would be highly interesting to your readers, and I would cheerfully make extracts from some of them, if I thought you had room in your paper. They contend for the independency of the church, maintain that it is the highest religious tribunal on earth—but while they thus believe, they are however willing to co-operate with their brethren in periodical meetings, the object of which is to obtain religious information, learn of each other their prosperity and situation, and worship together. Meetings of this description generally prove a blessing to those who attend, and the neighborhoods in which they are held. It is humbly hoped that our brethren will act with union and concert, and that harmony and steadfastness will prevail among all who earnestly contend for the faith once delivered to the saints.

Sept. 30, 1823. THOMAS M. ALLEN.

The next annual meeting will be held at Berea, on Cane Run, in Fayette county, on the Friday before the 3d Lord's day of Sept. next, to continue until the Monday following.

T. M. ALLEN.

SUPPORT OF RELIGION IN FRANCE.—From the discussions in the Chambor of Deputies, it appears that for the year 1828, the sum of eight millions of dollars is granted by the government to the priesthood of France. This enormous sum is independent of all monies for building and repairs of churches, &c. and is also independent of the sum of nearly two millions of dollars, which was left in legacies, bequests, &c. during the year 1827, and which it was stated, would be still more considerable during the present year. M. Dupin protested vehemently against the legacy system, and predicted that unless immediate steps were taken, the time was not far distant, when all France would be held by the clergy. To those who have opportunity and leisure, we would recommend to examine how much is paid in this country for similar purposes.

NOTICE.

☞Elder BARZILLAI H. MILES has returned to his former residence, in Rutland, Meigs county, Ohio, where he has received the appointment of Post Master, and wishes all communications designed for him to be directed to that place accordingly.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

'Prove all things: hold fast that which is good.' - PAUL

VOL: 3.] GEO: TOWN, K. DEC. 1828. [No. 2

From the Christian Register.

SYNOD OF ULSTER.

There is no spot, perhaps, on the face of the globe, more interesting at this time to the friends of Christian truth and religious liberty than the country of Ulster in Ireland. A desperate attempt is there making by the advocates of a corrupt theology and of an Exclusive system to check free inquiry by the imposition of creeds and confessions of faith. This attempt has been nobly though unsuccessfully resisted by the high-minded members of the Synod.

Mr. Montgomery, whose eloquent and noble speech last year is well known, and whose defence of liberty of conscience on that occasion has been rewarded by the presentation to him of a splendid service of plate by the liberals of the North of Ireland, again grappled with bigotry, in a speech which would have stopped any men in the course of intolerance who were not absolutely delirious. He and twenty-two other ministers, and seventeen elders, (the Synod appears to have consisted of one hundred and thirty-nine ministers and fifty-seven elders,) signed a manly Protest, which we shall insert below. It is expected that next year the liberal party will have matured a plan of separation, and will form themselves into another Synod, which shall recognize and provide for the great principles of religious liberty.

PROTEST.

"We, the undersigned Ministers and Elders, protest against the decision of Synod, in this case, for the following, amongst other reasons:

"1. Because the Overture contains several statements respecting the opinions and characters of the Ministers of the Church, which we consider to be unfounded and injurious.

"2. Because, subjecting our Students and Licentiates to

the control of an evervarying Committee of Synod, who may be under the influence of personal feelings, or local connexions, appears to be imposing subscription to human interpretations of the word of God, in a form more objectionable than has ever been attempted in any other Church.

"3. Because, human Tests and Confessions have, in all ages, tended to encourage hypocrisy—to restrict the right of private judgment—to lessen the authority of Scripture—and to prevent that free inquiry and discussion which are essential to the extension of religious knowledge, and of which truth need not be afraid.

"4. Because, all attempts to produce a uniformity of belief, have hitherto entirely failed, and, from the nature of man, must continue to fail; whilst they have created unrighteous divisions among Christians—thrown a shield over the time-server—and exposed the conscientious to injuries and persecutions, as the case of the Two Thousand Ministers ejected by the Act of Conformity, under Charles II., incontestibly proves.

"5. Because, as Presbyterian Protestants, we will never surrender the fundamental principle of the Reformation, which forbids us to call any man, or body of men, "Lord or Master," considering one only as our master, even Christ, and that all we are brethren.

"6. Because, we believe that the Sacred Scriptures, "given by inspiration of God," are the only infallible rule of faith and practice; and, as we are determined to submit to no other standard ourselves, but "to hold fast the liberty wherewith Christ hath made us free," so we shall never be accessory to subjecting the opinions of others to any human interference, save such explanations as may take place between pastors and people.

"7. Because, if any Creed, or Test of religious belief, contains nothing but what is to be found in the Bible, it is superfluous; and if it contain any thing contrary to the Bible, it is pernicious—calculated to mislead the understanding—to prevent the progress of truth—and to perpetuate error.

"8. Because, the Overture, just passed, must eventually trench upon the most valuable rights of the people, in the free election of their Ministers; inasmuch as their choice must be restricted to persons professing to hold the opinions approved by your Committee, although such opinions should not be agreeable to the views of sacred truth entertained by the Congregation.

"9. Because, although some of us believe in the doctrine of the Trinity, we consider it improper to impose the belief of that or any other controverted doctrine, upon others as a necessary condition of Christian communion; and we are, therefore, determined to embrace the earliest opportunity of pressing the repeal, or a sufficient modification of the Overture.

"10. Because we regard it as exceedingly preposterous to require Students to profess this belief in some of the most abstruse and difficult points of Theology, even before they have entered the Theological Class.

"11. Because, we consider this proceeding as a direct breach of faith with those Students and Licentiates who have entered our Church under our previous Regulations.

"12. Because, whilst in the recent repeal of the Test and Corporation Acts in England, we have a gratifying proof of the increasing liberality of the country and the Legislature, we consider it reproachful to any Protestant, and more especially to any Presbyterian Church, to impose any restrictions upon the liberty of conscience, and freedom of inquiry, in matters of faith."

