pel has transformed it into a fruitful field. Union prevails, creeds and party names are becoming unpopular: at our communions we have the pleasure of beholding Christians of every name surround the table of the Lord, regardless of difference of opinion. This happy state we ascribe to the Gospel's being proclaimed free from the jargon of schools. Many churches have been planted recently in the Western District. I visited many of them last winter in company with Elder A. Anderson, who is riding in this country, and found them in a growing state. In a word, truth is prevailing in this country, and error hiding its deformed face. May the Lord assist us in the great work of reformation! Our Camp-Meeting commences on Chamber's creek in McNairy county Ten. on Friday before the 3rd Lord's day in Sept. next. We earnestly invite our brethren generally to attend, who can. For the present I must desist, Yours in hope of immortality. M. W. MATTHEWS.

Extract of a letter from Elder C. Sine,

TIMBERRIDGE, VA. May 27, 1830.

"The work of the Lord is still prospering in this and the surrounding country. Light is beaming forth as the brightness of the morning. Man made creeds, and covenants are losing the esteem of their former advocates. We look forward with a pleasing hope that the man of sin will soon be dethroned. and victory be declared on Emanuels side." C. SINE.

NOTICE.—The brethren of the Miami Christian Conference at their last meeting, agreed to meet annually, on the Monday after the fourth Sabbath of August. Accordingly they will meet next August at the Franklin Union Meeting House, in Warren county, Ohio. Meeting for preaching and other parts of Divine worship is expected to commence on the Friday preceding. THO: ADAMS.

On the Thursday before the second Lord's day in August next, the Western District Christian Conference, will sit at Gordon's Ferry, on Duck River, Hickman County, Tenn.

I. M. BARNETT.

[Bro. Barnett states that in a few month's past he has baptized between 20 and 30.—EDT. CHR. MESS.]

NOTICE.—The Flat Rock Christian Conference of the State of Indiana, will hold their first meeting in August next, on Blue River, Shelby County, about six miles above Shelbyville, commencing the Thnrsday before the last or fifth Lord's day of that month. JESSE FRAZIER, E. C. C.

NOTICE.—The White River Christian Conference will meet at Elder LEWIS BYRAM's, near Orleans, Ia. on Monday the 16th of August next. Meeting to commence on the Friday before

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. AUGUST, 1830. [No. 9.

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.

DR: CHANNING'S ELECTION SERMON.

In order that religion should yield its full and best fruits, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthens the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils, which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its in-

fluence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive ueresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.

It is said, that in this country, where the rights of private judgment and of speaking and writing according to our convictions, are guarantied with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made and always at hand. I refer to Opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsying to the intellect as the Inquisition. It serves the minister as effectually as the sword. The

present age is notoriously sectarian, and therefore hostile to liberty. One of the strongest features of our times, is the tendency of men to run into associations, to lose themselves in masses, to think and act in crowds, to act from the excitement of numbers, to sacrifice individuality, to identify themselves with parties and sects. At such a period, we ought to fear, and cannot too much dread, lest a host should be marshalled under some sectarian standard, so numerous and so strong, as to overawe opinion, stifle inquiry, compel dissenters to a prudent silence, and thus accomplish the end, without incurring the odium of penal laws. We have indeed no small protection against this evil in the multiplicity of sects. But let us not forget, that coalitions are as practicable and as perilous in church as in state; and that minor differences, as they are called, may be sunk, for the purpose of joint exertion against a common foe. Happily, the spirit of this people, in spite of all narrowing influences, is essentially liberal. Here lies our safety. The liberal spirit of the people, I trust, is more and more to temper and curb that exclusive spirit, which is the besetting sin of their religious guides.

