practising what the heud of the church has said, without being bound by a human creed. No more. I remain your brother in Christ. JAMES G. MITCHELL.

Elder B. W. STONE.

[SELECTED.]

Something like a "pious fraud."—Dr. Beach, the Editor of the New-York Telescope, states that he has in his office "a copy of ALL THE NAMES to the petition which was presented to the last Congress, from the city of New-York, praying for the SUNDAY RESTRICTIONS. It makes a book of 76 pages of Foolscap paper, being in all 6286 NAMES:—ONLY 3013 NAMES of which are to be found in the City Directory: the remaining 3273 names, being more than one half, are not to be found in that Register, and therefore, prove a gross fraud and imposition practised on the supreme Legislature of the nation, and calls for the loudest expression of indignation and reprobation of an injured and insulted community."

OBITUARY.

DIED—October 26th, WILLIAM LINDSAY, and on the 31st of the same month, his son Doc: MILTON LINDSAY. William Lindsay was among the early adventurers to Kentucky, and was always esteemed a valuable citizen. In the great revival in Kentucky, nearly 30 years ago, he became a lively christian, and to the end of his life maintained his profession. A few years ago he removed from Kentucky to Missouri, and there, a few months before his death, he lost the amiable and pious companion of his youth and old age, the mother of his children. Our old and dear brother met death without fear. He left the world in triumph.

Also, on December 10th, Mrs. POLLX ROBERSON, wife of Andrew Roberson, near Georgetown, Ky. Her virtues and piety were great and undisputed by all who knew her. She had long ceased to fear death—to her he was a welcome messenger—she joyfully looked forward to immortality and eternal life. She died at the age of 60 years without a struggle.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for his trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

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. IV.] GEORGETOWN, KY. FEBRUARY, 1830. [No. 3.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

The following extracts are taken from the Watchman, an English periodical. The work is Unitarian, and the sentiments here expressed are truly evangelical.

Hitherto our view has been retrospective; let us now confine ourselves to the existing state of things. Still is religion cultivated amongst us too exclusively in its intellectual relations. This is our great fault—a fault preceptible in all the bearings and workings of the system. Our periodicals contain excellent nutriment for the mind, almost none for the heart. In respect of the talent they exhibit, they are far superior to any thing of the kind proceeding from the orthodox press. They will teach you, and teach you well, to think—to think accurately and liberally, 'with modesty and candor;' they establish truth and recommend its adoption and avowal; they expose error and deprecate calumny; they vindicate the rights of Christians of every denomination. Holy and religious employment! But more is needed—much more. There are, in our estimation, more errors than the doctrine of the Trinity—heresies more fatal than bigots ever imagined. The only fatal heresy is in fact the heresy of a wicked life. Nor is there any so difficult of cure. A man will more easily part with all his opinions than resign one evil habit. If so, then the moral part should receive the chief attention. The exposition should be followed up by the application of truth.—Truth as it relates to the government of the conversation and the passions—that truth which is emphatically life—the life of God in the soul of man—the means of quickening all the elements of holiness within us, the means of gaining the Divine favor, and of saving the soul; this kind of truth, embracing interests of infinite importance—yet, alas! how neglected—this truth, the one thing needful—in comparison of which how little do all

speculative questions appear! The moral and religious lessons of the gospel should be brought home to the bosom, illustrated by actual instances, sanctioned by Christian motives, recommended and enforced with the earnestness which befits the address of one dying creature speaking to another on the vast concerns of an eternal state. Much has been said about the evangelical spirit. Except we have read the New Testament to no account, the tenor of its writings is that of deep anxiety and deep earnestness for the immortal welfare of man, and we cannot, therefore, but consider any work, having for its object the furtherance of Christianity, as essentially defective in which this same anxiety and earnestness are not manifest. It belongs not so much to the conductors of our periodicals, as to our body at large, to remedy the evil of which we have now complained, and which conspires to prejudice the cause of truth in the estimation of the orthodox.

With a like defect is the public chargeable. In that, intellect, instead of religious earnestness too much predominates. Do not let it be supposed that, in any instance, especially in the one now before us, we are derogating from the value of inteilectual pursuits and intellectual excellence. They are both of high price; yet there is for the good of man a more excellent way. Truth is but a means, piety is the end; the one should be subordinate, the other paramount. The addresses with which we are favored from the pulpit are excellent as expositions of duty; but too much is conceded to taste, to merely literary excellence. We do not suppose that a preacher needs be vulgar in order to be popular; far from it. Yet there is a difference between the chaste elegance of a collegiate essay and the earnest vigor of a pulpit address. There may easily be an undue anxiety about the accuracy of words and metaphors, the adjusting of members, and the balancing of sentences. The file may be used so much as to take from the composition all its strength. The feelings may be so much restrained as to render the discourse frigid and dull. An essay is not a fit composition to take into the pulpit, because it is correctly written and soundly argued. Johnson and Addison may do to read in private, but Barrow and Channing should ascend the pulpit. Accuracy is indeed good so far as it goes, but for the pulpit it is little more than a negative good; and to accuracy must be added earnestness and animation, a devout address, a pointed and striking style. The attention must be arrested, roused, and sustained; the heart must be stirred, the conscience must be probed, the soul alarmed. And where the means of these great objects exist, we confess for ourselves we should not be over critical: and alas for the preacher and his flock, who, to the fancied requirements of taste. sacrifices the higher qualities we have named! How pitiable to think of a man trimming a metaphor, when he should be awakening the soul! In these particulars the Unitarian pulpit appears to us defective; the intellect reigns, not the heart. There is good food if people

will but come, and when they come, keep awake. But now, as of old, every one begins to make excuse, and we must *compel* them to come in. In addition we would say, the sooner our preachers discard written compositions the better, for the sake of their fellow-creatures and the cause to which they are pledged. But, alas! the taste of their hearers presents at present—how long!—an insuperable difficulty. There are too many itching ears in our congregations to permit a minister to adopt the best means of general usefulness. People go to chapel for an intellectual treat, and they are disappointed if they do not find one. They are ever craving for something new. They want an exhibition, not an exhortation. They want to be soothed, not aroused. They want a gentleman in the pulpit, not a preacher. We have intimated that our preachers are not to blame. What wonder if they polish their compositions even to an extreme, when, in whatever way they turn their eye in the pulpit, they see some, who, having a refined taste, would abstain if that taste was not consulted; or others, who, setting themselves up as judges of composition, would go away and impair with cynical remarks the impression made on the minds of persons intent on the one thing needful? What wonder their compositions and address are cold, when the audience is small and lukewarm? What wonder their affections are dull, when the atmosphere in which they live is heavy and sluggish? They are but men; they themselves require rousing; instead of that, how often are they chilled! They require support—how often are they checked and restrained! A better state of things can proceed only from a change *in the people;* the heart must gain its legitimate influence among them, and then will the work of the ministry be magnified. Not till then; for who could stand against the chills, impediments, and opposition, which the adoption of a different style from that which prevails would at present bring on any one, especially on a young man? The same evil, only operating in a different way, has made itself felt in our missionary exertions. They too, we have reason to fear, have been unduly of an intellectual character. The work of the missionary has too often been to demolish rather than to erect. We ourselves knew one who scarcely ever preached in a strange place but he demolished in one discourse the whole fabric of orthodoxy, beginning with original sin, proceeding to the devil, the invalidity of pædo-baptism, and ending with the two natures of Christ and the doctrine of the Trinity. What could possibly be the result? The people were amazed and went home. In cases where such extremes have not been gone into, the peculiar doctrines of a sect have been preached, rather than the doctrines of the gospel; error exposed, rather than truth expounded; correctness of faith, rather than correctness of life enforced; the necessity set forth, not so much of repentance as of secession. Nor do we think that a better way could be devised to diminish the prejudice that prevails against us, than by the mission of one or more

preachers through the kingdom, engaged, with all seriousness and affection, to preach the simple truths of the gospel respecting life, death, and eternity; engaged to teach, not to expose—to arouse and, to alarm, rather than to minister questions of debated doctrines.

