *Short pieces and numerous are the most convenient.*

The subjects taken up in this paper, are not yet exhausted, nor am I weary in preparing them for the press. Notwithstanding the convulsions among the nations, and the divisions among party denominations, the prospect before us is glorious, as followers of the Lamb. The glorious Liberty of the Children of God, is at hand, when they shall be redeemed from the bondage of corruption. Many who read this paper, I never saw, and never expect to see, in this life; but hope to meet many of them at last, no more to part.

The encouragement of the friends of civil and religious Liberty given by subscribing for this work, I thankfully acknowledge, and according to custom, in such cases, still wish a continuance of the same favour; and thus close the year, hoping that in the year to come we shall believe, and see greater things than these, and at last meet in the coming world, to enjoy blest IMMORTALITY forever.

*I am your friend and servant, in the truth,*  
ELIAS SMITH.

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As this compleats the number for one year, the AGENTS are here inserted, that each one may know where to pay the MONEY, now due for the year past.

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