I have spoken with great freedom of the sectarian and exclusive spirit of our age. I would earnestly recommend liberality of feeling and judgment towards men of different opinions. But, in so doing, I intend not to teach, that opinions are of small moment, or that we should make no effort for spreading such as we deem the truth of God. I do mean, however, that we are to spread them by means which will not enslave ourselves to a party, or bring others into bondage. We must respect alike our own and others' minds. We must not demand a uniformity in religion which exists nowhere else, but expect, and be willing, that the religious principle, like other principles of our nature, should manifest itself in different methods and degrees. Let us not forget, that spiritual, like animal life, may subsist and grow under various forms. Whilst earnestly recommending what we deem the pure and primitive faith, let us remember, that those who differ in word or speculation, may agree in heart; that the spirit of Christianity, though mixed and encumbered with error, is still divine; and that sects which assign different ranks to Jesus Christ, may still adore that godlike virtue, which constituted him the glorious representative of his Father. Under the disguises of Papal and Protestant creeds, let us learn to recognise the lovely aspect of Christianity, and rejoice to believe, that, amidst dissonant forms and voices, the common Father discerns and accepts the same deep filial adoration. This is true freedom and enlargement of mind, a liberty, which he who knows it would not barter for the widest dominion, which priests and sects have usurped over the human soul.

From the New England Herald.

Messrs. Editors:—Believing that many of your readers would be pleased to see the "Confession of Faith subscribed by

the Professors of the Andover Theological Seminary," I send you a copy of the same, taken from the Evangelical Recorder for 1829, No. 31. S.

I believe that there is one and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to those Scriptures God is a spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth; that in the godhead are three persons, the Father, the Son, and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory;—that God created man after his own image in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God, and that previously to the renewing agency of the Divine Spirit all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost to Adam, every man is justly exposed to eternal damnation, so that, except a man be born again he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executes the office of a prophet, priest, and king; that, agreeably to a covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the gospel scheme of salvation, that the righteousness of Christ is the only ground of a sinner's justification, that this righteousness is received through faith, and that this faith is the gift of God, so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption, and that the ordinary means by which these benefits are communicated to us are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's supper, and that a Christian Church ought to admit no person to its holy communion before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure, and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, necessarily implies their own watchful diligence; that they who are affectually called do, in this life, partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity: but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone for ever and ever.

I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty, God's universal agency with the agency of man, and man's dependence with his accountability; that man has understanding and corporal strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation; that it is the prerogative of God to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil which has existed and will for ever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that *Almigety Being* who will cause all things to work for his own glory, and thus fulfil all his pleasure.

And furthermore, I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith as expressed in the creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office according to the best light God shall give me, and in opposition not only to atheists and infidels, but Jews, Baptists, Mohammedans, Arians Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all heresies and errors, ancient or modern, which may be opposed to the gospel of Christ, or hazardous to the souls of men; that by my instructive counsel and example I will endeavor to promote true piety and godliness; that I will consult the good of this institution and peace of the churches of our Lord Jesus Christ on all occasions, and that I will religiously conform to the constitution of this *seminary*, and to the statutes of this *foundation*.

O–o

From the Christian Advocate and Journal and Zion's Herald.

TO THE PRESBYTERIANS AND CONGREGATIONALISTS.

I need not continue these pieces, because your journals are not likely to renew their attacks on us, as they are about to have sufficient employment in repelling the effects, and allaying the force of public excitement which is up, and rising against the Presbyterian Church, in regard to designs of interfering with the affairs of the general government. I had long known there was a growing distrust in the public mind on this subject, in regard to your Church, but I did not know it had arisen as high as it has. I warned you of this, when your papers were sounding the note of alarm, in the public ear, against us.

You may form some idea of the excitement rising into prejudice by the following facts. Some political papers and political men have taken part in the matter. Your own leading men are taking the alarm. Dr. Rice, of Virginia, preached the sermon at the opening of the general assembly now in session in this city. He began by asking this question: "Who has not heard the note of alarm sounded against the Presbyterians from one end of the country to the other, as designing to influence the measures of the government?" He proceeded to say—"There is a powerful and unnatural combination formed against the Presbyterian Church, in which *infidel* and the *Catholic*, the ignorant and the learned, the lowest in the stye of human corruption, and those in great power, were jointly exercising the most deadly hate and the severest assaults against them, and that they were slandered in the halls of legislation"—and other such things the Doctor said. This tended to confirm me in the opinion that they began to be alarmed at the operation of public sentiment. My opinion was very much strengthened, and indeed settled, when I was informed that several petitions were presented, praying the general assembly to take some measures to allay this excitement against the Presbyterian Church. Indeed, it is now understood, and was distinctly stated from the pulpit by Dr. Rice, that there is a *crisis* in the Presbyterian Church which will require all her wisdom, prudence, and energy. These matters will fully employ your *editors*, and we shall have peace. And I hope your editors will learn wisdom and moderation by seeing *yourselves* caught in the same snare in which they expected to have seen *us* caught.

