added to the church where I live. Large additions are made to many of the churches in this part of the country. The good Lord is carrying on his work in the midst of sectarian opposition. The converts come out firm and solid, with less noise than I ever saw in a revival. The work of late is rapidly spreading and bids fair to be general in this part. Baptism has been attended to at late hours of the night, in solemn silence, with a surrounding multitude on the banks. Brother Isaac Waters is preaching in this part with great success. Many flock to the ministry of the word by him. GEORGE ALKIRE.

Elder MOSES CONDICT writes, Booneville, Ia. Feb. 26, 1830—"The Christians and the Christian cause are rapidly progressing in these parts."

The Editor himself, a few days ago, baptized 5, and received another in the congregation at Leesburg, Ky.

Brother H. HATHWAY of Brown co. O. writes, Feb. 19, 1830—That since last March about 80 souls have professed faith in the Lord Jesus Christ at the Brush Creek Furnace; and that there have been considerable additions in other places round.

From Manchester, O. Bro: Js. LONG writes, March 13, 1830—"Bro: Stone—We have good news for you. The Lord has done great things for us, whereof we are glad. I have long been alone in this neighborhood. Last summer bro: McLean visited us. The Lord blessed his labors. He came three or four times, and we constituted a church of 8 members: since then it has increased to 27. Another, 8 miles off, was constituted with more in number. I suppose you were never more persecuted than he is by the sectarians around us."

Elder WM. CALDWELL of Ohio, Meigs co. writes, March 14, 1830—"Religion, when I left home, was very lively. Three of my children professed religion last fall, and joined the church. Now all, except the two youngest, profess it. But faith says, through the grace of God these two will also. I have long prayed for the salvation of my family, and sometimes have been almost discouraged and ready to give up. But blessed be the Lord! my poor prayers have been answered. "Weeping may last for a night, but joy cometh in the morning." Bro: Stone: I find that family worship, religious instruction, and proper family order, are in some places too much neglected. A great part of this sin lies at the preacher's doors, who may not urge these duties upon their hearers. I hope you will write and make it your business to press these duties on heads of families. O that every family was a little nursery for God; that in due time they might be planted in the great orchard as fruit bearing trees!"

NOTICE.—Our Female Academy, in Georgetown, will be opened the 1st of May. We think from the character of our teachers, Mr. LURA and family, it will not be inferior to any In the Union. The College here is in a prosperous state.

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. MAY, 1830. [No. 6.

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 1½ cents under 100 miles, and 2½ cents over 100 miles.

Rosseau, the infidel's opinion of Christ and the Gospel.

"This divine book, the only one which is indispensable to the Christian, needs only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before.

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our Philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of a man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims!—What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking, that all the Christian Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophronicus [Socrates] to the son of Mary! What an infinite disproportion is there between them! Socrates dying

without pain or ignominy, easily supported his character to the last: and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn among his competitors, that pure and sublime morality, of which he only has given us both precept and example? The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared.' Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a Sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friends, it bears not the mark of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a propsition, in fact, only shifts the difficulty, without obviating it; it is more inconceivable, that a number of persons sould agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing man than the hero.

Doctor John Clarke's opinion of human authoritative Creeds.

"Now, as the state of Christianity at present is, were a heathen or Mahometan convinced of the truth of the Christian religion in general, he would yet be exceedingly at a loss to know what society of Christians to join himself with; so miserably are they divided amongst themselves, separated into so many sects and parties, which differ almost as widely from each other as heathens from Christians, and who are so zealous and contentious for their own particular opinions, and bear so much hatred and ill-will towards those that differ from them, that there is very little of the true spirit of charity, which is the bond of peace, to be found amongst any of them: this is a very great scandal to the professors of Christianity, and has been exceedingly disserviceable to the Christian religion; insomuch that great numbers have been hindered from embracing the gospel, and many tempted to cast it off, because they saw the professors of it in general agree so little amongst themselves: this consideration induced Mr. Le Clerc to add a seventh book to those of Grotius, wherein he treats of this matter, and shews what it becomes every honest man to do in such a case; and I have translated it for the same

reason. All that I shall here add, shall be only briefly to inquire into the cause of so much division in the church of Christ, and to shew what seems to me the only remedy to heal it. First, to examine into the cause why the church of Christ is so much divided: A man needs but a little knowledge of the state of the Christian church, to see that there is just reason for the same complaint St. Paul made in the primitive times of the church of Corinth: that some were for Paul, some for Apollos, and some for Cephas: so very early did the spirit of faction creep into the church of God, and disturb the peace of it, by setting its members at variance with each other, who ought to have been all of the same common faith into which they were baptized; and I wish it could not be said that the same spirit has too much remained amongst Christians ever since. It is evident that the foundation of the divisions at Corinth was their forsaking their common Lord and Master, Jesus Christ, into whose name alone they were baptized, and uniting themselves, some under one eminent Apostle or teacher, and some under another, by whom they had been instructed in the doctrine of Christ, whereby they were distinguished into different sects, under their several denominations: this St. Paul complains of as a thing in itself very bad, and of pernicious consequence; for hereby the body of Christ, that is, the Christian church, the doctrine of which is one and the same at all times and in all places, is rent and divided into several parts, that clash and interfere with each other; which is the only method, if permitted to have its natural effect, that can overthrow and destroy it. And from the same cause have arisen all the divisions that are or have been in the church ever since. Had Christians been contented to own but *one* Lord, even Jesus Christ, and made the doctrine delivered by him the sole rule of faith *without any fictions or inventions of men*, it had been impossible but that the church of Christ must have been one universal, regular, uniform thing, and not such a mixture and confusion as we now behold it. But when Christians once began to establish doctrines of their own, and to impose them upon others by human authority, as rules of faith, (*which is the foundation of Antichrist,*) then there began to be as many schemes of religion as there were parties of men who had different judgment, and got the power into their hands. A very little acquaintance with ecclesiastical history does but too sadly confirm the truth of this, by giving us an account of the several doctrines in fashion in the several ages of the Christian church, according to the then present humour. And if it be not so now, how comes it to pass that the generality of Christians are so zealous for that scheme of religion which is received by that particular church of which they profess themselves members? How is it that the generality of Christians in one country are zealous for *Calvinism*, and in another country as zealous for *Arminianism?* It is not because men have any natural disposition more to the one than the other, or perhaps that one has much more foundation to support it from