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We give the following extracts from the debates in the Synod.

Mr. Elder said he had been forty-eight years a member of that Synod, and he was astounded to find that not less than *thirty-two* ministers, and *eighteen* elders had denied the doctrine of the Trinity. Mr. Porter, he said, was an amiable man, but he could hold no ministerial communion with him. Mr. Montgomery was a learned man, but it was a ground of lamentation that such eminent talents should not be employed in displaying the glories of the adorable trinity. The resolutions, he contended, were imperfect, unless the Arians were excluded. The deity of Jesus Christ was so clearly pointed out in Scripture, that it was astonishing any man should deny it. He was unwilling to say it, but an Arian could not be a Christian, and he could not have saving faith.

Mr. Maculloch took a historical view of the state of Christianity, and the influence of Arianism.

It has been said that the Orthodox had in this contest been the aggressors—the reverse was the case. The Unitarian Society of England had been supplying the North of Ireland with their publications. The sermons of Price and

Channing had been reprinted and widely circulated, and if any thing at all would make men Arians, these works would do it. A very clever man, a divine from this county, said he, once wanted to give my son some Unitarian tracts. I would not let him. He then wanted him to come to his house to converse with him. I would not permit that either. I knew the danger; for, God forgive me, I believe I was once a little contaminated myself. Yet, (said Mr. M'C.,) I hope we shall all meet in heaven. (A laugh.)

Dr. Wright opposed *in toto* the doctrine of separation, because by persecution no good had ever been effected, and he was persuaded never would. He was himself conscientiously attached to Calvinistic principles, but he was no party man—he had stood aloof from all parties.

Mr. N. Alexander declared himself an enemy to all human creeds, tests, and confessions, as fetters upon the free soul of man, the inventions of men, for which they can find no authority in the Scriptures. I am not an Arian, (said Mr. A.) but, after carefully perusing the word of God, and after much reading on the subject, from my youth till the present time, I am an Anti-Trinitarian. I not only oppose this test, because I cannot find it in the Scriptures, but I oppose all human tests, as assumptions of infallibility and reliques of Popery. All the grounds of scriptural exclusion are impenitent iniquity, and not loving the Lord Jesus Christ, and, of course, not obeying his law of love to man. Tests are either agreeable to the word of God, or they are not. If they are agreeable to the word of God, they are superseded by the superior word of God, and are therefore useless, and to be rejected. If they are not agreeable to the word of God, they are sinful, and therefore to be rejected. Again, no supplements to the word of God, (such as tests and confessions) ought to be adopted, unless made by infallible men. Since the time of the apostles there are *no* infallible men; therefore no such supplements as tests or confessions ought to be adopted. Again, human tests are either intended to be permanently binding, or they are not intended to be so. If they are *not* intended to be so, they may be changed the day after they are made, and are therefore useless. If they are intended to be permanently binding, they bind those that sign them never to be wiser than they are at present; and therefore, being a sinful drag on improvement, ought to be rejected. The use of tests implies that the Spirit of God could not foresee or provide against all future errors in the Holy Word of God; it is, therefore, a libel on that Spirit. The only test that I can see necessary, then, is a minute examination of our young men on the Scriptures, the only infallible guide given to us in our present state of trial.

STATE OF RELIGION IN FRANCE.

Religious parties are beginning to shew themselves in France. In a discussion in one of the Chambers, a Member expressed a wish that religion were released from an alliance with the State. He alluded to the example of the United States, and remarked that there was no necessity for the help of the Treasury in Divine Adoration. This remark has provoked the ire of the English newspaper called the *Times*, which writes most disgustingly whenever it touches on religious matters.

The religious majority in France, who, as the majority, are of course the Orthodox, are beginning to shew great zeal for the old Roman Catholic Church; and like the Orthodox in London, Constantinople and Pekin, they no doubt argue in the circle, that it is their Orthodoxy that excites their zeal, and that their zeal is a proof of their Orthodoxy. The heated Romanists in France have formed an "Association for the Defence of the Catholic Religion:" the professed objects of the Association are, "to unite the efforts of all good people" in the said defence, to procure, by means of prizes, books to be written useful to religion, to translate the best foreign writings of the same character, particularly English and German, to correct calumnious statements, "to retain counsel to discuss legally questions relating to religion," and "to provide the means of educating such young men as shall appear called by their talents and taste to defend religion."—"The patrons of the Association are the Holy Virgin and St. Peter. It will cause a mass to be said annually. The associates are invited to say an Ave Maria each day, followed by this prayer. "Saint Peter, intercede for the Church and for France.'"- Amongst the members of the General Council, we see the name of Marshall Prince Hohenlohe. Is this the miracle-monger? A French journal, the *Courier Francais*, calls the announcement of the Association, the "Proclamation of the League," and asks, "What defence is needed for the Catholic Religion, in a country where it annually receives sixty millions of francs

where the Bishops crowd the Chamber of Peers and the Sovereign's Council, and where the troops are at the order of the clergy whenever they institute processions? It is not religion which is to be defended, but the supremacy of the clergy and of the Roman Theocracy."—While the press is thus free, there is little to be apprehended from associations for the support of the power of darkness.

The French Bishops have addressed a Protestation or Remonstrance to the King on the late ordinances by which the Jesuits are excluded from the office of teachers in the national schools, and the power of the ecclesiastics generally is much narrowed. The tone of these spiritual lords is exemplarily humble. They complain of the "scarcity of priests," and anticipate that the new laws will aggravate this calamity!

From Plain Truth, August 12.

THE MASK THROWN OFF!