Allow me now to say, once for all, *I* do not suspect the Presbyterian Church, *as a body*, of any designs on the government.—*I never did.* But many have, and do. And if your Church would take effectual measures to remove this prejudice, let them first induce their prints to treat other Churches in the land with more courtesy and respect. Let them not denounce other Churches too rashly, because they differ with them in regard to national benevolent societies, and choose rather to form societies of their own. Let the Presbyterian Church give their own appropriate

name to those religious societies in which they evidently have the ascendency and control.

With these arrangements each Church will conduct its own operations, and yet there will be a general harmony of the whole, each rejoicing in the other's prosperity, and stirring up each other to love and good works, and thus more rapidly advance the Redeemer's kingdom, without exciting the jealously of the nation. This plan will better subserve the cause of religion.

In conclusion, allow me to congratulate you and ourselves on the return of peace and the approaching pravalence of good feeling among our people. I have no doubt your *editors* have seen that they were hasty in their *inflammatory* assaults upon the Mathodist Episcopal Church. They have contributed to bring your own Church into difficulties from which you will not find it so easy to escape as you would disire. I sincerely wish you may have wisdom and grace to escape unharmed—and that peace and prosperity may be abundent in *your* borders and in *our own*, and we may both henceforth dwell in the land as brethren.—Surely there is room enough for all.

The present unsettled state of religious society has arrested the attention of the world. For our part we confess that we are pleased to see the different sects turn their attention to the Bible, the light of which is convincing many that their foundation is built upon the sand, and must be swept away by the flood of truth, now pouring from the book of light, and which will evidently usher in the glorious millennium. This happy period cannot exist in the present state of society. Sectarianism must have its baneful grip of mankind broken, and its horrid features seen, before the religion of heaven can prevail on the earth. While all the sects were at ease, and crying "peace, peace," no hope could reasonably be indulged of the millennial period's approach, for nothing can be farther from it than the contentious, opposing sects of the present day. Nearly thirty years ago, the spirit of reform commenced among the Presbyterians. It was then plainly discovered, that the churches, so called, were not built upon the Bible, the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone—but we evidently saw each party, built upon its own notions and inventions, compiled in books called Confessions, Creeds, Disciplines, Covenants, &c. These were rejected by those who were laboring to reform the people, and the Bible alone was received and urged as alone authoritative. We owned no other lawgiver besides the Lord Jesus, and firmly believed that neither Synods, Associations, nor Conferences, had any divine warrant to make laws for the church; and we as firmly believed and taught that such assumptions were iniquitous in the sight of God. Assuredly convinced that sectarianism was wrong, and that its great pillars were authoritative human creeds, traditions, and names, we labored to convince the world of this fact—incessantly we

persuaded them to unite on the New Testament, and live in peace and love. Many believed the gospel, and thousands were turning from darkness to light. The word had free course and was glorified. The gospel was proclaimed to all—all were urged to believe and obey it—not to wait for any qualification, but to come to the Saviour just as they were. We endeavored to shew that the testimony of Jesus was true, and that the poor sinner, by attention to it, was capable of believing in Jesus, of coming to him, and of receiving his Spirit and all his fulness. The soul-chilling doctrines of Calvinism, and every other *ism* in opposition to the gospel, were neglected, unless to remove them out of the way of truth. This strain of preaching greatly displeased the high-toned systematics. Their creeds and parties were in danger. These proclaimers of a new gospel, (as it was called,) must be silenced—this party-disorganising doctrine must be checked—this clerico-humbling plan must be suppressed, or their kingdoms, by which they have their living, must fall. Party spirits, bigots, the ignorant and the mercenary, became zealous in defence of Mystery Babylon, and clamorous against those who were calling the Lord's people out of her. Every tongue, of such characters, was whetted against us, and against our doctrine. Indeed, many appeared to think they were doing God service in thrusting their murderous daggers at our good name and character—to distort our doctrine, and report to the listeners, who joyfully put the untruth in circulation. Through opposition we advanced, trusting in the Lord; and yet we live. Opposition yet rages, but its strength is diminished.