Scripture than the other; but the reason is plain, viz. because they are established doctrines of the places they live in; they are by authority made the rule and standard of religion, and men are taught them from the beginning; by this means they are so deeply fixed and rooted in their minds that they become prejudiced in favour of them, and have so strong a relish of them, that they cannot read a chapter in the Bible, but it appears exactly agreeable to the received notions of them both, though perhaps these *notions* are directly contradictory to each other; thus, instead of making the Scripture the only rule of faith, *men make rules of faith of their own, and interpret Scripture according to them;* which being an easy way of coming to a knowledge of what they esteem to be the truth, the generality of Christians sit down very well satisfied with it. But whoever, is, indeed, convinced of the truth of the gospel, and has any regard for the honor of it, cannot but be deeply concerned to see its sacred truths thus prostituted to the power and interests of men: and think it his duty to do the utmost he is able to take it out of their hands, and fix it on its own bottom. In order to contribute to which, I shall, in the second place, shew what seems to be the one only remedy that can heal these divisions amongst christians; and that is, in one word, *making the Scripture the only rule of faith.* Whatever is necessary for a Christian to believe, in order to everlasting salvation, is there declared, in such a way and manner as the wisdom of God, who best knows the circumstances and conditions of mankind, has thought fit. This God himself has made the standard for all ranks or orders, for all capacities and abilities; and to set up any other above, or upon the level with it, is dishonoring God, and abusing men. All the authority in the world cannot make any thing an article of faith, but what God has made so; neither can any power establish or impose upon men, more or less, or *otherwise* than what the Scripture *commands.* God has given every man proportionable faculties and abilities of mind, some stronger and some weaker; and he has by his own authority made the Scripture the religion of them all: it is, therefore, their indispensable duty to examine diligently and study attentively this rule, to instruct themselves in the knowledge of religious truths from hence, and to form the best judgment they can of the nature of them. The Scripture will extend or contract itself according to the capacities of men; the strongest and largest understanding will there find enough to fill and improve it, and the narrowest and meanest capacity will fully acquiesce in what is there required of it. Thus all men are required to form a judgment of religion for themselves and to be continually rectifying and improving it: they may be very helpful and assisting to each other in the means of coming to this divine knowledge, but no one can finally determine for another, every man must judge for himself; and for the sincerity of his judgment he is accountable to God only, who knows the secrets of all hearts, which are beyond the reach of human power: this must be left till the final day of account, when every man shall be acquitted or condemned accordingly as he has acted according to the dictate of his conscience or no [*yet he will not be judged according to his obedience to this or that human creed.*] Were all Christians to go upon this principle, we should soon see an end of all the fierce controversies and unhappy divisions which now rend and confound the church of Christ: were every man allowed to take the Scripture for his only guide in matters of faith, and, after all the means of knowledge and instruction used, all the ways of assurance and conviction tried, permitted quietly to enjoy his own *opinion*, the foundation of all divisions would be taken away at once: and, till Christians do arrive at this temper of mind, let them not boast that they are endued with that excellent virtue of charity, which is the distinguishing mark of their profession; for, if what St. Paul says be true, that charity is greater than faith, it is evident no Christian ought to be guilty of the breach of a greater duty upon account of a lesser; they ought not to disturb that peace and unity which ought to be amongst all Christians, for the sake of any matters of faith, any differences of *opinion;* because it is contrary to the known law of charity: and how the far greatest part of Christians will clear themselves of transgressing this plain law, I know not. Wherefore, if ever we expect to have our petitions answered, when we pray that God would make us one flock under one Shepherd and Bishop of our souls, Jesus Christ, *we must cease to make* NEEDLESS FENCES *of our own, and to divide ourselves into small separate flocks, and distinguish them by that whereby Christ has not distinguished them.* When this spirit of love and unity, of forbearing one another in meekness, once becomes the prevailing principle amongst Christians, then, and not till then, will the kingdom of Christ in its highest perfection and purity flourish upon the earth, and all the powers of darkness fall before it.

JOHN CLARKE."

Extract from the "Teacher's Manual."

"We believe that the hope of the philanthropist and the Christian is in the rising generation. The process by which the world is to be regenerated, must begin in children. The schemes which are to spread light and virtue, must commence their operation in children. Christianity itself, in its simple purity and loveliness will find its most congenial home in the warm hearts of children. It would be almost as wise to endeavor to relax the rigid muscles of old age into the suppleness of youthful grace and vigor, as to expect any great success in endeavors to snap off the fixed and stiff habits and opinions of manhood. The seed is sown in the Spring time of life, and it is in vain to hope to alter in Summer and Autumn the nature of the harvest. Summer will warm, and Autumn will ripen the grain, and the grain only, which is sown in Spring. In a deep, broad and thrilling sense, is youth the forming period of man's existence. And yet we fear, men feel it not, and do not act upon a conviction of its truth. Were

we advocating the world's title to common sense, we should hardly quote its treatment of the young as testimony. For it is our serious conviction that if there be one thing in which mankind are more false to their trust than in another; if there be one proof that they madly strive to roll back their destiny, more certain than another; in a word, if any circumstance shows conclusively, that indolence, self-indulgence, unholy love of wealth, of pleasure or of power, lord it over reason and throw her down from her throne in the soul, where she should reign by 'divine right,' to the level of a mere convenient beast of burthen, it is shown in the cold and careles manner in which the eternal interest of children is managed. This, we know, is a part of man's wide, practical infidelity. We know that those whose religion is on their *tongues* and absent from their *hearts;* who measure character and estimate usefulness, by any standard rather than of Christianity; who as it were, while they theoretically acknowledge the truth of the Gospel, banish it in fact, from the world--we know that while men are such beings, their neglect of the religious condition of the young is no miracle. But we confess it is a form, an expression of indifference on the most momentous of all subjects, that shocks us more than any other, and we would urge again and again, the solemn, the deeply responsible duty, of providing constantly, rationally and generously, by word and deed, example and precept, for the well being of the young as heirs of immortality. Would to God we could breathe into these feeble lines, a deep tone and earnest eloquence, which should reach every mother's heart and every father's understanding in the community. Would we could tell, as the truth should be told, the mother as she gazes on the speaking features of her child, and pictures for him bright days of usefulness, fair fame and happiness; that glowing, prophetical and far-reaching into the future, as is a parent's love, it cannot conceive of the boundless range, the infinite progression that is the eternal destiny of her child. Would we could tell the father, that the splendor of earth, houses and land and the applause of men, are but barren ashes compared with the treasures laid up for the followers of Jesus. Would too, we could make those who imagine themselves the kind and judicious guardians of their offspring, understand what a fearful responsibility they are incurring, by shutting up from them the fountains of religious knowledge, by denying them the means to fit and prepare themselves to become judges, of what is and what is *not*, the word of God. Many, by warning and example, if not by the direct exercise of authority, wrongfully restrain the young from reasoning upon and examining into religious truth. The religion of the child is seldom any thing but an amiable superstition taken upon trust, and which only supplies the place of rational piety, because it disguises itself in the garb of filial affection. This, however, we are told, is the only religion children can have. We do not believe it; and we are the more ready to express strongly our unbelief, because this

notion has done much to hand down creeds and systems from generation to generation, like inherited property; because in this false notion, religious error has read its right to perpetuity. We know that the young child cannot understand every thing that has been called Christianity; but we know also, that the young child can understand much, very much of what *is* Christianity; for if childhood be the type of the kingdom of heaven, it cannot be hard to teach it its own nature. The parent we are aware, cannot always give such a reason for his instruction as his child can understand, but he can, and ought to accompany all his teaching with the reiterated inculcation of the truth, that when years shall have brought greater knowledge and intellectual strength, it will be not only the privilege but the solemn duty of the child to examine, ponder and weigh every thing for himself. And this should always be borne in mind in our religious instructions, so that we may be studiously careful not to excite any prejudices, involve any thing in mystery, or render any thing in connexion with religion unpleasant, so that the child shall be unfitted to perform the obligation of judging for himself what is right, in a fair and impartial manner.