WM. SMITH'S LETTER CONTINUED.—No. II.

Query 3d. Is there evidence contained in the New Testament, either from precept or example, to establish the position that the Sabbath was changed from the seventh to the first day of the week; or that the seventh day sabbath was abolished? Or does the weight of evidence preponderate to confirm the belief, that the Sabbath of the Lord our God still continues the same, unrevoked and unchanged?

Let us examine the scriptures. The first ground for a change of the Sabbath, I think, is raised from Christ's resurrection, and appearing to his disciples at different times. But is there not a difference between the Father's example at the creation, and the Son's action at the resurrection? God sanctified the seventh day and rested on it: but, upon the resurrection, is there a syllable of a change, institution, sanctification, or celebration of the first day? Nay, so far was Christ from resting that he travelled with two of his disciples, (I expect not to any public meeting for worship,) and did not reprove them for going fifteen miles on this supposed new Sabbath. See Mark xvi. 12. Luke xxiv. 13, &c. And Christ's second appearing to his disciples was after eight days; therefore, how could it be on the first day of the week? At his third appearing, found them fishing, and did not reprove them for breaking the Sabbath. See John xx. 26.—xxi. 1, &c. What day of the week did Christ suffer, and what day did he arise? 1st. The day of his death. We will begin with its lively type, the *passover*. Institution thereof. Exod. xii. Christ ate this passover. Matt. xxvi. 17. Mark xvi. 12. At this even, when the 4th day ended, then began the seven days of unleavened bread. Lev. xxiii. 6. Num. xxviii. 17. Why then is the 4th day called the first day of unleavened bread? Matt. xxvi. 17. Luke xxii. 7. Perhaps, because the passover was killed and eaten with unleavened bread on that day. N. B. The first day of the seven was the feast of the passover; the 14th day was the passover; the 15th day was the feast. Exod. xii. 18. Num. xxviii. 16, 17.

In my opinion, according to the most probable calculation of time, on the year in which Christ was crucified, the 15th day of the first month, (which was the day of the feast,) fell on the 4th day of the week, which day our Lord was laid low by the Jews, although it was a high day, because Israel went out of Egypt with a high hand. Exod. xiv. 8. Num. xxxiii. 3. Why then was it the next day, and not the true day, that was then called the Sabbath or high day? John xix. 31. Ans. The Jews had a custom, that when the passover Sabbath fell on the fourth (and

some other) days of the week, to translate it to the next day by their rule "Bahu," of which rule, one Eleazer is said to be the author, who lived 350 years before Christ. See Goodwin's translation of feasts, Lib: 3, p. 138.

2nd. The day of Christ's resurrection. I know of no evidence that Christ arose from the dead on the first day of the week; but when I compare Matt. xxvii. 57. Mark xv. 42, with Matt. xii. 40, and other scriptures, that he should rise again on the third day, I conclude he arose in the evening of the Sabbath, or seventh day of the week.

Again. Acts xx. 7, is urged as an evidence of the change of the Sabbath, or day for public worship. Had Paul changed, or abolished the weekly Sabbath, and worshipped on the first day of the week, would it not have caused more stir among the people than his teaching against circumcision, seeing both Jews and Gentiles kept the 7th day? I think none will say it was not Christ's custom to observe the 7th day Sabbath. Luke iv. 16. Let us now follow Paul as he followed Christ. See Acts xvii. 2—xviii. 4—xiii. 14, 15. Paul observed the Sabbath among the Gentiles as well as the Jews. Acts xiii. 42–44—xviii. 4. Paul said, "he had not shunned to declare the whole counsel of God." May it not be probable that the coming together of the disciples in this text was occasional, to seek and hear a discourse, and eat bread once more with the beloved Paul, as friends would do when a minister intends to take a journey in the morning. In this case they might have some presage that they should not see his face any more. Acts xx. 35–38. This text, however, is an example, for the night time and not for the day; and perhaps so particularly recorded, on account of the miracle of raising Eutichus to life. At least, I know of no other text in the New Testament, which speaks of meeting for public worship on the first day of the week.

Again. 1 Cor. xvi. 1, 2, 3. Is it an evidence of the Sabbath, for brethren, without a meeting for worship, to lay by in store of this world's goods against a time of need? Or the contrary?

Again. Matt. xii. 8. Mark ii. 28. Luke vi. 5. Being Lord of the day has a right to change it, is urged by some. See his care of the day, and owning it. Matt. xxiv. 20. For change of Sabbath, see Dan. viii. 25.

Again. 2 Cor. iii. and part of Gallatians, Hebrews and Romans, &c. What was done away? Was the law done away? Paul *tells* us in verse 7th, which *glory* was to be done away. The next enquiry is, What was glorious? Paul gives an answer in the same verse. "Was" agreeing with "ministration," therefore, "ministration" was glorious. Not the law, but the ministration of the law is done away. Let Paul answer for himself whether the law is done away. See Rom. vi. 15—vii. 7, 12, 14, 22—iii. 27, 31. I cannot find any preference given to one commandment in the law above another in the New Testament, but are all included together. Neither do I consider that the

appendage to the law of the Sabbath, in Mosaic Ritual, is now of any force, but that it is now for the good of man and not for his injury and bondage. How much more glorious is the ministration of *righteousness*, which can pardon the guilty, so that he can be called righteous as though he had not sinned! The ministration of the *Spirit*, which quickens dead sinners to a life of faith, holiness and love, and enables them to delight in, and obey the law of God from the heart, which is spiritual, than the ministration of condemnation and death, which says, "if ye offend in one point, ye are guilty of all—all having sinned—all have come short of that glory."

Again. Rom. xiv. 5. By days in this text, why need we understand God's Sabbath, written on tables of stone?—but Jewish Sabbaths, fasts, &c. standing on equality with meats, &c. and perhaps some Gentile Roman idolatrous days were meant. The six days (excluding the Lord's Sabbath) are called "every day." See Exod. xvi. 4.

Again. Col. ii. 16. This seemeth at first the most favorable text I know of to the abolition of the weekly Sabbath. The Collossians are said to be mostly heathen—some Jews. Therefore, Jewish festivals, or Sabbaths and ordinances, as well as heathenish philosophy, days, &c., Paul instructed them to avoid. And does it not appear as probable, in verse 20, that Paul meant to abolish baptism and all ordinances, as the weekly Sabbath which Paul followed Christ in observing? Does Paul appear to be speaking of the seventh day Sabbath, because he teacheth expressly of those Sabbaths, which were of the same rank with new moons? And he writes to the Gallatians, iv. 9, 10, of the observation of days, months and years, which pertain to the servitude of weak and beggarly elements. To the Collossians he makes such things to be shadows of Christ, as were against us and contrary to us: Whereas the 7th day Sabbath is for us, and not against us. See Mark ii. 27.