A few years ago the spirit of reformation was awakened among the Methodists. Though these Reformers call themselves *Radicals*, we fear the name is misapplied—at the root of episcopal government their blow is only directed. We yet indulge the hope that a radical reformation will be effected among them. Some are disposed to form a new constitution by which to be governed; but others are opposed to receiving any other than the New Testament. This point is to be determined in a few months by a general council. Till then it will not be known how far the reformation may extend.

The Baptists have more generally received the spirit of reform than any other people. Their reformation, it is hoped, will eventuate in good to the world. They have rejected all creeds as authoritative but the Bible. Their great aim, professedly, is to unite the children of God in one body. The doctrine preached by them, and the object they profess to have in view, which is to unite all christians in the spirit and truth of the New Testament, are, as far as we can judge, the very same that we have constantly preached and defended for nearly thirty years, and for which we have suffered reproach, persecution, and the loss of worldly goods. To the subject of baptism they appear to attach more importance than some of us are willing to admit; yet baptism, in order to the remission of sins and the gift of the Holy Spirit, when well guarded, has long been advocated, by some of us, as the truth. Yet none of us are disposed to make our notions of baptism, however well founded, a bar of christian fellowship. We acknowledge all to be brethren, who believe and obey the Saviour, and, who walking in the Spirit, bear his holy image; yet, in the meekness of Christ, we labor to convince such of their duty in submitting to every ordinance of the Lord. Forbearance we think among the christian virtues, and should, therefore, be cultivated and exercised towards the saints always; but at no time was it ever more loudly called for than by the present condition of society. I entertain no doubt, but that, in coming years, immersion, on the profession of faith, will universally obtain in the church of Christ on earth. "He that believeth shall not make haste."

These reforming Baptists are zealously engaged in a good work. They proclaim union with all who believe the simple facts of revelation, and manifest their faith by their works of holiness and love, without any regard to the opinions they may have formed of truth, when those opinions have no tendency to demoralize society. Should they make their own peculiar views of immersion a term of fellowship, it will be impossible for them to repel, successfully, the imputation of being sectarians, and of having an authoritative creed (though not written) of one article at least, which is formed of their own opinion of truth; and this short creed would exclude more christians from union than any creed with which I am acquainted. So it appears to us. We entertain no doubt of their pure intentions and honest endeavors to do right, but have candidly expressed our fears lest they may do what may undo all their former labors. They have not yet assumed a name, though their opposers have given them many. The general impression is, that they will exchange the name *Baptist* for *Christian;* yet even this is doubtful. For one of them, in his travels some where, found a Christian Church of 100 members, which, as he was informed, was Unitarian in sentiment, and very ignorant and enthusiastic. The writer remarks: "Were it not for the *abuse* of this holy name, I should be called by no other; but as it is, I shall, for the present, hold on to my letters of commendation, certificates, &c., which call me a *Baptist.*"—*Mill: Harbinger.*

Will this traveller, (I should suspect him to be a well paid missionary, only for a few expressions in his letter)—Will this traveller refuse every thing abused by men? Will he reject christianity because it is abused by unworthy men? Will he, for the same reason, reject the reformed Baptists? It is well known they are greatly abused in this country; and were this traveller in the West he would be informed, by their enemies, that they were Unitarian in their sentiments, and enthusiastic too, and that many of them were ignorant as well as others. I should advise him to follow the truth, though abused, and endeavor to disabuse it by humble obedience to its precepts.

Who ever is ashamed of truth, because it is abused and unpopular, is a poor reformer. Such we covet not to be in our ranks.

Such an existing similarity between the Reformed Baptists and the Christians, has led to various conjectures. Some are afraid of a union between them, dreading the effect of combined power against sectarianism. Others are earnestly wishing for such a union, hoping that the cause of Christ will be promoted by it. Some even of the Reformers shudder at the idea of uniting with the Christians, because our enemies have given such distorted views of our sentiments; and have held us up before the public so long as intolerable heretics, that they (the Reformers) are afraid of us, and believe their influence would be injured by such union. Others dread the union, because we deny the trinity; that is, because we say the Bible does not teach us that the Father, Son and Spirit are one and the same individual being, and that the Son of the living God is the very living God himself, besides whom there is no other true and living God. Yet these same brethren plainly see, that if they make these, their traditionary notions, a term of fellowship, they must contradict their own declarations, and plan of rejecting opinion of truth as a just ground of christian fellowship.