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We shall perhaps be told that these views are in the main correct, but there is not time and talent enough in the possession of parents to carry them into practice. We know it; and there never will be until parents and instructers are convinced that in the service of religion, directly or indirectly are all time and talent to be expended; until they are convinced that the soul is quite as good as the body, and that to hasten household and temporal duties, to save time for the cultivation of the mind and preparation for eternity, is not a waste of life. But in truth, to gain religious instruction ourselves that we may give religious instruction to others is our solemn duty; and the parent, instructer or guardian, who does not examine, study and investigate the meaning of the Bible, the foundation of divine truth and who does not make the imparting of the result of their labor to the young beings placed under their care—a serious duty, never to be neglected—is false to the highest and holiest of trusts; and we would use our feeble powers to awaken our fellow men to a sense of this obligation.'

THE JEWS.—It appears, by late accounts, that there is at present, among many of the Jews of Europe and Asia, a prevailing belief that their promised Messiah is about to appear at Jerusalem. Mr. Wolff, missionary to the Jews, states in a letter dated July 15th that about a hundred Jews, of different ages, had recently arrived at Jaffa, on their way to Jerusalem, where it was their intention to close their days. Similar information has been received in London from various places. And it has been more recently stated, by a resident at Constantinople, that many ships had been hired there by Jews to convey them to Jerusalem.

A thousand families, he adds, are embarking from all quarters. The truth of this state of things is confirmed, by later information from the south of Europe. They openly assign their expectation of the Messiah as the reason of their removal.

[*Christian Register.*

"Union questions, designed for the use of Orthodox Sunday Schools throughout the United States." The Christian Examiner of the East, speaks of them in the following language:—

"But we bring a more serious charge against the work under review. We complain, not so much that the mysteries of Orthodoxy are inculcated, as that the pupil is taught to reason illogically and inconclusively. We complain, not so much as rational Christians, as rational men; and we think we have a right to complain. Will it be believed that in the nineteenth century, and in a region renowned for the general diffusion of knowledge, the officers of a highly respectable association, composed of some of the leading men of several denominations of Christians, should recommend, without qualification, a work, on almost every page of which the child is made to infer that Jesus Christ is God, from the simple fact that he wrought miracles! Yet this is done in the Union Questions—a work probably more extensively used in the Sunday Schools in the United States than any other. Probably several hundred thousand children are instructed from this manual—receive some of their most lasting impressions in regard to the meaning of the New Testament from a work in which they are taught that Jesus Christ must be the Supreme God, because he was able, by his word, to multiply the loaves and fishes, to still the raging of a tempest, to heal the sick, or to raise the dead to life!

We neither mistake nor mis-state the case. Take the following for an example. The twenty-second lesson in the first volume contains an account of the miracle of feeding five thousand men with five loaves and two fishes: in reference to which the following questions are proposed.

"Who alone could cause the loaves and fishes to increase? Who created them at first?—What evidence have you in this lesson that Christ is God?" Vol. . p. 88.

Similar questions are proposed in reference to almost every miracle of our Lord. Take another specimen. The following questions occur in the seventeenth lesson, in reference to the miracle of stilling the winds and waves.

"Do the winds and waves obey any but God? Did not this miracle prove Jesus to be God?" Ib. p. 71.

The evangelists inform us that at the commencement of the the storm Jesus was asleep on a pillow. In reference to which circumstance, the question is proposed—

"Does that show that he was *man* as well as *God!*" Ib. p. 70.

Many questions like the following occur in the work before us:

"How were the three persons of the Godhead manifested to man, at the baptism of Jesus?" Vol. . p. 42.

"Could any mere creature give such power?" [viz: as Jesus gave to the twelve apostles.] "Who, then, must Christ have been?" Ib. p. 76.

"What do you owe him," [Christ,] "since you have been made by him?—John says, *the Word* was God: Can you mention any other passages of scripture which prove that he is God?" Ib. pp. 46, 49.

"John says he created all things: Where else in the scripture is he mentioned as Creator!" Ib. p. 49.

What confusion must there be in the mind of an intelligent child, who, after being taught in this way, that Jesus is God, meets with the following questions, which are found in the same work.

"Whom has no man seen? (John i. 18.)
"Who has declared him?
"Who is the only begotten Son!" Ib. p. 50.
"Why *had* God forsaken him?" (Matt. xxvii. 46.)
"Had *he* deserved to be forsaken of God?" Ib. p. 133.

But it is in reference to the conclusions drawn from the miracles of Christ, that we complain of dishonest dealing. The subject is one, we contend, of no common importance. It is no small thing that half a million of the rising youth of our country, are, we will not say indoctrinated in error, though this we believe, but taught to reason most absurdly from admitted facts. For we put the question to the Orthodox themselves, and we do it with great solemnity—we ask whether they are prepared to defend the kind of reasoning on which we have animadverted? Do they really believe that the inference is a legitimate one that Jesus is God because he wrought miracles? If so, what will they say of the miracles of Moses, Elijah, and others, which are recorded in the sacred writings? If it is a legitimate inference from the miracles of the loaves and fishes that Jesus is God, may we not infer from the miraculous supply of meal and oil, in the case of the widow of Sarepta, that Elijah was God? Elijah also raised the widow's son to life, called down fire from heaven, and himself ascended thither in a chariot of fire. Add to this, that his name is by interpretation *God our Lord*, as that of Immanuel, given to Jesus, is *God with us*. Are our Orthodox brethren then prepared to follow out the principle adopted in this manual to its legitimate consequences, and to say that every one who performs a miracle is God! If not, are they willing that their children should be taught to reason thus inconclusively? Is it lawful, is it right, thus to trifle with the sacred writings? We are confident that every fair mind must perceive, at a glance, the disingenuousness of such a course, and that many, who, through ignorance or inconsideration, have given it their countenance

will reprobate it at once, as soon as the facts come to their knowledge; and we greatly overrate the intelligence and honesty of the Orthodox community, if the evil be tolerated much longer, and if a revised edition of the work, of whose general character we have formed so favorable an opinion, be not called for speedily, and in a voice that will be heard."

On this the Christian Register, published at Boston, Mass. remarks:—

"We republish the above excellent remarks from a conviction of their great importance. Let them be read and pondered. Let the public know what are the books used and the instruction given in the Sunday Schools, which they are called upon to patronize, before they yield them their support and encouragement. Let parents be alive to the incalculable injury which their children receive, by the union of instruction and sophistry, of useful knowledge and absurd theories, in their early religious education. Let them entrust the susceptible minds, which they are called to train up for immortality, to those teachers only whose religion is not at war with their reason, and in whose instructions, the whole nature of the child, the intellect as well as the feelings, the head as well as the heart, receives a due share of attention.