Lastly. Rev. i. 10. If this text means any particular day of the week, John has not told us what day. Some take the "*Lord's day*" to be the day of Christ's coming. 1 Thess. v. 2. Phil. i. 10. Some think it is the day of grace, or gospel day, or sinner's day. Psalms cxviii. 24. Luke xix. 42. Some take the Lord's day to be a weekly day—some the first, commonly called Sunday, for which I know of no scripture, except that the Lord divided time and made all the days, therefore, are all his. Others think if it be a weekly day, that it is the seventh day—the Lord's sanctified day. Gen. ii. 3—the Lord's gift. Exod. xvi. 2—the Lord's Sabbath. Exod. xx. 10. The Son of man is Lord of the Sabbath, it is therefore his day. As the seventh day of the week was called by distinction the Lord's day; and I think the day now called Sunday, was distinguished by no other name by Christ or the Apostles in the New Testament, than "*the first day of the week*," are we then to receive it, that John, in speaking of the Lord's day, has given a new name to the first day of the week, without an explanation what day he meant?

I write by way of queries, not as being confident that it is the correct gospel light of the subject. I am almost alone in this plan in my views, as herein expressed, and would gladly agree with my brethren in opinion and practice, as far as I can see it in the scriptures of truth. I therefore write for information—desiring to have an understanding of the will of God concerning me, and be enabled to walk with my brethren in all the commandments and ordinances of his house blameless.

It is generally in these regions cold a time in religion—a lack of the bread of life. May the Lord raise up and send forth faithful laborers into his vineyard. In some places the good work of the Lord is going on. About 35 miles from this, in Stafford, Genessee county, I understand, within a few months, about 40 have found Christ to be precious.

WM. SMITH.

REPLY TO WM. SMITH.—No. II.

With regard to the first part of your third query that the Sabbath was changed from the seventh to the first day of the week, we confess we have no evidence; but that the seventh day Sabbath was abolished or disannulled, we have abundant evidence. This I think was shewn in my preceding number, in which I proved that the covenant which enjoined that day was disannulled, and consequently the seventh day Sabbath is no longer binding. To say the Sabbath was changed as to the day, and nothing more, would still leave us under all the penalties of breaking it, and confine us to its original design as the day on which God rested from his works of creation. For such a change, or for any change we do not plead. We keep the first day of the week holy, because on this day the Lord rose from the dead, and because we have the example of the apostles and primitive christians, whose example we hold as good as positive precept. What my brother has said of our Lord and his disciples observing the seventh day prior to his crucifixion is not to the point; for till then the law of Moses or old covenant was in full force. After the resurrection of Christ we must look for the Christian Sabbath. But you find in several instances the apostles, after the resurrection, entering into the Jewish synagogues on the seventh day; and where could they have a better opportunity of preaching the gospel than where the multitude assembled for worship? Could I have the same access and opportunity of preaching I should surely avail myself of them, and go every seventh day, as did Paul, and preach the gospel to the Israelites.

You have spent some labor to establish a strange position, i. e. that our Lord was crucified on the fifth day of the week (on Thursday) and rose on the seventh, or Jewish Sabbath. I shall not follow my brother in his wide range to establish his position,

but shall content myself with stating a few simple facts: It is evident that our Lord was crucified on the sixth day, or day before the Sabbath (Friday) Mark xvi. 42. 43. "And when the evening was come (because it was the preparation, that is, the day before the Sabbath) Joseph of Arimathea craved the body (of Jesus) from Pilate, and took it down from the cross and laid it in his own sepulchre. Comp. Matt. xxvii. 57. Luke xxiii. 53. John xix. 31—42. The whole history confirms the fact that Christ was crucified and buried on Friday or the sixth day of the week. It is equally plain that he rose on the first day of the week (Sunday) Mark xvi. 9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene &c." I further remark, had Jesus risen on the seventh day of the week, his prediction that he would rise the third day after his death, would have failed, and himself proved to be a false prophet. My brother appears to have fallen into this strange notion from not considering that the Jews began their day at evening, the evening and the morning were the first day. Therefore our Lord ate the passover at the beginning of the 14th day of the month according to the law; though it seems that the Jews at that time did not eat it till the ninth hour of the same day towards its close.

The first day of the week was undoubtedly observed by the apostles and primitive christians, after the establishment of the kingdom and its laws, as a day to be devoted to religion. Acts xx. 7. "And upon the first day of the week, when the disciples came together to break bread; Paul preached unto them &c." 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You may say, here are but two instances of the first day being devoted to religion. I ask my brother if he can find as many after the resurrection of Christ, for the observation of the seventh! Can he find one instance of the primitive christians, after the establishment of the kingdom, devoting to special worship the seventh day. I answer for him; not one. Why then plead for it, when it is clear that the old constitution which enjoined it, is disannulled, and this part of it not excepted—and not embodied in the new covenant or new constitution?

It is evident that many of the believing Jews were zealous of Moses, and could not be persuaded to relinquish the law. "They in Gallatia observed days and months and times and years," (Gal. iv. 10.) as directed by Moses. The Jewish part of the church at Rome were yet tenacious of meats and drinks and days as commanded by Moses, and were condemning the Gentile christians for not doing the same. The apostle in his address to them (Rom. xiv. 5. 6.) says "One man, *the Jewish Christian*, esteemeth one day above another; another, *the Gentile believer*, esteemeth every day alike. He that regardeth (observeth) the day observeth it to the Lord, and he that observeth not the day, to the Lord he doth not observe it." But does it follow that he observes no day to the Lord. Certainly not, for the following part of the verse determines it, "he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." From this we cannot draw the conclusion that some ate nothing at all; but that they ate not of certain kinds of flesh as were forbidden by the law; but the Gentile believers not being restricted by the gospel, regarded all flesh alike—and not feeling bound to observe the festival or holy days enjoined under the law, they esteemed them not more holy than common days. Yet this is no proof that they observed not the Lord's day. The same apostle to the Colossians ii. 16. evidently refers to the festivals under the law, and that these were only shadows, but that the body is of Christ.—Whether these holy days referred to include the Jewish Sabbath or seventh day I shall not positively affirm nor deny; the testimony for its abolition is sufficient without it.

I cannot express my views of the Lord's day, and the holy, religious observance of it better than has been done in that very article transferred from the C. Baptist into the C. Messenger, to which you have referred, and which induced you to write your communication. Rest assured that for your opinion I shall never condemn you: and hope you will reciprocate forbearance. With great esteem I subscribe myself your unworthy brother in the Lord.

EDITOR.