For our part we are glad to see so many, who were once our bitter opposers, now convinced of their error, and boldly proclaim the gospel which we have preached many years before, and, in a masterly style, are advocating the principles of christian liberty and union. Our principles are known to the world—that we have taken the Bible alone for our faith, to the rejection of all human creeds—that we have rejected every party name for *Christian*, which we alone will wear with consent—that we will unite in fellowship with all holy, obedient believers in Jesus, without regard to their opinions—that we will labor to the destruction of sectarianism. We view all engaged on this ground as co-workers with us, and we consider them as one with us, united in the same Head and kingdom. From these principles we cannot—we dare not depart—nor would we yield one for all the honors and wealth of the world. For them we have long toiled, labored, and suffered; and for them we feel determined still to labor and suffer as long as we live; fully believing that they will ultimately prevail, and that sectarianism, the world's stumbling block, will be rolled out of the way to the kingdom, and that the millions of saints in the wilderness will gloriously come up to Zion, and the innumerable sons of darkness will see the light and flow unto it.

Let all engaged in this work, put on the whole armor of God—let them remember, the work is the Lord's—let all be fully persuaded that a reformation of heart and life is absolutely necessary for the accomplishment of the great work. Be not ashamed of the poor, persecuted christian—such were Jesus and his disciples. Say not, "And what shall this man do?"—but attend to your own work. "Let your moderation be known unto all men the Lord is at hand." Then shall you receive praise from him, if you shall have acted well your parts on earth. Amen.

EDITOR.

For the Christian Messenger.

BROTHER STONE—You will confer a favor by telling me what a Unitarian is; for, in these days, I hear much said about it, especially by the clergy. They frequently warn their hearers against them, and seem more anxious to keep their congregations from Unitarianism, than they are to keep them from the love of the world; and, indeed, if we judge from their conduct, they think it much worse than the *love of money*. Some would rather be Baptists, Methodists, or Presbyterians, than *Christians;* because some Christians are supposed to be Unitarians. But after all their hard sayings and exhortations against Unitarianism, they seldom attempt a definition of it, or offer an argument against it. Therefore, I have become doubtful concerning their motives; for surely they do not wish any to believe in more Gods than one, nor in more Mediators than one. "For there is but one God, and one Mediator between God and men." But perhaps they wish the people to believe that Christ has more churches than one. If this is their view, I think they are mistaken: for Christ is Head over all things to the Church, (not churches,) which is his body, (not bodies); and Paul says, there is but one body. But perhaps they intend that all shall not come to the *unity of the faith;* and I have sometimes thought, they feared the *unity of the spirit* more; and if, indeed, to enjoy the unity of the spirit, till we come to the unity of the faith, be the Unitarianism to which they have so much objection, they are managing their cause well; for to speak evil of men, and teach others the same, is an excellent way to keep people from enjoying the unity of the spirit; and to have their separate places of preaching, and their various Creeds, Confessions, and Disciplines, and to be called by different names, is a well planed scheme to keep the people from the unity of the faith. But, perhaps, I am too fast; I will, therefore, wait your explanation before I say more.

T. A.

REPLY TO T. A.

You enquire what is a Unitarian? Various are the answers to this query. Bishop A. Campbell, of Bethany, defines a Unitarian to be "One who contends that Jesus Christ is not the Son of God. Such a one has denied the faith, and, therefore, we reject him." Another defines a Unitarian to be one who denies the pre-existence of the Son of God; that he was entirely a man, who never existed before the reign of Augustus Cæsar, though miraculously conceived, and endowed with great power and wisdom. Some define a Unitarian to be one who denies that

Jesus Christ was the eternal Son of God, and the second person of trinity. Others define the term to be one who denies the trinity, and who believes there is but one God. When a modern declaimer—(I am ashamed to say a gospel preacher, or an ambassador for Christ)—When a modern declaimer, from the pulpit, thunders his anathemas against Unitarians, and angrily deals out hell and certain damnation, without defining whom he means, all his hearers are left to conjecture. Some conclude the Deists are intended, because they believe there is but one God. In this James would say "they do well." So did Paul and all the apostolic christians believe; for, says he, "With us there is but one God, the Father, of whom are all things," &c. They thus believed, because their great Teacher, sent from God, taught them this truth. John xvii, 3, &c. Catholics, Presbyterians, Baptists, Episcopalians of every grade, Christians of every sect, profess to believe the same truth, that there is but one God, a spirit infinite and eternal in all perfection, without body, parts or passions. I have heard the Presbyterians themselves complain that a sect of people had assumed the name Unitarian, as intimating, by this name, that none were Unitarians, or believed there was but one God, except themselves.