From the Christian Register.

THE EPISTLE OF CLEMENT TO THE CORINTHIANS.

'Ye are contentious, brethren, and zealous for things that pertain not to salvation. Look into the holy scriptures, which are the words of the holy spirit. Ye know that there is nothing unjust or false written therein. Thou wilt not find that good men were ever cast off by such as were good themselves. They were persecuted, indeed; but it was by the wicked and unholy. They were cast into prison and slain; but it was by the unrighteous. Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias and Misael, were they cast into the fiery furnace by the sincere worshippers of the Most High? No. It was by wicked and ungodly men; who did not consider that God is the protector of those who serve him with a pure conscience. Let us therefore, join ourselves to the righteous and innocent; for such are the true servants of God. Wherefore, then, are there strife and anger and divisions and sects among us! Have we not all one God, and one Christ? Is not the spirit of grace poured out upon all? Have we not one calling in Christ? Why then, do we rend and tear in pieces the members of Christ? And raise seditions against our own body! And are come to such a hight of madness, as to forget that we are members one of another? Remember the words of our Lord Jesus, 'Wo to the man by whom offences come.' Your schisms and divisions have perverted many. They have caused doubt in many, and grief in us all; and yet your divisions still continue.

'Take the epistle of the blessed Apostle Paul: what did he write you, and admonish you respecting himself, and Cephas and Apollos, because that even then you had began to fall into sects and parties? But your error was then much less, because you placed your affections upon *Apostles*, and another who was highly approved by them. But consider, who are they who now lead you astray, and lessen the reputation of that brotherly love which was so eminent among you! It is a great shame, my brethren, and unworthy of your Christian profession to hear, that the ancient church at Corinth should, by one or two persons, be led into divisions and sects. The name of the Lord is blasphemed by this folly, and yourselves are in great danger by it.

'Let us, therefore, with all haste put an end to these divisions; and let us pray God to be reconciled to us and restore us to a becoming and holy conduct of brotherly love. For this is the gate of righteousness by Christ, by which all who enter therein are blessed, doing all things without disorder. Let a man be faithful, and powerful in the utterance of knowledge, let him be wise and judicious in his words and pure in his actions. But still, by how much more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble, and to seek what is profitable to all men, and not his own advantage.

'Who is able to express the excellency and beauty of charity? It unites us to God. It covers a multitude of sins. It endures all things. There is nothing sordid or selfish in charity. It does not place itself above others; admits of no divisions; is not seditious; but does all things in peace and concord; and *without it nothing is pleasing and acceptable in the sight of God.*"

Dialogue between a Preacher and Anomos,

(CONTINUED FROM P. .)

Ano: My dear brother and friend, I rejoice to see you. My soul doth magnify the Lord. As far as the East is from the West, so far hath he removed my transgressions from me.

Prc: I rejoice with you, and give thanks to God for his great mercy in delivering you. I know you feel free to relate the exercises of your mind, and heart to one whose love you cannot doubt. I am desirous to hear them.

Ano: To me it is a pleasure to speak of the great things my Lord has done for me. You witnessed in part the keen distress of my mind at our last interview. My mind was vacillating between hope and fear. By the encouragements you ministered from the word of the Lord, hope preponderated. I then resolved that I would serve my Lord as long as I lived, that I would deny myself, take up my cross and follow Jesus. I was convinced from reading the New Testament, that in apostolic days, as soon as any believed in Jesus as the Saviour of the World, and were determined to forsake all sin, and to follow him, that they were straightway baptized in the name of the Lord Jesus. I felt the

spirit of obedience, and was determined through baptism to enlist under the banner of the Lord, and enter into the kingdom, hoping according to promise to receive the remission of sins and the gift of the Holy Spirit. You immersed me. I immediately parted with you and returned home. While I was walking on alone, the inquiry arose in my mind, have I received the remission of my sins? Have I received the gift of the Holy Spirit? I could not determine; yet honestly I could appeal to God, that nothing I desired more. An event of my youth at that time occurred to my mind. When a boy I committed a great offence against my father, in defrauding another boy of a knife. My father having gotten knowledge of it, called me to account. He laid before me the heinousness of my offence—the disgrace brought on him and myself, and how hateful it was in the sight of God. I wept from a hearty conviction of my crime. My father said to me, go and restore the knife to the boy, and ask his pardon, and I will forgive you. I cheerfully complied, firmly believing my father would forgive me, when the condition was performed. This incident led me to think thus; I have grievously sinned against God in thousands of instances. He has told me to confess my sins, to repent and be baptized for the remission of sins, and that I should receive the gift of the Holy Spirit. Have I not sincerely confessed my sins? Yes; the Lord knows I have. Have I sincerely repented? Yes; the Lord knows the purpose of my heart to sin no more. Have I not honestly obeyed his ordinance in being baptized? Yes; to the heart searching God I could appeal. Did you believe your natural father had pardoned you when you complied with his will? and can you not believe that God is faithful who has promised? My soul replied, I do believe. From that moment I date my reception of the Holy Spirit. My joy was unbounded—never did I before know comparatively what humility was. A sense of the majesty of God, his love—his mercy—his grace through his Son to a lost world—to unworthy me, overwhelmed my mind. I sunk at his feet and adored—I loved him; I loved the world of mankind, and sighed for their redemption. Precious Jesus! how shall I praise thee! how can I sufficiently adore the grace of God!

Pre: Ah! brother, praise is comely for the upright in heart.—Our duty now, is, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. If we do these things we shall never fall.

Ano: I experienced a few weeks ago a severe trial. I attended a Baptist meeting where the Lord's supper was administered. I applied to the church for admission to the ordinance, feeling a disposition to obey my Lord in all things. They required me to tell my experience, I complied. They were unanimous to give the right hand of fellowship. They required me to be baptized. I informed them I had already been immersed. By whom? I informed them you baptized me. They let me know that my baptism would not do, as being performed by one who would bear

no other name than *Christian*, and have no other confession of faith than the Bible—that the administrator was a heritic, believing that there was but one God, and that Jesus Christ was the Son of this one God, and was not this one God himself—that he denied that the atonement means satisfaction to law and justice, made by the active obedience of Christ to the precepts of the law, and his passive obedience to its penalties, as a surity in the stead of sinners; but he heretically believes that atonement means reconciliation of the sinner to God—he believes that an unconverted, unregenerated sinner can, and must believe in the Lord Jesus, previous to salvation or justification; and he denies the wholesome doctrine of the immediate operation of the Spirit on an unbeliever, to enable him to believe. Baptism performed by such a heritic could not be valid. Feeling no disposition to deny my baptism by being re-baptized, I retired from the church into a private place for meditation. These people acknowledge me a Christian, and are willing to receive me a member of their church, provided I take their name and creed for mine, and submit to their baptism; if not, though an acknowledged Christian I must be excluded from the family of my Lord, and shut out from the priviliges of his house! Who gave them this power and authority? Not the Lord Jesus I am sure. For he would never cast out the poorest lamb of his fold. Is this what is called Sectarianism? I concluded it was, and felt determined never to unite myself with it.