FELLOW-CITIZENS AND BRETHREN:

We have met to-day for the purpose of organizing a Colonization Society, to co-operate in promoting the benevolent designs of the American Colonization Society, at the City of Washington. And as this day gave birth to our nation and to our government of civil and religious liberty, we think it peculiarly adapted to the object before us. Believing, as we do, that the hearts of our citizens are imbued with the principles of humanity, benevolence, and liberty, and assured as we are, that the colonization society is based upon these principles, we are sanguine in the hope, that, when its objects are understood, all must approve them:—That its philanthropic designs need only to be developed, to meet the approbation and encouragement of all. It is, therefore, thought fit, as subservient to the purpose of this meeting, that a short address should be delivered you, on the objects and prospects of the colonization society; and the duty of delivering it devolves upon me. I feel myself oppressed by the weight of the subject, and still more, by my conscious incompetence to do it justice. My necessary employments have forbidden the appropriation of any time of consequence to the consideration of it. Relying, however, upon the goodness of my cause; the numberless arguments which are furnished every where in its defence, unprepared as I am, I will not shrink from my duty.

We remark then, that the principal object of this society is the colonizing the free people of these United States, with their consent, upon the coast of Africa, the home of their fathers.

This stated, and the benevolence, as well as the importance of the object must be manifest. And, although from the manifest beneficence and importance of its designs, one might have indulged the pleasing hope, that all would have encouraged it, yet the fact has been far otherwise. Though it promises the greatest blessings to the white man, and to the black man, and to the world, it has been, and still is opposed. Alas! What important scheme was ever set on foot, in this wretched world, for the benefit of man, that has not been opposed? And opposed too by those for whose benefit it was introduced! Yes, man, poor erring misguided man, has been the greatest foe to himself; he has risen up against the most benevolent designs of God and man for his benefit, and sought, by raising a storm of opposition against them, to sweep from his heavens the clouds of mercy which have been ready to burst in blessings on his head! Yes, fellow-citizens, when something like twelve years ago, its few solitary friends met at the City of Washington to organize the first Colonization Society, scarce a voice was heard in its favor: almost all opposed, or were indifferent. The whole scheme was pronounced impracticable and visionary; and its advocates wild enthusiasts, fondly dreaming of impossibilities! Its friends, however, thank heaven, notwithstanding the confident predictions of the entire failure of their scheme, pursued, undismayed, "the even tenor of their way." They were too well acquainted with human nature, and too well assured of the justice, the benevolence and importance of their design to despair, for a moment, of its ultimate success; or to be driven from their post. They stemed the tide; they forced the storm. Great indeed, and many were their difficulties; great were their exertions; great their zeal; and, thank heaven, proportionably great has been their success. While justice, mercy and truth, have gone forth with all their irresistible eloquence to plead their cause, they have, with unspeakable pleasure, witnessed its holy triumphs. The most stubborn prejudices have given way before it, and many, very many of those who were once found in the list of its enemies, are now its warmest, ablest, and most efficient friends and promoters. The most distinguished men of this nation, men who are at once the ornaments and pillars of our republic, have given it their unqualified approbation, and are putting forth their mighty energies in promoting its benevolent designs. Thousands, of all grades, of all sects, are found among its friends.

The confident predictions of its enemies of the impracticability of the scheme, have turned out to be false, and they are proved to be false prophets. The practicability of the plan is no longer a question; it is no longer a matter of speculation. The problem is solved; speculation has given way to demonstration.

A colony has been planted by the Colonization Society on the North Western Coast of Africa, and is now in a happy and prosperous condition, enjoying all the blessings of virtuous liberty. It consists, at this time, of about sixteen hundred inhabitants; commands at least 140 miles of the coast; and can obtain, upon the best terms, any extent of territory that may be necessary for the most extensive system of colonization. No difficulty, therefore, exists on the score of territory, or the practicability of the plan; besides, the country is healthful. Hear the language of the colonists themselves upon this subject, in a circular addressed to their brethren in the United States. "We enjoy health, (say they) after a few months residence in this country, as uniformly and in as perfect a degree as we possessed that blessing in our native country. The true character of the African climate is not well understood in other countries. Its inhabitants are as robust, as healthy, as long-lived, to say the least, as those of any other country. Nothing like an epidemic has ever appeared in the colony; nor can we learn from the natives, that the calamity of a sweeping sickness ever visited this part of the continent. In the early years of the colony, want of good houses; the great fatigues and dangers of the settlers; their irregular mode of living, and the hardships they met with, greatly helped the other causes of sickness which prevailed. But we look back to those times as to a season long past and almost forgotten. People now arriving have comfortable houses to receive them; will enjoy the regular attendance of a physician in the slight sickness that may await them; will be surrounded and attended by healthy happy people, who will encourage and fortify them against that despondency which alone carried off several in the first years of the colony."

Such is the language of the colonists in relation to the healthfulness of their climate, and the means with which they are now furnished for the accommodation of those who may be sent to the colony. And certainly, what they have said of their climate is every way creditable: for we do know that a warm climate is congenial to the constitution of the black man. "While (as one remarks) we would sicken and die victims of that ardent climate, the native African, invigorated under the influence of a vertical sun, glories in its blazes, and grapples with the lion of the desert." Nature, then, has pointed out the way, and let us follow to obey her mandates. All this is certainly encouraging to the benevolent designs of the society.

But in addition to all this, it is a fertile country. Listen to the language of the circular of the colonists upon this subject:— "Away with all the false notions that are circulating about the barrenness of this country; they are the observations of such ignorant, or designing men, as would injure both it and you. A more fertile soil, and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a verdure that never

fades; the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labor, make more grain and vegetables than they can consume and often more than they can sell. Cattle, swine, fowls, ducks, goats and sheep thrive without feeding, and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar cane are all the spontaneous growth of our forests, and may be cultivated at pleasure to any extent by such as are disposed. The same may be said of rice, indian corn, guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here, for one half of the year to consume the productions of the other. Nature is constantly renewing herself, and constantly pouring her treasures, all the year round, into the laps of the industrious." Every thing in Africa then encourages the views of the friends of colonization. The abundance of territory; the healthfulness of the climate; the fertility of the soil, together with the fact that a colony, prosperous and happy, does exist, these all bespeak, in language loud and plain, the wisdom and benevolence of the views of the American Colonization Society.

But before I leave this branch of the subject I cannot deny myself the pleasure of presenting this audience one more short extract from the circular of the colonists, which speaks a volume in favor of the system of colonization. "Men (say they) may speculate and theorize about the plans of the colonization in America, but there can be no speculation here. The cheerful abodes of civilization and happiness which are scattered over this verdant mountain; the flourishing settlements that are spreading around it; the sound of christian instruction, and christian worship which are heard and seen in this land of brooding Pagan darkness; a thousand contented freemen founding a new Christian Empire, happy themselves, and instruments of happiness to others; every object, every individual is an argument in demonstration of the wisdom and goodness of the plan of colonization. Where is the argument that shall refute facts like these? And where is the man hardy enough to deny them?"