On the first Sunday of the present month the Rev. Mr. Wisner, of Ithaca, presented himself to the citizens of Utica, (N. Y.) as an agent for the Society called "The General Union for promoting the observance of the Sabbath." He preached two sermons on that subject in the church of the first Presbyterian Society, in which, among other things, he stated that the affairs of the Church and of religion in this country were at present in a very low, unsafe, and despised condition, compared with what they ought to be, and must be before the blessing of God could be hoped for or expected upon our State and nation. He reprobated in strong terms the *Rulers* in both our national and state governments, in all their branches, because they did not even affect to *frame their measures, or adopt any of their acts in reference to the glory of God, or the interest and exaltation of the* CHURCH; that no man, in either our state or national Legislature, would now dare to rise up and either advocate or oppose any measure there pending, from a consideration of its bearing upon the glory of God and the interest of His Church, since he would thereby become a subject of ridicule and reproach. *That the time must come when all our public* MEASURES MUST BE TAKEN IN COINCIDENCE WITH THE CHURCH, AND IN PRIMARY REFERENCE TO HER CHARACTER AND PROSPERITY. He spoke with much approbation of the period when, in the days of our Puritan forefathers, the leading

members and elders of the Church had a preponderating influence in the affairs of State. In immediate reference to the late associations for *enforcing* the observance of the Sabbath, he stated, among other things, that *those who had embarked in them were resolved, in spite of every obstacle, to persevere until their object was accomplished,* at the expense *of their property,* and, IF NECESSARY, OF THEIR LIVES. That *the principle which they had adopted* must be extended and carried into all the BUSINESS *and* RELATIONS of life, and that above all THEY MUST BE CARRIED TO THE POLLS, until such only as feared God and respected the cause of the Church were in possession of our public offices. That the two opposing armies, in the war which was to be carried on, on these great questions, were now arrayed, and the great battle was soon to be fought! He described all those who appeared in opposition to these views and schemes, as presumptuous sinners, attempting to lay their "ruffian hands" on the sacred ark of the Lord.

From the Gospel Advocate, printed at Auburn, New-York.

"The Presbyterians in this state having petitioned the Legislature to pass a law *compelling the observance of the Sabbath,* and having failed in obtaining it, have united all their strength, and have actually established a line of stages and boats—have purchased taverns, and let loose a gang of runners upon community, to obtain in this way—by coercion, persuasion and threats, what they failed in obtaining of the Legislature of the state.

"But we are not allowed to stop here. *On the Fourth of July,* 1828, a simultaneous effort was made, so far as information had been obtained, by the Presbyterian clergy, to form a "Christian party in politics" according to the letter and spirit of the discourse of Dr. Ely, delivered a year ago! In this village, a man who ranks high among his brethren, did not hesitate to speak reproachfully of the highest officers of our government, and boldly advanced the impious doctrine, that an established religion could alone preserve our national existence! He umblushingly affirmed, that the line of separation between Christians and others had been drawn; and admonished his hearers, by all the solemnities of heaven, earth and hell, to buckle on their armour, and prepare for a crusade against those who would not yield to the dictation of an unsanctified priesthood! He did not hesitate to as-

sail the characters of the officers of our government, and with sacriligious daring, *disturbed the ashes of the dead!* We do not pretend to give his words, but the foregoing ideas were inculcated in unequivocal language from the desk.

"As before remarked, as far as information has been obtained, the same impious sentiments were advanced, in every place where a "religious celebration" was observed by the Presbyterians. And it would not suprise us to learn, that a mighty effort was made throughout our country to the same effect."

From Plain Truth.

In the latter part of August, or fore part of September of last year, a travelling agent visited this part of the country, and delivered lectures to such as could safely be entrusted with the secret. He descanted at great length upon the present condition of the press in this country, said it was under the control of men supporting no religious creed, that with this tremendous engine in their hands they were enabled to give a wrong direction to public sentiment, and elevate such men only to power and office as accorded with them in opinion, &c. and concluded by proposing

That a CENTRAL SOCIETY be established at Washington city, of a character both *political* and *religious;* that a fund be raised to be expended in printing books, tracts and newspapers; that the central printing establishment be under the management of nine directors, a majority of whom should approve as well the matter which should appear in the national paper, as the books which should be published; and that newspapers and bookstores, subordinate to the national institution, be established in all the cities and principal towns in the Union.

The books and papers thus published, he said, would not cost half so much as they now do; and, as the present publishers are not organized as a party, and cannot print so cheap, they could easily be broken down, and the country supplied with such newspapers, tracts, and books, only, as should be approved as orthodox.

He said the project had been heartily approved in every part of the country he had visited; that upwards of $300,000 had already been subscribed, and that the Society would be organized, and commence operations, so soon as $500,000 should be raised.

This plan he communicated under the strictest obligations of secrecy. It was approved by some to whom he submitted it, but not by all.

For the Christian Messenger.

THE COMMUNION OF CHRISTIANS AT THE LORD'S TABLE.—*NO. III.*

HAVING now presented my objections to both the Paido-Baptists' and Baptists' plans of communion, I shall proceed directly to the exhibition of my own views upon this subject.

In the first place I conceive that all who have faith in the Lord Jesus Christ as the Son of God, and Saviour of the world, have been immersed into his name, have united with his people, and are living soberly, righteously and Godly in this present world, are entitled to a place at the Lord's table. Thus far the United Baptists go with me in theory, though, as we have before shown, they practice differently. Indeed, this is a proposition so abundantly taught in the scriptures, that none can deny it. Nothing appears clearer than that the ancient order of things was as follows: First, faith; secondly, baptism; thirdly, a uniting with the Church; fourthly, a continuing stedfast in the Apostle's doctrine; fifthly, in fellowship; sixthly, in the breaking of bread; and lastly, in prayer. See Acts, Chap. III. Further reference to scripture, upon a point so clearly taught in the New-Testament, must appear wholly unnecessary. For nothing is oftener or more plainly taught there than that baptism even preceded a formal union with the Church, much more the taking of the supper, which all know, is an ordinance in the Church.