Pre: In this I am convinced you are correct, for sectarianism is as directly opposed to the genius of the gospel as darkness is to light. Yet I view my brother on dangerous ground. You must watch and pray lest you enter into temptation; the dreadful temptation of despising the people, while you so cordially despise their sectarianism. There are thousands of God's dear children in Babylon, mystery Babylon, who are detained there by the enslaving fetters of men, and human veils cast over their eyes to prevent the entrance of divine light. Their prejudices are excited, and riveted against reform by men, who live on the ignorance of a party; or who having long drunk of the new wine of Babylon, have their taste so vitiated, that they reject the old, saying the new is better. They will hold up to view, all, who would reform them and lead them to light and liberty, as enemies of the cross, as deists or infidels in disguise. They warn the people from hearing them, and close every avenue of access to them. Yet the light of truth is entering the minds of thousands, who will not hold their peace day nor night till Zion shall be delivered. You seem to think that the Baptist church is alone intolerant; in this you are mistaken. Other sects possess the same spirit, and may have treated you as unfriendly as they, had you applied to them.

Ano: If all Sectarians will reject me unless I submit to their names, creeds and dogmas, how can I obey my Lord in receiving the Lord's supper?

Pre: There is a people, who like yourself will not unite with sectarians; but have taken the Bible alone for their directory, and the name *Christian* to the exclusion of all other names. They receive into fellowship all who believe in the Lord Jesus Christ as the Saviour of sinners, and who humbly obey him in all things; who love the Lord and his people, and delight in his ways. We hold fellowship with all Christians.

Ano. With these people I am resolved to unite, and I pray God to keep me in his Spirit unto eternal life.—EDITOR.

The penultimate argument of Sectarians against those who are laboring to promote the ancient order of things.

The weakness and fallacy of their mighty arguments have failed—children can detect and expose them by the light and power of truth. Declamation and bold assertion are resorted to, and substituted for argument. We acknowledge its force on a certain class of mankind, such as are ignorant of the scriptures, and dupes to the clergy. The labor of reasoning from the scriptures is generally abandoned by the orthodox, and the shorter and more effectual method of declamation and defamation is adopted as by general consent, from the D. D. down to the most illiterate ignoramus of the clerical order. We will give a specimen of the argument now so generally used from the pulpit. "My brethren, we are in danger"—(the craft we presume, for surely Calvin's elect can never be in danger)—"We live in perilous times"—(Yes indeed, increasing light is making manifest their devices.) "The enemies of the cross have always hated the light, and loved darkness—rest assured whenever you see an unregenerated man approve of a doctrine, that doctrine cannot be true; for if it were, he would hate it; and *vice versa*, if a regenerated man approve of a doctrine that doctrine is true." (If this be sound logic, Calvinism must be false; for how many unregenerated men have I seen, who appeared to be so zealous as to die in its defence: Calvinism must be false, because many regenerated Arminians have not loved, but hated the system. For the same reasons Arminianism and every other ism must be wrong. This argument is a bold assumption, suited only to a haughty *exclusionist.*) "In the last century, Voltaire and his coadjutors in infidelity did all they could to overthrow Christianity; but all their efforts were vain. Their system was too glaringly absurd to gain the attention of the world. Since that period a new species of infidelity is introduced, of an alarming nature. It originated with the German infidels, is received and advocated by the Boston infidels, and is openly avowed and preached in the West by many. It spreads and prevails to an alarming degree. Beware of these Arians, Socinians, Infidels, Deists in disguise, who plead for the Bible as their only directory, and as alone of divine authority, &c. They are wolves in sheep's clothing." This I call their penultimate argument. What may be the ultimate one I cannot tell. How high this argument raises the

angry passions of clerical dupes against us! they look upon us as the enemies of the cross; their love and friendship are turned into hatred; and they are almost prepared to unsheath the sword, and cut us off as the enemies of God and man. The men of business, and men of pleasure, who have no time nor inclination to read the Bible, hear these declamations without contradiction; and by frequently hearing them repeated with apparent earnestness, are at length prepared to receive them.

Men and brethren, hear our defence. Do justice to yourselves; do justice to our calumniators; do justice to us, the accused. We ask you, why are we called infidels, deists &c.? Is it because we have rejected the Bible, the book of divine revelations to the world? No: this cannot be; for we so highly prize this Book, that we have rejected all its competitors, the Westminster confession, the Philadelphia confession, the Methodist book of discipline, and every other creed formed by man as authoritative, and have received the Bible alone as the Rule of our faith and practice, and are honestly endeavoring to form our lives by it, our enemies being judges. Do they call us deists &c. because we have disbelieved and rejected the Father, and the Son, and the Holy Spirit? No: We have ever publicly professed to believe in the Father, and in the Son, and in the Holy Spirit, as the scriptures teach. Do they call us infidels and deists because we disbelieve one doctrine taught in the Bible? No: we boldly say, that there is not a doctrine taught in that precious book, and shewn to us as contained in it, that we reject. I will now shew you the true reason why we are thus invidiously called by the orthodox, nor can they conscientiously deny. Because by the light of the Bible, we are exposing the foundations of sectarian kingdoms as founded on the sand—we are detecting the errors of their faith and practice, as very far from the ancient order of things—we have caused the people to inquire for themselves. and many are preparing to leave Babylon. We boldly and fearlessly shew that sectarian kingdoms are founded not on the truth, but on opinions of truth; and that these opinions in many instances are at war with the truth.

The penultimate argument of the Rabbies of old, against the Saviour was, "He deceiveth the people; he is a blasphemer; he hath a devil in league with Belzebub, the prince of the devils. Why hear ye him? This argument produced the desired effect. The people were now prepared for the ultimate argument, persecution to death. Nothing strange happens under the Sun. What is now, has been formerly.

O ye persecuted few, who for the truth's sake endure the frowns and buffetings of men—who esteem the reproach of Christ greater riches than the treasures of Egypt; who esteem all things loss for the excellency of the knowledge of Christ Jesus, your Lord—persevere in the good work. Fear not the revilings of men—ever remember, Jesus reigns—obey his orders, and the pleasure of the Lord will prosper in his hands. The shout of

Zion coming up out of the wilderness will soon be heard—her glory will soon be seen and her oppressors mournful cry will then be raised, "Alas! alas! that great city! Be humble—be one in your efforts. Watch and pray. Be diligent in your calling—and ever abide in the spirit of your Lord.—EDITOR.

Extract of a letter from a Brother, dated Feb. 14, 1830.