But it will be said by some, in the face of all these plain facts and truths, that the free blacks themselves present an insuperable barrier to the benevolent designs of this society—that they cannot be prevailed upon to go to Africa. This, however, is a mistake. If ever this difficulty existed, it exists no longer. The only difficulty *now* is the obtaining of money to send off the multitudes who are constantly applying. A few months since, six hundred were waiting on the coast, anxiously desiring a passage to Liberia, which the society, for the want of means, was unable to grant them. And why, indeed, should it be otherwise? What *motives* can they have to stay here when a land of liberty, promising every blessing which renders life desirable, invites, and would welcome them to its shores? "In consequence of his

own inveterate habits, and the no less inveterate prejudices of the whites, it is a sadly demonstrated truth, that the negro cannot, in this country, become an enlightened and useful citizen. Driven to the lowest stratum of society, and enthralled there for melancholy ages, his mind becomes proportionably grovelling, and to gratify his animal desires is his most exalted aspiration. Connected by no endearing link to surrounding society, he cannot feel a citizen's nameless incentives to a manly and noble conduct." Turned loose upon society, in all his ignorance and corruption, his liberty, (alas! a mere empty name,) only affords him ample scope for the exercise of his vicious propensities and feelings. That the blacks are the most vicious, and consequently the most wretched and unfortunate part of our population, is a truth, which, alas, is but too manifest. And for how much of that viciousness, and wretchedness, we are accountable, I shall not undertake to determine. Certain it is, all of it is not to be charged to their account; for their character is such as might be expected from their situation. There are, we know, and we rejoice to state it, worthy exceptions to these remarks, but, alas! "they are few and far between."

From all these data, then, nothing appears to me with more moral certainty than that as the free blacks shall become acquainted with their own wretched condition, and the benevolent designs of the society, they will hail it as an angel of mercy sent from above, to bear them on its kind wings across the mighty deep, to the land of *liberty*, and *happiness;* the *home* of their *fathers*.

But this society has been charged with the most opposite views by two classes of the community. By the one class, which vindicates the principle of unconditional, involuntary and perpetual slavery—(I am ashamed to say that such a class is found among us—that *men*, professing to be republicans, should contend for a principle subversive of all liberty—a principle which establishes the horrid doctrine that *might* gives *right*. Such men are certainly unworthy a place among freemen)—this class I say, charges the society with attempting to interfere with their property and the relations which the laws of the country recognize as existing between the master and the slave. But this charge the society absolutely denies. It has nothing to do with slavery—it cannot touch it—it has no such power—it can do no more than mourn its existence—than lament that they are forced to witness the unnatural sight of men holding the Constitution of the United States in one hand, which declares that all men are born free and equal, and at the same time with the other, brandishing whips over their slaves! Would to God—I had liked to have said—would to God this society could interfere with the unnatural relations subsisting between the master and the slave, and wipe at once that foulest blot from our national character. Pardon this remark. Love of mercy; love of justice, humanity and my country prompts it. But we say

again, it pretends to no such power. It is forced to acknowledge the existence of legalized slavery. It says, therefore, to the slave, "Be obedient to your own master, not answering again, not purloining, but showing all good fidelity," that you may secure his confidence and esteem, and thus ameliorate your condition.

But by the other class, (which, without regard to consequences, would have all slaves turned loose upon society, in their present unprepared state) this society has been charged with favoring the views of slave-holding; nay, more, it has been represented as a scheme got up by slave-holders, to remove the free blacks, that their slaves may be more valuable; and that they may rivit, more effectually, the chains of slavery upon them! But this charge also the society absolutely denies, it protests that no selfish or party views influence it;—that *its cause* is the *common cause* of *liberty*, *equality*, and *justice*; of *Africa;* of *America;* of *a world;* of *God* and of *man.*

Great as are the evils of slavery, and much as this society deplores them, yet it is well aware, that an immediate, and indiscriminate emancipation of all slaves, would produce evils much greater. Instead, therefore, (as too many mistaken philanthropists do) of spending their breath in useless, and worse than useless declamation against slavery, and slave holders, it bears with patience the heavy burden, which necessity imposes, and puts forth all its energies in the glorious cause of colonization, to remove the burden, or at least to lighten it.

But it has been objected that the general and state governments *will not, cannot* constitutionally make appropriations to this society; and that without such appropriations but little can be done. This is a question I shall not attempt to discuss, as I make no pretensions to the character of a politician or jurist. Could I, however, believe the doctrine involved in this objection, I should duspair for the United States. For most assuredly, if the blacks are not removed in part, or in whole, they will one day, be a means of overturning our government, or of wresting its reins from the hands of those who now hold them. But I will not, I cannot think so contemptibly of my government, as to believe the doctrine of the objection. I cannot believe, that this government does not possess the means of its own preservation; the power of ordaining, and of carrying into effect, any measure that may be necessary to its own salvation and prosperity. We do know, and rejoice to state, that many of our most distinguished statesmen, reject the doctrine of the objection alluded to. That many of the states have already made appropriations to the society; and that many others by approbating it; have shown that they believe the general, as well as state governments, should encourage it by pecuniary aid. This society, therefore, looks forward with confidence to the period as not distant, when all the states shall be alive to their cause; when the means of this society shall be adequate to the transportation of thousands to Liberia, every year.

I may be considered, by some, as enthusiastic in my views with regard to this society. I hope however that a few years will convince all such to the contrary. For I confidently believe, that the rise of "The American Colonization Society," will constitute a memorable epoch in the history of the 19th century. That it will yet be the means of establishing a mighty republic on the coast of Africa; a republic, which having derived its existence from the U. States, must forever feel bound to them, by the strongest cords of gratitude and affection. And *thus*, the slavery of the blacks, which *commenced in war* and *ill-will*, shall *end* in *peace* and *good-will;* and this dark and lowering cloud, which so long has hovered over our religious, and political hemispheres, threatening us with the most disastrous consequences, shall break from our skies in blessings on our heads.

This however, is but a small portion of the benefit, we anticipate from this society We see in it the means of civilizing, and christianizing the continent of Africa, the most benighted and wretched quarter of the globe. We see in the colony, a most effective missionary. A missionary promising more to the interests of civilization and religion, than all other missionaries together. The natives on the coast of Africa, from whom have been cruelly wrested, by the whites, their fathers, their mothers, and their sisters, cannot be expected, for a long course of time, to abandon their inveterate and well grounded prejudice against us. But the colony, formed of their brethren, of the same common color and origin, will easily have access to them, and become an effectual means of forming their characters, in the moulds of civilization and christianity. Is there, then, an individual in this assembly, whose judgment and feelings are not in unison, with the benevolent views of the A. C. Society? I hope not. Let us then, as a band of brethren, unite in this common cause, and restore to Africa's oppressed children, their native rights, and thus save them from eternal degradation.

JOHN ROGERS.

A Dialogue between a preacher and an unconverted man, whom we shall call Anomos.

Preacher. My friend Anomos, I have long regarded you with bowels of compassion. You appear to me to be entirely unconcerned about your best and eternal interests. The stream of time is rapidly bearing you down to the awful gulf of eternity, and you unprepared, and unimpressed with your dangerous situation. Why, O! why so careless? Have you no regard for your salvation.

Anomos. Do you ask me, why I am so careless? I will answer you candidly; I have been taught from my youth up to this day, that God from all eternity has sovereignly and unconditionally

elected a part of the human family to eternal life, and left the other part to death, that he gave the elect to his Son from all eternity to be by him redeemed in time, that in the fulness of time the Son came into the world, and died in the stead of his elect alone, paid their debts, and purchased for them all they needed in time and eternity; that in his own time he gives the elect the spirit to convict them and to enable them to believe unto salvation; that none else can believe and be saved but the elect only, and their salvation is absolutely certain, and cannot fail. Now sir, believing these doctrines to be true, I of course, have always been in doubt whether I was one of the elect, or reprobate number. I therefore reasoned, and reasoned justly, that if I were of the elect number, my salvation was certain, therefore I need not be concerned. If I were one of the elect God in his own time would give me his spirit, to convert me, and to give me faith in the Saviour. Till then I knew I could not believe unto salvation. Again I reasoned that if I was of the poor reprobate number, it were vain for me to make one exertion for life; for Christ had not died for me, nor procured for me any grace or salvation. Can you now wonder that I, and all the world, are careless and unengaged to seek salvation?