But the question is, have any who have not been immersed, a right to the Lord's table, under existing circumstances? Here the Paido-Baptists and I differ:—They take the negative, and I the affirmative of this. Here, it may be necessary again to remark, that to invite the Paido-Baptists, or Baptists as sects, is anti-scriptural. When, therefore, we spread the Lord's table, we are determined to know none in the flesh, to invite none as sects, but to invite all as Christians, without any regard to party distinctions. For we verily believe there are Christians, pious, God-fearing people among the differents sects. This the Baptists themselves generally admit. And admitting this, they admit a fact which, in my humble opinion, fully establishes the position we have taken, and overturns every argument they can adduce against it.

We prove then, that pious Paido-Baptists have a right to the Lord's table: 1. Because the Lord communes with them, and acknowledges them his children. This, we have said, the Paido-Baptists generally allow; yet, some of them seeing the difficulties in which this admission involves them, hesitate very much to make it. This hesitancy I charge, not upon their want of christian feelings, but upon their system, which leads them astray in this particular. For who that has had any considerable acquaintance and intercourse with religious society, can doubt the piety of many Paido-Baptists? The contrary opinion is too shocking to be admitted. The purity of many of their hearts, evinced by the holiness of their lives, proclaims them loudly and clearly to be the children of God. Their humility, their benevolence, their humanity, and unreserved devotion to the interests of Christianity, present many of them as patterns of piety and good works, whom, even those who have been immersed, would do well to imitate. But say the Baptists, how are we to judge of a man's devotion to the cause of religion, but by his submission to all the commands of God? Very well: but do you see any disposition in the pious Paido-baptists to neglect any command of God? You certainly do not. He differs with you as to the meaning of a particular command. You both believe that baptism is an ordinance of Jesus Christ; but you differ as to what constitutes baptism. And the general devotion of the Paido-baptist to the cause of Christ fully evinces that if he errs in this case, it is an error of the judgment, and not of the will. And who among us is clear of errors of the kind? Let such a one cast the first stone at the Paido-baptists. While, therefore, the Baptists themselves will acknowledge that errors, as to their religious duties, both in judgment and practice, do, without doubt, attach to them, though they claim to be, and are esteemed Christians, with what propriety can they deny pious Paido-baptists the Christian character for an error, or errors of the same description? But the fact, that many of the Paido-baptists are Christians, and are so recognized by the Almighty, is so plain, that we conceive nothing more need be said upon it.

From the evidence before me, therefore, I reason thus with myself: "Does my heavenly Father smile upon the humble, pious, honest Paido-baptists; does he recognise them as his children; does he, in pity to their weakness and ignorance, (which attach to all) while he sees the purity of their

intentions, though they may have mistaken the meaning of a command, bestow his holy spirit upon them, and daily commune with their hearts, and shall I—can I—dare I reject whom God has received? Shall I refuse, as I am commanded, to be an imitator of God as a dear child? No, no, I cannot. For, if God bestows upon them the like gifts which he does upon us, who am I, that I should withstand God? But we prove the right of the pious Paido-baptists to the Lord's table,

2) Because it is an immutable law of the kingdom of Christ, that, "*It is required of a man according to that which he hath, and not according to that which he hath not.*" This law or the principle it involves, all must approve; for it has its foundation equally in the reason and fitness of things, as in the book of God.

We would think him a tyrant indeed, who would require of two of his servants, the same amount of manual labor, one of whom was capable of doing twice or thrice as much as the other. And surely it would seem equally unreasonable to suppose, that He, who is infinitely just and good, should require all his intelligent creatures, to promote, to the same extent the interests of his cause, making no allowances for their vastly different opportunities and capacities. For this were to require moral impossibilities of his creatures, which would be as unreasonable and as unjust as to require natural impossibilities. But all the requisitions of the Almighty, are, most assuredly founded in the nature and reasonableness of things: He cannot, therefore, require impossibilities of his creatures. And how plainly do the scriptures teach this doctrine. "And the times of this ignorance God winked at, but now he commandeth all men every where to repent."—As if the Apostle had said to the Athenians, "God requires more of you now, than he did in times of your ignorance." "To whom much is given, (says the Savior) of him much will be required; and to whom little is given, of him little will be required." Says Paul, "They that dispised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be tho't worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace." The parable of the talents teaches the same doctrine. From these, therefore, and various other portions of scripture, to

the same purpose. I draw the reasonable and fair conclusion, which follows, viz: That God requires more or less of his creatures, in exact proportion to their capacities and circumstances. Now let us make an application of this doctrine to the case of Paido-baptists. None will deny that many of them are honest, pious people; and are, therefore doing as well as their circumstances will allow. And who, we would ask, could do better? And when it is considered, that the version of the Bible now in common use, was translated by the authority of king James, who forbade the translators to translate certain old ecclesiastical words, among which was the word baptize;—that many learned divines of different ages, have made learned, labored, and ingenious defences of infant baptism; that many thousands of the present day, are taught this doctrine from their cradles by their parents and their ministers, to whom they are instructed to look up with a confidence and reverence due to no mortal;—that the prejudice of education has an almost invincible influence over the minds of men: When, I say, we take all these things into consideration, it is no marvel that many are Paido-baptists. But again: Our circumstances are vastly different from those of primitive Christians. In those hale and undegenerate days of the Church, no question ever arose about baptism. All who believed, were straitway immersed in water, and added to the Church. But how different the present state of things! The Church has been carried away into Babylon; has been scattered in the dark and cloudy day;—her language has been mingled and confounded with the language of Babylon;—the smoke of the bottomless pit has darkened the sun of her hemisphere:—and she is lost in the almost numberless streets and lanes of the *Great City*. And altho' thousands are sensible of their bewildered situation, and are anxiously enquiring the way to Jerusalem, yet it is contrary to the fixed laws of the natural and moral worlds, and therefore, morally impossible, that they should, at once, throw off all the shackles of error, and superstition which attach to them, and come into the full blaze of gospel light. And shall we, because of this, refuse them our hand? We who have been, and probably yet are, in relation to some important truths, in a like bewildered state? Shall we not rather, seeing they are God's people, and are trying to get out of Babylon, take them by the hand and try to help them along?—I conclude then, from the evidence before me, in this branch

of the argument, that as God requires no impossibilities of any;—that as many Paido-baptists are doing the best their circumstances will allow;—that as our situation is vastly different from that of primitive Christians;—and that as errors, no doubt, attach to ourselves;—we ought, therefore, to receive to our embraces, and to our communions, pious Paido-baptists.