Dear Brother:—In this town there are 10 or 12 believers in the Lord Jesus Christ, who have taken the name Christian as that by which to be called, and the Bible as their only creed. We have emigrated from other churches of the same name, but there is no church of Jesus Christ here. (I speak in reference to those who are untrammelled by party names and creeds.) There is a Baptist Church here, the great majority of whose members are in the liberal and Christian spirit the Bible breathes, who are decidedly in favor of taking the name of their Saviour, to the exclusion of all others, and his word as the alone rule of their faith and practice; but from the opposition of a few members, who are opposed to all reform, they continue a Baptist Church. Now we are decidedly in favor of uniting with those brethren and sisters, whose views of gospel truth and order are so much in unison with our own, and who are equally opposed with ourselves to all partyism: if we can do so upon Bible principles. Yet we believe it would be improper to join a people who adhere to a party name; and while those brethren suffer themselves to be controlled by an obstinate few, and do not come out from among Sectarians, we think they are acting improperly; and we also think we would do wrong to join a party Church. Should not those brethren whose hearts are warmed by the love of God, and whose understandings are enlightened by the word of truth, reject their party name and creed? We desire to associate together upon the foundation of the apostles and prophets. For we never can bear the idea of uniting with a Sectarian church of any kind. Do Brother Stone answer this letter, for we want to do right if we can. Would it be prudent to unite with these liberal and friendly people, while they continue Baptists? And are the majority doing right to suffer themselves to be controlled by a small minority? Do give us some advise.

Is not the name Baptist equally as Sectarian in its character as Roman Catholic, Methodist, &c! Is there any authority in the Bible for a Baptist church? I must hold my pen, question after question, and thought after thought press upon me. Oh! the evils of Sectarianism, what strife, division, hatred &c. it produces. A. B.

REPLY.

Dear Brother:—I have seriously taken the contents of your letter into consideration, and will cheerfully give you the result of my thoughts. That sectarianism is anti-Christian, and that party names, and party-authoritative creeds, are its great supporting pillars, can scarcely now admit of a doubt. Neither you nor the liberal Baptists in your town entertain any doubt on this point; therefore I conclude they are wrong in supporting them, and so would you be in subjecting yourselves to them. It is high time to cast off every work of darkness, enlist under the banner of Emanuel, and follow him, who will lead from the wilderness and from Babylon unto Mount Zion, the city of the living God. The time is come, when we must forsake father and mother brothers and sisters for the kingdom of heaven's sake. Whosoever shall love these more than Christ, and therefore, to please them continue in Babylon, must expect to partake of her plagues. My advise to you, and the free Baptists among you, is to unite together on the true foundation, the New Testament, and wear with consent no other than the name *Christian*. Many are acting in this eventful day from human policy, and not from their own convictions. Their reasons may be plausible and to themselves satisfactory, yet the old adage will hold good, "Honesty is the best policy." A brother James Clack of Georgetown O. has made similar communications respecting the liberal Baptists and the church of Christ in that neighborhood. The same advice do I give them.—EDITOR.

"UNGENEROUS ALLUSIONS."

In the Baptist Chronicle for April, I find an intended philippic under this head. Mr. Chambers seems to think himself persecuted by Mr. Campbell and myself, because we alluded to him as a barrister. I assure Mr. Chambers that he is mistaken with regard to me; for I as highly respect all worthy gentlemen of the bar as any other class of the community. But of two particulars I have entertained but little doubt. lawyers themselves being witnesses; that this class of citizens, with a few exceptions, endeavor to defend their cause at the bar, right or wrong; and that they are generally better acquainted with law, than they are with the gospel. Believing these to be facts, on this ground I endeavored to apologize for Mr. Chambers' aberrations from what I thought to be right. I consider therefore his defence of lawyers as entirely gratuitous; nor can he, if he designed it, make them believe that I have attempted to detract from their high standing and respectability. They are too well versed in chicanery to be misled by sophism. Indeed, I made honorable mention of him as, a barrister. Had I in Billingsgate slang stiled him a *peltifogger* and defined that I meant a lawyer, who attended the docket, and marked his name as a volunteer to all suits, where he could find a vacancy, and who was in the habit of under bidding his brethren in the same profession, then he would have had just cause of complaint. But nothing like this have I done.

My last reply to the Editor of the Chronicle has put him in a very bad humor—it has acted as an emetic in causing him to throw off a quantity of morbific bile. This, it is hoped, will have

K—g

the good effect of restoring health to the disordered system. It is a pity that the bile has fallen upon one of the "religious pages" of the Chronicle, and has so "stained" and defiled it that pure eyes are tempted to turn away from the sight. A few more such blots of deformity will destroy its religious character.

He thinks, rather affects to think that I am conscious that in fair argument I have no longer ground to occupy. Strange! very strange! for we have hardly begun the argument on the topics suggested. I had invited him and his brethren to an investigation of those doctrines, which he said were an impassable gulph betwixt us. This I did not to elicit controversy, but truth. I wished that he would state and defend them. But he durst hardly venture to express an opinion, hiding himself under a few expressions of scripture, which had long been wrested from their true meaning to establish doctrines nowhere taught in the Bible. One of his doctrines he has ventured to expose to view, which is: That God the Son, the only true and eternal God, was made a curse for sin; That is, that he hung on the tree, suffered and died. This I denied was to be found in the Bible. I said it was contrary to Mr. C's own confession, meaning the Baptist Philadelphia confession, which is the Constitution of the Elkhorn Association, of which association Mr. C. is a member. For that confession declares that "God is without body, parts or passions." If without passions, how could he suffer? If without body, how could he be nailed to the tree? If without parts, how can he be perfect God, and perfect man? I say fearlessly that this article of the confession denies the doctrine that the only true and eternal God suffered. But Mr. Chambers says, I have acknowledged that the doctrine that God suffered and died, is a Calvinistic doctrine. He cannot therefore see my consistency in saying it is contradicted by his own Calvinistic confession. I am perfectly correct in asserting that his acknowledged confession, denies that the only true and Eternal God suffered—and I am equally correct in asserting, that it is a doctrine of Calvinism that God did suffer. Will Mr. C. deny it? Is he not a Calvinist, and does he not avow the doctrine? Were it necessary I could easily prove, as I have in former writings done, that the very creeds of Calvinists teach the doctrine that the only true and eternal God suffered and died. The inconsistency is not in me, but in the creeds, which both affirm and deny the same proposition. This is the character of all the man made creeds I have seen. Mr. C. has not yet learned the art of reconciling contradictions. He had better make himself acquainted with Erskine's riddles, before he attempts it.

Mr. C. in his strictures had made some very harsh expressions against my confession of faith. As he knew, and all knew, that I acknowledged no confession but the Bible, I concluded that he was censurable, and warmly defended that book. He has explained in his April No. and the explanation is received. Yet no one from reading his language would understand it differently

from myself. He ought not to have indulged in so much temper, because he was misunderstood by me. He ought to have noticed also the doubt I expressed ("if I understand them.") for I confess, though the language was plain, that I could hardly admit it to mean what was conveyed by it.