Preacher. No indeed sir, I cannot wonder, while they believe these things. But I wonder that these doctrines have passed currently as orthodoxy, as truth for so many years, and through so many nations.

Anomos. What, sir, do you dispute their truth? Do you dare reject them?

Preacher. Yes, my friend, I am sure they are untrue, and therefore reject them with my whole soul, mind and strength.

Anomos. The learning and talent of the world have propagated and defended these doctrines, sir, and will you contradict them? Why these doctrines have been blessed to the salvation of thousands, and many have sealed them with their blood.

Preacher. In this my friend is mistaken. These doctrines have never been the means of saving one soul under heaven. The gospel is the power of God to salvation; but these doctrines are as far different from the gospel as darkness is from light. They are the very reverse of truth, and remain as dark clouds between the truth and the world. Yet many in this system, have inconsistently introduced some gospel truth, by which some have believed and experienced salvation.

Anomos. Dear sir, do not the scriptures teach the doctrine of election as plainly as any other doctrine?

Preacher. Yes, but not these ideas of it you have received. The scriptures teach that the elect are included in a certain character, and that character obtained by them through the means appointed of God. 'Will not God avenge his own elect; that cry unto him day and night?' Luke xviii. 7. From this it appears that the character of the elect, is, that they are a very engaged people. "Put on therefore as the elect of God, holy

and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering &c. Col. iii. 12. This is the character of the elect. The elect are a people chosen through sanctification of the spirit and belief of the truth, 1 Pet. i. 2. 2 Thes. ii. 13. Tit. i. 1. Therefore not from eternity—not without conditions; for according to scripture, none are elected to salvation, but on condition that they believe in Jesus and are sanctified by the truth.

Anomos. If this be the true meaning of election, indeed, sir, the case is much altered. Do tell me the doctrine you preach as the gospel.

Preacher. With pleasure I will do it. I view the world in a ruined state, and without strength to save themselves. God loved the world while sinners and enemies—and gave his Son, that whosoever believeth in him should not perish but have eternal life—that Jesus died for all and tasted death for every creature; that he is the saviour of the world; that the provision of the gospel is as universal, boundless, and free as the love of God. All he requires of the poor sinner is that he believe in the son of God and obey him. We therefore preach the gospel to every creature; invite all to its provision; give them the assurance of God's word, that "him that cometh to me I will in no wise cast out" and we urge the sinner to believe and obey instantly, without waiting for any preparation, or better qualification than a hard and wicked heart; that it is God;s work to prepare the heart, that now is the accepted time & now is the day of salvation.

Anomos. If God loved all the world, then he must save all; for his power is infinite. If he does not save all, it must be either because he is not almighty, or because he does not love all. That he is almighty none dispute; and that all are not saved is plain from scripture; therefore it follows that he does not love all. For if he loved all and was able to save all, if all are not saved he would contradict his nature, and therefore would be unhappy.

Preacher. Ah! this is the rock on which thousands have made shipwreck of the true faith. They suppose that God works faith and salvation in us by the same physical power as that by which he created the world. If this were true, then your conclusions would undeniably follow, and every gospel truth would be overthrown. The gospel would no longer be the power of God unto salvation, nor would it effectually work in them that believe. If by physical power he works faith and salvation in the soul, then there is no need of Jesus as a saviour, no need of the ministry of reconciliation, no use of the Bible, no need of preaching, no need of using any means to obtain them. All evidence that Jesus is the Christ is useless: all the intreaties, wooings, and admonitions of the gospel are but solemn mockeries; for of what avail can they be to produce faith and salvation, when nothing but the almighty physical power of God can effect them.

Anomos. What! sir, do you think it possible for a sinner to believe without the operation of the spirit to beget faith in him?

Preacher. No, sir, I do not. For the scriptures, which are the very foundation of faith are the words of the spirit, without which none can believe. "Faith cometh by hearing and hearing by the word of God." In this sense certainly, the spirit works faith in the sinner, but in any other sense we have no intimation in the Bible. The scriptures teach us that we receive the spirit through faith and not in unbelief. This spirit received is the spirit of God by which we are quickened, regenerated and saved. You have no authority from the Bible to expect ever to receive this spirit till you believe and obey the Lord Jesus Christ.

Anomos. Sir, you astonish me: I have ever been taught that without this immediate operation of the spirit in us, it is as impossible to believe as to make a new world.

Preacher. Thousands beside you have been thus erroneously taught to their eternal ruin. I will ask you a few plain questions. "Does not God require of a nd demand of all to whom the gospel comes to believe in his Son?

Anomos. Certainly, for this is his commandment that we believe in the name of his Son Jesus Christ. 1 John iv.

Preacher. Is it a sin not to believe in him?

Anomos. Yes; for it is said, "the world shall be convinced of sin, because they believed not in him," and he that believeth not hath made him a liar, because he hath not believed the record that God gave of his Son.

Preacher. Is the sinner condemned for not believing?

Anomos. Certainly: "For he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Preacher. Now, my friend, do you think that God would require of his poor creature to do an impossibility and condemn him to eternal wo for not doing it? Suppose he should offer salvation to the fallen world on condition that each person should make a new world and that if he did not, he should be condemned to eternal wo; would not you, and all the world say, Lord thou hast not given me power to make a world, and wilt thou damn me eternally for not doing a perfect impossibility? Surely God cannot act thus. But if *to believe* is as hard as to make a world, the conclusion is the same. What would you think of a father, who should command his little prattling son to pull up a large oak; and for not doing it should stamp him to death in wrath and fury? Would you not consider him a monster of cruelty; a wretch who did not deserve to live, but who merited the most excruciating death? Shall we execrate this character in man, and have the effrontery to apply it to God? To me it borders on blasphemy. But if the sinner cannot believe in the Lord Jesus, then God by the gospel has laid him under the absolute necessity of committing sin, the damning sin of unbelief. To the poor reprobate sinner the gospel is a curse, not a blessing; because it denounces a more aggravated condemnation. Better for the poor reprobate that he had lived in Sodom and Gomorrah, than

under the light of the gospel, which only adds to him daily and hourly curses, without one blessing. If God requires all men to believe in his Son, as the Christ and Saviour of the world, should it be possible for the reprobate to believe, he surely would believe an untruth, a lie; because, according to the hypothesis, Christ is not sent to save any but the elect.

Anomos. Your reasoning appears plausible indeed; but I cannot admit it as true. For were I once to admit it, I should tremble at my own situation, and that of the world.

Preacher. It is for this very purpose I adduced these arguments, to rouse you from your long sleep of death, to believe and obey the gospel. What reasons, my dear sir, have convinced you that a sinner cannot believe the gospel? Is it because the gospel lacks evidence of its truth? or because the sinner has not capacity to receive the evidence? One of these must be the reason.