But say the Baptists, "If we should receive Paido-baptists to our communion-table, we would defeat our object, which is the bringing them over to the truth. From a principle of love to them, therefore, we cannot invite them to commune with us." That some Baptists have this important end in view, in the course they take upon this subject, I doubt not: but I very much question the adaptation of the means to the end proposed. For I confidently believe that the course they pursue, perfectly adapted to defeat their own avowed object. For when they exclude a pious Paido-baptist from the Lord's table, he feels that he is denied the Christian character; they can therefore, have no access to him, and thus they confirm him in his error. But receive him as a brother, at the Lord's table, and he feels the cords of Christian affection binding him to you; he has confidence in you, and therefore every avenue to his mind is open to you; and thus you pave the way to his conversion to the truth. Thus speak experience, observation, and common sense. What I have now written, upon this difficult subject, I submit to the candid public, with this hope, that if it shall give no light, it may elicit some. From my heart I desire to know the truth and obey it.

TIMOTHY.

CHRISTIAN UNION.

The union of Christians is confessed to be the most desirable of objects. All Christians of every order and name, acknowledge it right and important, and therefore are they earnestly engaged in praying for it. We have in former numbers stated our convictions that this desirable object can never be obtained, while the various parties are tenacious of their creeds and names. The reasons by which our convictions have been produced, are, we think, irrefutable. On no other foundation can the parties ever meet, than on the Bible alone, without note or comment; and in no other name will they ever unite, but in *that* given to the disciples at Antioch—CHRISTIAN. But should all the professors of Chris

tianity reject all their various creeds and names, and agree to receive the Bible alone, and be called by no other name than Christian, will this unite them? No: we are fully convinced that unless they all possess the spirit of that book and name, they are far, very far, from Christian union.—"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

The primitive Christians were once united on the Bible and in the name of Christ their Head. While they maintained the spirit of that book and name, they remained in Christian union; but they apostacised, as predicted by an apostle, and division and strife succeeded, and have continued ever since, and will continue till that man of sin be revealed, and shut out of the temple of God, in which as God he has too long sat. The man of sin is not a saint, but a sinner, and one who teaches others to sin. He is *the son of perdition*—lost himself and destroying others. He opposeth himself to all that is called God, even to the God of heaven and to his Son Jesus Christ; for he teacheth doctrines in opposition to their doctrine, and opposes and rejects all who do not receive them. God teaches love and union; he the contrary. He exalteth himself above all that is called God, for he adjudicates upon the people of God, and condemns to hell, whom God has justified, blessed and saved; and divides whom God has united. He sitteth in the temple of God, and as God rules and governs the saints of the most high by the laws and commandments of men. This is a day of inquiry—the Bible is read by all—the man of sin begins to be revealed, and will soon be destroyed by the brightness of our Lord's coming, and by the spirit of his mouth, or by his holy word.—By the man of sin we do not mean an individual person; but all those teachers and rulers to whom this character applies.

There are thousands at the present day to whom the man of sin is revealed—they have fled from his government and his name, to the Bible and to the name Christian, and are honestly engaged to reveal him to others, and shew them the way to God. Against them, as might be expected, a flood of persecution is poured by the opposing teachers, who call them Arians, Socinians, and modern infidels. Why? Because they believe the Bible alone as authoritative—because they believe that schism or division in the body of Christ is

wrong—because they are laboring to convince the people of this wrong, and to unite them on the Bible and in the name and spirit of Christ—because they believe with the inspired apostles that there is but one God, the Father—because they believe that Jesus is the Son of God—because they believe that the Holy Ghost is the Spirit of God—because they preach that human creeds and party names are in opposition to the will of God, to the union of the mangled body of Christ, and to the salvation of the world—because they reject human opinion, when opposed to the scriptures. The poor, persecuted Waldenses, who, the great Mr. J. Edwards thinks, were one of the two witnesses, were called by the same opprobrious names that we are in this day. Our Lord was called by worse names by his opposers. Hard names are used to supply the want of argument, and proceed from passion, and passion is the last argment of a bad cause. These names have a wonderful effect on the world; but their force is temporary, and becomes feeble by repetition. The people will be convinced that they are inapplicable to us, and the re-action will be fatal to those who use them. Time will verify the truth of this assertion.

My dear brethren, called Christians; you see the errors of others, take good heed to yourselves. Let it remain indelibly impressed upon your minds that unity among ourselves cannot be maintained by adopting the Bible alone as our creed, and the name of Christ alone as our name. We must have the spirit of the Bible and of the name *Christian*, or we shall disgrace our profession, and sink the cause we are laboring to advance. Should we ever separate or divide, with what face could we ever again recommend the Bible alone, and urge the propriety of being called *Christians*, as the way to union? Would not all say to us, you yourselves are witnesses that these will not effect it? O, for the sake of the precious cause—for the sake of the Lord's people—or the sake of the poor world in darkness, let us labor to keep the unity of the spirit in the bonds of peace! You may enquire, How shall we maintain and keep this spirit? This I will endeavor to answer.

1. Be clothed with humility In the kingdom of Christ "the greatest shall be the least, and the least the greatest." Such as are disposed to take the lowest seat, and to esteem others better than themselves. This is the spirit of the children of the kingdom. The opposites to this spirit are

pride, vanity and arrogance, which are the very bane of religion. Let the preachers ever possess this spirit and exhibit this noble example to their flocks.

2. Let them feel the spirit of submission one to another in the Lord. Let all be subject one to another, is a rule which should never be forgotten, especially by the ministers of the gospel.