Mr. Chambers descends from the dignity of a religious journalist to low personal invective. He assails my moral and religious character, in doing which, he has undesignedly raised it to an eminence I never anticipated. He says, "Whenever we desire to learn divinity, we shall not undertake to do it at the hands of one who so often crosses his own track, both in practice and principle; as on one day to belong to one denomination, and on the next to another: and as on one day to contend for a principle, and on the next to deny it." These charges are very vague, and every body that reads them is left to conjecture their meaning and put what construction he pleases on them. The idea which must ultimately fix in every intelligent mind is, that I am as unstable as water, in practice and principle; that I am constantly or daily changing my denomination and principles; for Mr. C. speaks in the present tense, "who so often crosses his own tract &c." Does not Mr. C.—do not all the people of the west know this charge to be false? I was once a Presbyterian, and left this denomination and took that of *Christian*. I was once in the system of Calvinism, but relinquished this for the Bible. How often have I changed my denomination? Once, and but once. Does *once* signify *often*? How often have I changed my principles? But once, when I changed from Calvin's principles, and adopted those of the Bible. I have frequently seen reason to relinquish a notion or opinion of some Bible principle, when convinced that it was wrong, and what thinking, honest man does not the same? Who can pretend infallibility? Who has at the commencement of his religious course, been so free from error that he has had no need afterwards to change his views?

But Mr. Chambers has no desire to learn from one who has changed his denomination and principles so often as I have, that is *once!* Has he forgotten that Paul and the other apostles changed their denomination and principles? Has he forgotten that Calvin and the other reformers were once Roman Catholics, and changed their denomination and principles? Does he not know that many of the Baptist preachers were once of other denominations and principles? Does he not highly esteem one as a teacher, not 50 miles from this place, who has very often crossed his track in practice and principles? Will he learn from none who have ever changed their denomination and principles? Will he in the nineteenth century teach the world this doctrine, and expect their approbation? Let him then fearlessly proclaim, O ye Presbyterians, Episcopalians, Methodists, Christians, Quakers; ye Baptists and Pædobaptists; ye Arminians, and Calvinists; ye men of every denomination and principle; stand fast and firm in your faith—change not your denomination nor principles. If you do

you will have rendered yourselves unworthy to teach divinity, and we desire never to learn it from you!

It is a fact that the wise and good are the men, who have most commonly changed from error to truth; and the mercenary and ignorant bigots are those who most generally remain firm even in error. I therefore view it no crime nor disgrace to have changed my denomination and principles, (doctrines I suppose he means.) Nor would Mr. C. had I become a Baptist and received the Baptist doctrines.

Mr. Chambers prefers another charge against me infinitely distant from fact, and more groundless if possible than the former. It is this, "He has uninvited, under the garb of sanctity, with a view of throwing coals of fire among brethren, undertaken to obtrude himself into the service of others, as the Ucharistic Altars of several denominations, of the highest standing, can abundantly testify." *Ucharistic Altars!* of such I have never heard nor read before. I suppose he intended *Eucharistic*, a derivative from Eucharist, a name given by men to the Lord's supper. I ask Mr. Chambers, of how many denominations have I obtruded myself upon their Eucharistic Altars? I defy him and the world to point out *one*. At the Presbyterian Table of the Lord's supper I have never sat since the day I left them, nearly 30 years ago. At the Baptist Table I cannot remember of having ever sat in my whole life. At the Methodist table I sat when I was a Presbyterian; but I cannot remember that I ever have once since I changed my denomination.

Where now is Mr. C's abundant testimony of the various denominations of high standing, that I have obtruded myself upon their Eucharistic Altars? Not one can or will testify it—all with one voice will testify the contrary; all must charge him with calumny. Had he the feelings of a man (I do not say of a Christian) he would hang his head and blush. For the sake of his worthy connexions I am sorry to see him thus exposed. It may be the means of reclaiming him from the path of error.

I hope my patrons, my brethren and the public will excuse me for bestowing so much attention to Mr. C's abuse. He will no longer be considered as an object of my attention, unless he should hatch up other charges to affect my standing in society. From his Editorial remarks on divinity I cannot hope to learn, nor indeed can I reasonably expect to learn this, from one whose attention must be supremely fixed on the particular business of his profession. His correspondents shall be respectfully regarded, when they use argument instead of railing.—EDITOR.

SUNDAYS AND SUNDAY MAILS.

We are grieved to see in some of the Eastern Journals something like a disposition to destroy the idea of a Sabbath under any name. I should rejoice to see that day more religiously observed by all. I have disapproved the attempt to urge Congress to legislate on the subject, and have been disgusted at the zeal of

the clergy in their bold attempts to have it effected; yet I have seen the opposite party run into a criminal extreme on the same subject. These last by their untempered zeal against stopping the mail on the sabbath, have rather done a real injury to their cause, than otherwise. I have also seen with pain in one of those prints, sentiments expressed, which seem pretty plainly designed to destroy the duty of prayer. This is done in order to strike at the practice of Congress, paying preachers to pray for them out of the public treasury. We are also opposed to this conduct; but shall we therefore bring the duty and high privilege of prayer into disuse and contempt? God forbid! While the clergy are suspected of having designs to establish their religion by law; these are suspected as having designs to overthrow Christianity *in toto*.—EDITOR.

REVIVALS.

GIBSON COUNTY, IA. March 27, 1830.

Brother Stone—The prospect for the advancement of the Redeemer's kingdom, in this part of God's vineyard, is somewhat flattering. In a few months past, there have been 32 added to the church at Union. In Posey county, Ia. on the first Lord's day in the present month, I baptized 12 persons; on the Thursday following, one; and there are more, who, we expect, will soon attend to that ordinance.

A hint to leading characters in the Christian Church:—Be not high minded, but fear. ELIJAH GOODWIN.

TIPPACANOE COUNTY, IA. March 1, 1830.

Dear Brother Stone—I have just returned home from a preaching tour, through the lower parts of Tippacanoe, and through Fountain and Montgomery counties; on which tour I have seen weeping mourners and rejoicing Christians. I visited several churches called by the Christian name, some of which are numerous for so new a settlement, not being more than perhaps two years since they were organized, and some much less. They contain from 30 to 50 members on an average. I think the spirit of opposition is subsiding very considerably, and the cause of Christian liberty is gaining ground. I have, since I wrote you last, planted a small church in the neighborhood where I live, consisting of nine members, and I think the prospect of an increase good. May the Lord revive his work!

JAS: KINKENNON.

Extract of a letter from Elder JOSEPH BAKER, *dated*

CHILLICOTHE, O. March 18, 1830.

Brother Stone—I have just returned home from a tour of preaching in Jackson county. I find that the doctrine of the Sonship of Christ has become orthodox in that county, and in the borders of the counties adjacent; of course the doctrine of

the trinity is become heterodox. For five or six years there has been but little disputation about doctrine. The Christian Churches, in this country, are well established in the faith of the gospel, and are increasing, but slowly. Sixteen have united with us since my last communication to you.

MILLIGAN'S COVE PA. March 24, 1830.

Dear Brother:—The work of the Lord is gloriously triumphing in Pennsylvania.

Since my last to you, four weeks ago, I have received ten into connexion, and baptized three. There is a number of weeping mourners on my circuit inquiring what they must do to be saved: I directed them as Paul did the jailor, to believe on the Lord Jesus Christ, and they shall be saved.