Anomos. I dare not say the gospel has not sufficient evidence of its truth, for then it could not be credible; and it would reflect dishonor on God to require us to believe what is incredible; and it would attach cruelty to his character to condemn to eternal wo, for not believing such incredible communications. Did I believe the gospel was incredible or lacked evidence of its truth, I should with the deist reject revelation *in toto*. My reason for thinking that a sinner cannot believe, is, because he lacks capacity to receive the evidence of the truth of the gospel.

Preacher. You admit that dishonor and cruelty would attach to the character of God, should he require the sinner to believe the gospel, if it had not sufficient evidence of its truth; my dear sir, do not the same things attach to his character, if he requires the sinner to believe, when he knows that the poor creature has not capacity to receive the evidence? In each case he would require an impossibility, equal to that of making a world.

Anomos. But the sinner once had the capacity to believe; but by transgression has lost it. Surely this does not destroy God's right to demand it.

Preacher. Pray, sir, when did you possess this power or capacity to believe in God! at what age? infancy, puberty, or manhood? And at what age did you lose it?

Anomos. I never in person possessed it, nor lost it; but I possessed and lost it in my federal head, Adam.

Preacher. Much is said about Adam as a federal head, equally foreign from scripture as reason. That all mankind by his transgression were subjected to death is true: and that all are disposed to walk after the flesh is equally true. But it is not true that any of the capacities or natural attributes of the mind is lost. If so, human nature would be maimed, as well as depraved. If the transgression of Adam had effectually deprived his posterity of the use of their hands and feet: what would you think of God, had he commanded them to labor and cultivate the ground, and make bread for their support—that if they did not, they should

not only perish for want; but should be punished with everlasting fire, for disobedience to his command? You shrink at such an idea of God! Now if man has by Adam's transgression lost the capacity or power to believe the gospel, the same awful consequences will follow, when God commands them to believe. If sinners had no capacity to believe, then surely our Saviour knew it; how then could he have marvelled at the Jews' unbelief? How could Jehovah ask the question *why will you die;* when he knew that faith, the very means of life was beyond their power?

Anomos. I am unable to answer you. I am confounded rather than convinced. In a few weeks I hope to have another interview and conversation with you on this point.

Preacher. In a few weeks you may be called to eternity! O do not neglect your soul's salvation. Believe and obey the Saviour of sinners—too soon you cannot begin. Your eternal all may depend on the improvement of a day. One hour may fix your doom forever. EDITOR.

(TO BE CONTINUED.)

Respected Sir—I have lately returned from a tour of preaching south of Kentucky river, and although I could not say *shibboleth* generally so near the college, called Centre, yet I found many friendly, intelligent christians, of different names, whose souls disdain to be confined to the limits prescribed by human systems; some of them are successfully engaged in endeavoring to restore, in some degree, the ancient order of things, though not without much opposition.

Mr. W———, of conflagration memory, is very zealous in this opposition among the Baptist brethren. He is aided by Mr. S—— a layman, and wealthy Baptist, who once was considered a republican, but who understands the genius of the christian religion so little, as to consider it his previlege to reprimand his brethren, for calling those *brethren*, who reject all human creeds, and do not subscribe to his peculiar speculative, inferential, metaphysical opinions; although they hold the one Lord, one faith, one immersion, one God and Father of all, who is over all, with all, and in all his children; and who believe that Jesus is the Christ, the Son of God, and saviour of the world, by faith in whose blood we are cleansed from all sin.

There is also a Rev. Doctor, of considerable note, of the Pædo-Baptist clergy, whose abode is at the centre *of gravity*, where the widow's mite, and the rich man's great deal, and the clergy are attracted and meet. This gentleman, I am told, is very severe agaidst heretics, or those, who consider the word of God a sufficient rule of faith and practice. He has not burned the word of the Lord, that I know of; but he has distinguished himself in the following manner, as I have been told by a respectable gentleman. Having called at the house of a gentleman in Harrodsburg, who had obtained a pamphlet, that contained some things contrary to the doctrines of the Westminster confession of

opinions; he was requested, and that by a lady, to remove some difficulty, which it presented. After reading a small portion, he, without leave of the owner, committed it to the flames immediately; unlike to Mr. W. who prayed ten days to know whether he must burn the New Testament. When Herostratus burned the temple at Ephesus to immortalize his name, the States General decreed that his name should never be mentioned in the dominions. But I trust no one will be so ungrateful as either to withhold the praise due to those gentlemen, or neglect any convenient opportunity of making known those orthodox deeds.

A friend to New Testament orthodoxy.

ALLEGANY, Md. Jan. 1, 1830.

Dear Brother—There is a river, the streams whereof make glad the City of God.

I have seen refreshing seasons' since my last to you. I atten ded our conference August 14, 1829, on Shanandoa near Strawsburg, Va. We had a refreshing time, several joined the society, and in the close brother Fergerson baptized four. The next week, 21st August our camp meeting commenced on Town creek, Bedford Pa. we had glorious times. A number joined the society, and Elders Caldwell and Secrest, baptized 17. On Wednesday following, I immersed four in Juniata river harbour Pa. and on the next Lord's day, at Milligan's Cove Pa. I baptised eleven more, all rejoicing in God, On the first Sab. in Sept. I attended a meeting in Washington co. Pa. at brother Henry Slusher's. At this place persecution rages high, but God is carrying on his work over the head of every opposition. Sectarian fetters are bursting and light is shining. At this meeting brother Marshall baptised five converts. We left the brethren rejoicing, but sectarians vexed and grieved in spirit. The next Sabbath I preached near Smithfield Ohio; this church is in a dull state at this time. O that God would revive his work in this place once more!

Since the 15th of Sept. I have been much afflicted with the inflamatory rheumatism, and was confined for two months; but have recovered so as to be able to preach a free Gospel once more. I have preached twice at Nobly Hamshire Va. and received four converts into connexion, several are waiting for my health to recover so as to permit me to baptize them. By giving this a place in the Messenger you will cheer the hearts of many, who read your work, and oblige yours in hopes of eternal life.

DANIEL LONG.

Extract of a letter to the Editor, dated

WILCOX COUNTY, Ala. Dec. 5, 1829.

Brother B. W. Stone:—Oppposition rages here very much. I am credibly informed that the doctrine and faith we contend for, are, by some of the Calvinistic Baptists, called damnable doctrine; while many, in different parts, are throwing off human creeds and uniting with the christians. JACOB JOHNSTON.

COVINGTON COUNTY, Ala. Dec. 28, 1829.

Brother Stone—The cause of the Redeemer is still prospering in these parts—additions are still making in different places. On Sabbath, 22d inst. I baptized six—the prospect is yet glorious—the revival seems to increase in most places, in spite of opposition.