3. With meekness and gentleness act towards opposers, not rendering reviling for reviling, or persecution for persecution. If ever retaliation be resorted to in the common spirit of opposers, we depart from, and lose the spirit of religion, and disgrace our profession.

4. Let us cultivate the divine virtues of long suffering, and forbearance. These are indispensibly necessary at all times; but no time ever more imperiously demanded them than the present.

5 Ever live the life of faith in the Son of God; daily searching to find the will of God, and daily endeavoring to do it. Thus shall we honor our Lord, and live in peace, love, and unity, and be as the salt of the earth, and light of the world, and the happy means of converting our fellow creatures from the error of their ways.——Editor.

"Canfield, Trumbull Co. O. Oct. 24, 1828.

Brother Stone—it is truly encouraging to hear of the downfall of error, and the spread of truth, in which I believe the Christian Messenger to be a great instrument. The accounts it gives of the reformations in many places afford us much consolation. I can truly say the cause of God is prospering in this country. Last Saturday, Sunday, and Monday, I attended a meeting in Greentown, which truly was a refreshing time to God's people; comforting to mourners; and convincing to sinners. On Monday I baptized eight, and many more were weeping through the crowd, and told me they hoped to come forward soon. I think the people in this country are as impartial in hearing the truth for themselves as any people I ever saw; and those of a party spirit are growing so weak they very seldom attempt to oppose us.

Elder Walter Scott, a man of talents, preached in these parts with good success, and is of a noble spirit. Union, union, union is the great object. The traditions of men are fast coming to the ground.

Yours, in the bonds of a peaceful Gospel.

JOHN FLICK.

Extract of a letter from Elder R. M. Shankland, *dated*

"Estillville, Va. May 28, 1828.

"I will give a sketch of the state of religion. Six years ago the Christian name and liberties, were not kown here; but since that time the light of truth has shone with brilliancy; many have seen and felt their bondage and their human yokes, and have thrown them off, and are now standing on the fair basis of Gospel truth. During the last summer and winter, a church of near a hundred members has been constituted, and the work is still going on here."

Extract of a letter from Elder S. Kyle, *dated*

"Miami County, O. Oct. 7, 1828.

"Brother Stone—Through mercy I am well—my family and the friends generally are in good health. I have just returned from the communion at Knob Prairie, where we enjoyed a comfortable time. The Lord was with us; refreshed his people; and a few souls, were, I trust, brought to the knowledge of him "whom to know is life eternal." The good work of God is reviving with us in different places; and a goodly number have of late been pursuaded to become Christians. In Rocky Spring we have, for one year past, enjoyed uninterrupted peace among ourselves, whilst the good Lord has been adding to our number such as, I hope, will adorn their profession, and be eternally saved. There have been within the year near 40 souls added to the Church. The work is still going on. On Machacheck there is quite encouraging times. In that vicinity, and on the head of King's Creek, about 60 souls have, within a few weeks, publicly professed faith in the Lord. At our Conference, held at the Franklin Union Meeting House, the Lord was with us; and I trust much good was done in the name of Jesus;—10 or 12 were added to the Church on that occasion. We enjoyed a refreshing time whilst in onference; all was love, union, and peace. But one thing interrupted us, in the smallest degree, and that was the withdrawing ourselves from Elder Elias Vickers, who had previously been disowned by the Church in that place. Conference, whilst filled with deep sorrow for the man and offending brother, could not but withdraw from him. The act was an unanimous one, and Elias Vickers is no more an Elder in the Church of Christ. O, may the dealings of his brethren with him, have the desired effect on his mind, and may he yet be recovered from the snare of the Devil. D—D

Extract of a letter from Elder M. P. WILLS, *dated*

"BOONE COUNTY, Mo. Oct. 29, 1821.

"A few weeks ago, Mount Moriah, a Baptist Church in Howard County, with EBENEZER ROGERS as their preacher, excluded JAS. TERRILL and his wife, and old Brother BURNAM, for believing that Jesus was "The Christ, the Son of the living God." There was no charge, nor so much as the shadow of a charge for immoral conduct. Their long and religious course entitles them to the highest respect and regard. Bro. Terrill and wife, united with us on the last Lord's day, and will get a letter to move to Boone County, Ky.—They will join you in Cincinnati, if they cannot get a Church nearer. Br. T. is an honor to any Church. His old Church (and Rogers with them) refused to give him a copy of the record. Twenty have been baptized where I am a member, since I came here, and one of the 20 a colored person. Four have joined by letter from sister churches; one from the Baptists by letter, and one by a profession of Jesus. All amounting to 26. Our cause, so far as I have a knowledge, is growing. I am engaged in announcing the word of faith, and cannot supply near all the calls."

Extract of a letter from Elder E. D. MOORE, *dated*

"FLORENCE, Ala. Nov. 4, 1828.

"BR. STONE—On the second Lord's day of October, we had our camp-meeting. I am happy to inform you that the meeting was attended with deep solemnity, and very good effect. I do not know how many professed; but believe there were 36 baptized: Some have professed since. We are still increasing in number, and the brethren stedfast in the faith."

Extract of a letter from Elder A. HILL, *dated*

"RUTHERFORD COUNTY, T. Oct. 19, 1828.

"I attended a meeting of the brethren in White County, which began on Friday before the second Lord's day in October. I had the satisfaction of being with the following preachers of the Gospel:—John Mulkey, Phil. Mulkey, Elihu Randolph, Wm. D. Carns, and brother Hobbs, with a number of exhorters and brethren, who all appeared to be pressing to the mark for the prize. We received a letter from Wm. Middleton, a methodist brother, stating, that he had been reading your paper; that truth had compelled him to declare that Jesus is the Christ, the Son of the living God;

in consequence of which a separation had taken place between him and his brethren. He wished for information how he might cast in his lot among us; we wrote to him, to take the New-Testament and he might expect our fellowship. Some of the brethren believe and preach that for a soul to believe and repent and be baptized for the forgiveness of sins, is the gospel plan for entering into the kingdom of Christ; others oppose this idea. This is a subject of great importance. I wish you would embrace the subject in a plain, forcible manner. This, no doubt, would have weight with the readers of the Christian Messenger."