Sectarianism is fast losing ground; a door of inquiry is opened, and people are no longer contented with ignorance. We have appointed two camp-meetings in Bedford co. Pa. one to be holden at Henry Barton's, Brushcreek valley, to commence on Friday before the first Lord's day in August next; the other to be holden in Cumberland valley near brother Ashes, commencing on the Friday before the fifth Lord's day in August. We invite as many of our travelling Preachers to attend as possible. We hope to have a large harvest. O God send forth thy light, and thy truth!

The Brethren have also appointed a Christian Conference, to be holden in the Pleasant Grove meeting house, Georges hills Alleghany Md. to commence on the Saturday before the first Lord's day in September. D. LONG.

Bro: S. G. MARSHALL has recently returned from New-Castle, Ky. where he and the young brethren Patterson and Sidener have been preaching for some months past. He informs us that a good work is still progressing in the neighborhood of New-Castle. Within two months upwards of 20 had been united with the church, and many are anxiously seeking the Lord. Human creeds and party names are sinking in the estimation of the people. Ten of the respectable members of the Baptist Church have renounced their party creed and name, and have united with the Church of Christ in that vicinity, and many more appear to be advancing to the same point.

Bro: DANIEL OSBORN, of Ia. informs us of a glorious work of grace near Danville, Ia. He says, bro: M. Combs baptized 40 in one week lately, and the work is progressing. It is chiefly among the Friend Quakers. In bro: Watson Clark's bounds, in Fountain county, Ia. a great and extensive work is progressing; large additions are daily made to the churches.

Near Greencastle, Ia. the same glorious work is going on. O that the good work may extend and spread to the ends of the earth! EDITOR.

TO THE PUBLIC.

☞It having been widely circulated in an address of the friends of Sunday post offices and mails, adopted at Tammany Hall, Dec. 28, 1829, and elsewhere, that only three thousand and thirteen of the six thousand two hundred and thirty-six names attached to the memorial to congress from New-York last year to repeal the law requiring a violation of the Christian sabbath, are to be found in the City Directory, the undersigned, acting as a committee, have caused the Directory to be examined and the facts inquired into.

So far as the examination has been made, upwards of *twelve hundred names* on the memorial have been found in the Directory, in addition to those admitted to be there in the address. And there is no doubt, that on a further investigation, a larger number could be ascertained.

It is well known that there are thousands of men in the city whose names are not in the Directory, who have a right to petition congress. The Directory does not usually give the names of persons who are not house-keepers, or principals at places of business.

The above is submitted to the public without comment.

Richard Varick, John D. Keese, Thomas Stokes, Joseph Smith, John Stearns, Arthur Tappan.

REMARKS.—The above note was sent us for publication by an unknown correspondent. We feel always disposed to correct errors, and therefore willingly have inserted it. Yet the same disposition inclines us to give the reply of the committee who made the charge: which is as follows·

"The committee in reply stated, that no evidence has been produced which proves that their charge is not substantially correct. And further that if it be admitted that 1200 additional names are to be found in the Directory of 1829, in addition to those acknowledged by them, still 2000 names, or about one third of the whole number affixed to the memorial, are by dint acknowledgement not to be found in the city Directory. The committee state that the memorial was taken into at least one Sunday School, and signed by scholars, and specified the school which they allude to."—*Gos. Lum.*

NOTICE.

The Editor and brother F. R. Palmer expect to preach in Louisville the third Lord's day of May, and the Saturday night before—at brother Daniel Garth's in Oldham co. the Thursday following—and near New Castle the four following days in the neighborhood of brother Turners.

☞Elder John Longley desires all communications to him, to be directed to Rashville Ia.

PROPOSALS BY EPHRAIM A. SMITH,

FOR PUBLISHING BY SUBSCRIPTION

THE HISTORY OF THE CHRISTIAN CHURCH,

From the Birth of Christ to the Eighteenth Century; including the very interesting account of the Waldenses and Albigenses.

BY WILLIAM JONES.

In consequence of the frauds that have been practised upon the public, by persons publishing Books by subscription, I deem it necessary to state, that the contemplated edition of Jones' History is not to be published for the purpose of realizing a profit by the sale, but solely with a design to extend the circulation of this valuable Work among those who have not the means to procure the great number of voluminous works from which this is compiled, or leisure to examine them all, if in their possession. In order to effect this object to the greatest extent, the Work, containing 576 large 8vo pages, will be delivered to subscribers, well printed on good paper, and in excellent binding, for TWO DOLLARS A COPY. (The same work is sold in this State for *Five Dollars.*) ☞That the public may be assured, respecting the mechanical execution of the work, it is only necessary to state, that it will be printed at the "*Transylvania Press,*" *Lexington, Kentucky,* and will be bound by *Mr. Benjamin Keiser* of the same place.

March, 1830.

I hesitate not to pronounce this the best work I have read of the kind. It should certainly be possessed by every one who wishes information of the past events of the Christian Church; especially should it be read by public teachers. Mr. Jones, in a few instances, has shewn a partiality for a few *orthodox dogmas,* and thus far has wandered from the path of a historian; but in the general his works exhibit more impartiality than any I have read. EDITOR.

NOTICE.

Our patrons and agents will please to remember us. We need their pecuniary aid in carrying on the work. I entreat my agents to use their best endeavors to collect for the former volumes, before they be forgotten, and lost. If possible, remit to me by private conveyance; for of late I have lost much by default of the P. O. department. Some send me from a distance one dollar; the postage of which is one half. I wish them to send small sums to the nearest agent, who will remit to me.—EDITOR.

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. JUNE, 1830. [No. 7.

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From the Christian Register.

RESPECT FOR THE SCRIPTURES.

'The cloak that I left at Troas, with Carpus when thou comest, bring with thee, and the books, but especially the parchments.'—2 Tim: iv. 13.

It is to be greatly feared that the heated controversies on religious subjects, which have done so much mischief already, may end, more injuriously still, in a great increase of infidelty. It is natural for the human mind to fly from one extreme to another. After believing too much, the transition is very easy to believing too little. There is danger that the public mind will be left entirely afloat. Even those, who are more rigid appear to be quite unsettled. They evidently have become convinced that the more absurd opinions of ancient Theologians, just emerging from the dark ages, are such as can no longer be defended before the thinking part of the community. We begin to hear a great deal about '*modern* orthodoxy,' as being more rational, implying that the ancient orthodoxy is too absurd to find advocates, now. Yet any essential change of opinions is a change of the system. The orthodox are tied down to *one* peculiar set of doctrinal sentiments. When we used to ask, what is *orthodoxy*, we were referred to the institutes of John Calvin and to the catechism of the Westminster divines. Orthodoxy does not admit of any 'modern' innovations. As a system, it must keep exactly where it is. Any advance, any new light, or any improvement, would be heresy, as being a departure from the ancient faith. The system must be as fixed as fate.

When the orthodox system first began, it was not in a period of the world, nor under circumstances favorable to researches after truth. Mankind had been passing through the dark ages