OBITUARY.—Brother JOHN VICKERS departed this life November 18, 1829, aged 46 years. He had been a member of the Calvinistic Baptist Church 19 years, and experienced a very evident call to the ministry, but had buried his talent, because he could not believe in unconditional election. For fear of the displeasure of his church he lay neutral until about two months before his death. I had an interview with him, through which he became acquainted with the Christian belief and united with the church to our great joy, hoping the Lord had sent another laborer into his vineyard. But how soon our hopes were blasted, and we left to mourn with joy! He died of a gangrene which took place in his foot, which soon terminated in a mortification. On the 15th Nov. he was confined to his bed—was a little delerious from Sunday until Tuesday evening, after which he came perfectly to his senses. One of his brethren named to him that he thought death was upon him. He seemed not the least alarmed, but continued to exhort all around him, telling them he was happy—Jesus was his—his way was clear. At length raising his hands and looking at them said, how did you know that death was upon me before I did? The brother said, I saw it. Said he, it is upon me—I am surrounded with death—it is all around me—but glory to my Jesus, he is mine and I am his—about sunset I shall be ready to lay out. which accordingly was so. His son the only one of his affectionate family that was with him, wept bitterly. Said he, my son, I am sorry to see you so much like a child—heaven is just before me—I am going to my Jesus—I shall soon be with him, where trouble, pain and sorrow are known no more—then taking his son by the hand, he directed him what to do for his tender mother and the family—telling all around that his life had been a scene of unremitted happiness since he became a member of the Christian Church—that he never understood the principles of gospel liberty before—said he. there is nothing to fear but ourselves; the scriptures alone are all sufficient—brethren stand fast on that rock—don't be carried about with human creeds. Fixing his eyes steadfastly, he said, I see my Jesus—my way is narrow, but plain, clear and easy—he saw by faith the paradise of God—I shall soon be there—Lord, what a worm am I!—but Jesus is all sufficient—he is my advocate at the right hand of God. At length, with a smiling countenance, his speech lost, his lips moving with praises to God, while his hands told us the same, he expired.

JACOB JOHNSTON

MARION, Mo. Dec. 29, 1829.

Dear Sir—I was in Georgia all last summer, where I had the pleasure of seeing and reading your pamphlets, with which I was often highly entertained; I was pleased with it for that christian union which it advocates. I am a member of the united Baptist church; but I am happy to say, sir, that we differ from those in Georgia of that order, and I thank God too, that we possess charity enough to hear others before we condemn them. I must confess that previous to going to the south, I was prejudiced against the Bible christians, and with many others, condemned before I heard, and called them arians—I became acquainted with several preachers and heard them; and soon become inspired with that kind of charity, which has made me in my heart to give the lie to others, when I have heard these people accused of denying the divinity of Christ—I find they believe those things, that I have ever believed myself, nor did I know till within the last year, but that all, who professed to believe in Jesus, were of that opinion I lately had the pleasure of seeing at our meeting house a preacher of your order, a methodist preacher, and our own preacher, all harmonizing, and joy and fellowship seemed to pervade the whole congregation. There were Cumberland Presbyterians too; not a jar among them, but all were like a band of brothers.

I found much discord and controversy among the people in Georgia, the seeing and hearing of which, induced me to write the enclosed lines, which if you think worthy, you are welcome to insert.

I should be glad to take your pamphlet, if you had any agent near me, however if you print the communication herewith sent, please send me a pamphlet.—Your brother in Christ,

J. HARRISON.

We hope our brother will excuse us, because we have not inserted his verses. For reasons unnecessary to mention we have not inserted any poetic production from the commencement of our work. By advice from brother Jacob Callahan of Georgia, the C. Messenger from the commencement of this vol. has been forwarded to bro. Harrison, whom I have appointed agent to get suubscribers to the work.—EDITOR.

Extract of a letter to the Editor, dated

MONTGOMERY, Ia. Sept. 6, 1829.

Brother Stone—In the bounds of our conferential district, which lies north west of Green Castle, in a new country, there are about sixteen or eighteen churches, a number of which contain near a hundred members, others are smaller. Among the most of these the Lord is carrying on a good work. I have attended several communion meetings this summer in the bounds of those churches; at some, I have seen 30 or 40 immersed in the name of Jesus, in order to the remission of their sins. This plan has met with some opposition in this country, but is gener-

ally now acknowledged among the brethren. There is a great enquiry in the minds of the people in this country after truth. Bigotry, superstition and prejudice are giving back in these parts, and the free sons of religious liberty are gaining ground as fast as possible in the present state of things.

MICHAEL COMBS.

PETITION.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

The subscribers, belonging to the several religious denominations, known by the names of Baptist, Tunkers, Quakers, &c. humbly represent that they are deeply grieved at the transportation of the Mail; on the *seventh* day of the week commonly called *Saturday*, which is the true and holy Sabbath of the Lord; as we read in the ten commandments, "the *seventh* day is the Sabbath." They would humbly represent to your honorable body, that the Lord has never appointed any other day as a Sabbath; that this commandment is obligatory on all men, till time shall be no more; and that no other than the *seventh* day was kept *as the Sabbath*, until the days of Constantine. In proof of this, we beg the liberty to refer your honorable body to the admirable work of Mr. Cornthwaite on this subject, written in 1740, a new edition of which, we propose to to have printed immediately. Thus conscientiously believing according to the fourth commandment, that "the *seventh* day is the Sabbath," and that the Lord rested on the *seventh* day, and blessed it, and hallowed it, (Exodus xx. 10, 11.) it is with the greatest sorrow we see this holy day so irreverently kept. We dread the judgments that will fall on this once happy land, if these things continue: we shall become a nation of Atheists and Deists, all religion will be lost, and our meeting houses be pulled down.—*Trumpet.*

Mr. STONE—I inform you that a number of the Christian brethren, some in Indiana, some in Ohio, and some in Kentucky, have agreed to hold a conference in August next, at the Republican Meeting-House in Campbell county, Ky., to be called the Union Conference, and to commence the Friday before the first Lord's day in August next. You are requested to give notice of the above named conference in the Christian Messenger; and also to request that yourself, Brothers Smith, Palmer, Allen, and other brethren, should attend with us. I am yours in christian love,

J. G. ELLIS.

NOTICE.—WM. D. JOURDAN wishes all communications to him, after this, to be directed to *Locust Shade, Tenn.*

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

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THE TRINITY.

We are perpetually told, that the trinity and atonement are the essence of all true christianity, that without a firm faith in them no one has the least claims even to the name of christian, nor any well grounded hope of the mercy of God, and the rewards of salvation. To deny the trinity and atonement is represented to be the same thing as to deny the Saviour himself, to reject the Gospel, to renounce the authority of divine revelation, to cast off the laws of God, to be a heretic, infidel, deist, atheist any thing, in fact, but a good man, and a sincere inquirer after truth. If a denial of these doctrines be fraught with consequences so alarming, it must be an object of the very first magnitude to ascertain what the doctrines themselves are. It is impossible, that any articles of faith should have such power over the character and destiny of men, unless they are truths of the most obvious and positive kind, approving themselves instantly to the understanding, and written with beams of heavenly light on every page of the Gospel.

At all events, it would seem absolutely necessary, that they, who profess to have the true and saving faith, should agree in reporting and explaining what they believe. If any faith in a trinity be essential to salvation, must not this faith be the same in all? In the nature of things there can be only one true faith, and if there be not an agreement, how is it known that any person has this true faith? Or, in other words, how is it known, that any one has the faith by which he may hope to be saved? If a hundred persons have each a separate opinion, which they respectively call the trinity, it is evident, that only one opinion out of the hundred can be true, and even this may be false. Are all these persons orthodox, and blessed with a saving faith, because