DE KALB COUNTY, (Ga.) Oct. 18, 1818.

The work of the Lord is going on in this state, in spite of all the opposition against it. I hear of a good work in many places in this state; but in De Kalb county the Lord is pouring out his spirit in a wonderful manner. Since my last letter I have immersed near twenty, and expect to-morrow week to immerse twenty more. There was a communion meeting at Bethel Meeting House, in the county above mentioned, which commenced on the 8th of this month, which was attended with good consequences. The number of Elders present was eleven, to which number was added three more. Their names are as follows:—Willis B. Nalls, Jacob Callahan, George L. Smith, Archibald Standifer, Tho: J. M'Gaughey, Arthur Dupree, James Buys, Zechariah Holloway, Wm. M'Gaughey, Adam Clements, Thos. Jones, Wm. L. Anderson, John Cook, Wm. A. Tatte. The three last were ordained at that meeting. The number of communicants is not known, but supposed to be two hundred. Nor is the number that professed faith in the Messiah, exactly known; but we have a knowledge of fifty-two. Twenty-six joined the Church of Christ at this meeting. Help is greatly needed, and if any of our preaching brethren would visit us, we should be glad to see them. Adieu for the present.

JAMES BUYS.

Extract of a letter dated WAYNE COUNTY, Ia. Oct. 26.

"The Baptists in this country are beginning to lay aside their Creeds, and will have none but the Bible. There is one Church about six miles from me which concluded that their members were becoming adulterated by reading your paper and Mr. Campbell's. They therefore called on their

members to know how many of them would subscribe to the covenant: Four would not. They said they thought the Bible was sufficient, and they did not see the use of the covenant. They were immediately excluded. This hurt others. For this they were cast off also. In this way the Church continued until they excluded fourteen; leaving only fifteen." ——— JOHN CRUM.

Extract of a letter, dated "WARREN C'TY, O. Nov. 6.

"Religion is in a flourishing state in our country at this time. There is is a great religious excitement among the people between the two Miamies. Since the first week in September, I have baptized 90 persons; 60 of them in the neighborhood of James M'Cash's." RICH'D SIMONTON.

Bro: Joseph Baker, near Chillicothe, Ohio, also writes that about 50 have joined the churches in which he preaches, within a short time past. Also, bro: M. Gardner, of Brown county, Ohio, writes that at a late meeting on Indian Creek. O. 15 joined the church, and many more were seeking religion- that the work of the Lord is advancing. Bro: Jas. Y. Green, of Maury county, Ten. writes (Nov. 6,) that "the glorious work of truth is prospering in this country. I have immersed as many as 10 at a private meeting. On my circuit many of the rigid sectaries have renounced their authoritative creeds," &c.

We have just received accounts, that Elder James Challen, the pastor of the Baptist church in Cincinnati, has renounced the Baptist Confession of Faith, and with about 100 of that church have constituted on the Bible alone, as a distinct church.

A large majority of the Presbyterian church in Nicholasville, Ky. have rejected their preacher, his Calvinistic doctrine and confession, and we understand they are about to build a splendid house for divine worship.

Several hundreds of the Methodists have withdrawn from from the Methodist connexion in Cincinnati.

For the Christian Messenger.

GILES COUNTY, VA. July 1828.

I have endeavored to live these 17 years in all good conscience before God. In the beginning of my religious life, I cast in my lot among the Baptists, by whom I was ordained to the work of the ministry in 1813, and with whom I also continued in communion until the summer of 1813, when I dissented from their "faith and order," (so termed. My reasons for dissenting I cannot better communicate to you, than in the words of that answer, which I returned the Committee, delegated by a Baptist church to enquire of me, why I preached up the name Christian, to the exclusion of that of Baptist; and the union and communion of Saints, contrary to the Baptist faith, &c. My answer was as follows, viz:

1. The name Baptist is not after Christ, but is a *party* name.

2. As a *party* they have made such rules as prohibit liberty of conscience to members of their society: 1. By debarring them from holding persons of another denomination in fellowship, or communing with them, when they spread the Lord's table. And 2. By prohibiting an invitation being given to God's people of other denominations, when they spread the Lord's table themselves.

3. I find no plain law of Christ, to justify the sssembling a delegated body to enforce any rule they may adopt, or to perpetuate traditional doctrines by such delegated power.

4. I find no authority under the Gospel, for forming, and supporting creeds, covenants, articles, &c. &c. made by fallible men.

5. I believe there is but ONE true Church, which is the *body of Christ*, and believe it wrong to support *any party name*, or rule, as they create divisions, and destroy the authority of Christ's rule in the administration.

6 I believe Christ intended, in raising a Church, to make it universal, and to become such, it should bear his name (CHRISTIAN) and be governed by his law exclusively.

7. I believe an improvement from the present confused, disordered and divided state of the Church is necessary, and can be made in religion, and in tender conscience have dissented, and now hold all the faithful in every sect brethren in Christ.

These positions produced a lengthy debate between the committee and myself. The debate was public, for the committee had given notice of their attendance, and had requested the members of the Church, in which my membership stood, to attend, (this church was considered a branch of, and was subject to, that from whence the committee was sent.) This meeting and debate took place on the 7th of August, 1819. I well knew, when I first began to advocate

a reformation what course would be most advisable for me to pursue, as I knew what would be the result when the Church and Association should get it fully in possession; this I was determined they should do, when I had matured the matter, so as to prevent much trouble to any body; and if I was called on to defend what I did honestly believe, I would be prepared to do it, on the grounds of equality and independence; to this end, I entered the following protest and declaration, on the records of the Church in which my membership stood; this I did the 10th of July, 1819, by the consent of the Church. Hence, when the committee began the operations of the mother Church and Association, they could not treat with me as a subject, but as an equal. The words of the protest and declaration were as follows:—"I do hereby testify to all men this day, that I renounce every sectarian name, and every party rule, with every known traditional construction of the Scriptures: and as an humble follower of Christ, will know no other name among men, but CHRISTIAN, in honor to Christ, the head of the Church.—I also make choice of this name, to the exclusion of every other under which the religion of Jesus Christ may be held forth, and choose this *name* as a part of that cross which the righteous are called to bear; and through the grace of God given to me by the revelation of Jesus Christ—I do believe the scriptures sufficient for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works—and needeth no legislation, or additional help of man for the organization or government of the Church of God."

"LANDON DUNCAN."

A HINT TO MOTHERS.

When we contemplate what great things depend on what, to a superficial observer, appears of small moment, we wish to speak a word of caution. Our subject is that of the common every day conversation of mothers with their children.

When giving to your children commands be careful that you speak with a becoming dignity, as if not only the right, but the wisdom, also, to command, was with you. Be careful not to discover a jealousy that your injunctions may not be attended to, for if the child sees that you have your doubts, they will lead the child to doubt too. Be cautious never to give your commands in a loud voice, nor in haste

If you must speak loudly in order to be obeyed, when it is not convenient to raise your voice, you may expect to be disobeyed; and if it be convenient for you to speak loudly, you must remember that it is inconvenient for others to hear it.

But with regard to manner, be careful to speak in a soft, tender, kind and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effects will be incalculably better. When you are obliged to deny the request that your child may make, do not allow yourself to do this with severity. It is enough for your little ones to be denied what they may think they want, without being nearly knocked down with a sharp voice ringing in their tender ears.

If you practice severity, speak harshly, and frequently punish in anger, you will find your children will imbibe your spirit and manners. First, you will find that they will treat each other as you treat them; after they arrive to a little age, they will treat you with unkind and unbecoming replies. But if you are wise, and treat your little ones with tenderness, you will fix the image of love in their minds, and they will love you and each other, and in their conversation will imitate the conversation which they have heard from the tenderest friend which children have on earth.—SELECTED.

OBITUARY NOTICES.

DIED—In Bartholomew county, In. on Sunday, the 5th day of October, 1828, Mrs. MARY SHEWMAKER, consort of John R. Shewmaker. She had for eight or ten years been a member of the church of Christ, and such was her holy and pious walk with God and her benevolence to her neighbors, that the most bigoted sectarian was obliged to acknowledge she had been with Jesus. She is now gone to receive that reward which awaited her in the skies.

Also, in Bourbon county, Ky. Nov. 23rd, Mrs. POLLY ALLEN, wife of Grant Allen, and daughter of Col. Thompson Ward. She was cut off in the bloom of youth, with a very sudden and unexpected stroke. A few years before her decease, she had become a warm and and devout christian and adorned her profession by her godly life and conversa

tion. Her temper was naturally amiable; and this, graced with the beauties of religion, made her rank highly among the most interesting of her sex. Her lovely corpse, wet with the tears of love, was covered from the view of weeping friends, and consigned to the silent tomb, to sleep in peace, till called to receive a crown of immortality from the hand of her Lord. She left a little babe about two weeks old, with a loving companion, and a very numerous and respectable connexion.

Also, in Georgetown, Ky. Nov. 27th, Mrs. MARGARET BRADFORD, wife of Daniel Bradford, and daughter of Elijah Craig. All the virtues, which can adorn a daughter, a wife and friend, shone pre-eminently in her through her short life. She had not made a public profession of religion previous to her last illness, but a few hours before she died, she experienced the joys of salvation in answer to her fervent prayers, and left us an undoubted testimony of her acceptance with God. We have lost indeed a friend—one, against whom the tongue of calumny could never dare to speak, nor the eagle eye of malevolence could ever find a fault. How heart cheering the thought, that heaven's inhabitants are only such; and such shall meet to part no more.

We have just received an extraordinary account of about 30,000 Methodists in England, withdrawing from that church and connexion, because the Conference disapproved of the introduction of instrumental music in the churches. The full account shall appear in our next. To us, backwoods Americans, this conduct of those seceders appears be the extreme of folly, and it argues that they have a greater taste for music, than they have for leligion.

EDITOR.

NOTICE.

Mr. Samuel Brown's communication, with the Editors remarks, shall appear in our next.

ERRATA.—While the 1st No. of Vol. 3 was in press the Editor was absent. Several errors are discovered. In the Obituary, p. 21, read *Shideler* instead of *Shields*. In p. 22, *immoralities* instead of *immortalities*.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL: 3.] GEO: TOWN, K. JAN. 1829. [No. 3.

From the Christian Register.

MR. MONTGOMERY'S SPEECH.

The following extract is from Rev. Mr. Montgomery's speech before the Synod of Ulster, to which we have recently alluded.

After some remarks on the difficulty of reducing to order, in his speech, the "desultory reasonings of his opponents," he proceeds to say:—

I shall proceed with as much regularity as circumstances permit, and fearlessly lay before you my sentiments upon a subject involving not merely the character and stability of this church, but likewise the interests and influence of Christianity itself.

I shall set out upon a principle which I consider to be unassailable, viz: that religion is entirely a matter between man and his Creator, excepting so far as one human being may lawfully endeavor to influence another by friendly counsel and instruction. Farther than this, no earthly power has a right to extend: to one Master alone, all are accountable; and as no man can stand in my place, to answer for my principles and conduct before the tribunal of my Judge, I shall never regulate my views of Divine Truth by the opinions of fallible mortals, nor permit them to interfere with that faith which is to direct my conduct, and to hallow my heart. For instruction, if I be in error, I would be grateful; with courteous admonition, I would not be offended; but to authoritative decisions I never shall submit,—for I should thereby renounce the unalterable allegiance which I owe to the sole King and Head of the Church.

It has been said, that Arians held "that there is *nothing essential* in Christianity." If this asssertion has been made in ignorance, I pity the persons that have used it; if in wickedness, and with a deliberate purpose of misrepresentation, I