Some conclude that the declaimer means that they who deny Jesus Christ to be the eternal Son of God are Unitarians. If so, he has anathematised Doct. A. Clarke, Prof. Stuart, Bishop A. Campbell, and a host of such worthies, and doomed them, with the whole of the Christian church, to the torments of hell fire forever. For what? Because they do not believe what was never taught from heaven!!

Others might think the declaimer means, by Unitarian, those who deny that Jesus was the Son of God, and who say that he was the natural son of Joseph and Mary. Of such a people I have not heard in the West Surely no man of sense would degrade himself so low to declaim so vehemently against shadows. Waiving the opinions and conjectures of others, I will give you my own. The Christian Church, I think, is the object against which so much declamation and abuse is dealt out under this imposed name. In this conjecture I am not alone. We are called Unitarians by our opposers, though we cordially reject the party name. If we are Unitarians, so were the apostles and primitive christians—so are all the various sects of christians, if we believe their confessions and creeds; for they all profess with Paul, that with us "There is but one God, the Father." Neither Paul, nor do any in word, presume to say, nor do we say, There is but one God, the Son, nor but one God, the Holy Ghost—but all agree, "There is but one God, the Father." This is really Unitarianism. And why should this be reproachfully cast against any believer in revelation? When any declaim so angrily against Unitarianism, without defining his meaning, do not the intelligent hearers understand him as denying the doctrine of but one God! And will he not be offended, should this be suggested to him? And will he not be very angry should he be told that he believes in three equal Gods? What then is his faith? It is this, that there is but one God, the Father, and not three equal Gods. This is precisely our faith. Why then are we singled out and called Unitarians more than others? And why such vehement declamation against us?

Obj: You deny the trinity.

Ans: "The trinity," says Calvin, "is a popish God, or idol—a mere human invention—a barbarous, insipid, and profane word." We do deny this; but have we ever denied the Father, Son and Holy Spirit? No. Have we ever denied any attribute ascribed to them in the scripture? Have we ever denied that they were one in the sense of scripture?—*one*, as believers are one? John xvii. But we have denied the expositions, explanations, inventions, and notions of men, on this subject. Yes we have. But is this a denial of the Father, or of the Son, or of the Holy Spirit? Point us to any passage in the scripture, that speaks of the Father, or of the Son, or of the Spirit, and ask us whether we believe it. Without a doubt, we would all respond, yes. What a pity that men will adhere to their own unintelligible notions of this, or any other doctrine, to the subversion of truth; to the distraction and division of the church, and to the real injury of the world! O that the professors of christianity were as zealous and as engaged for the salvation of the world, as they are for the spread, support and establishment of their notions and party! When the leaders of the people shall have received the spirit of the humble Baptist, to be willing to decrease that Christ may increase—when they shall be willing to lay down their honor, ease and wealth at his feet, and to suffer shame, reproach, persecution and death for his name, and for the love of a world in ruin—when they shall go forth weeping as did their Lord, bearing precious seed—then shall exist a better state of things in the church, and in the world—then will but little importance be attached to unprofitable notions of men—parties, party-spirits, and party-names will disappear as darkness before the rising sun. If christians, of every order, would honestly read the Bible, and obey its precepts, this state of things would soon be realised, and the world would become vocal with praise. Amen.

EDITOR.

"PIOUS FRAUDS."

Under this head the Editor of the Baptist Chronicle, and Literary Register, has at length come forward in justification of himself, for having made charges of a serious nature against me. Those charges, in my last I really thought, were so fully and clearly answered, that they would be forever put to rest. *This*, I learned from others, was the general impression. I had no desire to continue the unprofitable controversy, and had fondly indulged the hope that it would forever cease; and had he not informed the public that he had written an article to establish

his charges against me, I should never more have hinted the subject. This article he informed us had been crouded out of the Chronicle by more important matter. Myself and the public anxiously waited to see it in his following number; but still it was crouded out. Fearful it might be forgotten, I reminded him of it in my last, and persuaded him to produce it, that we might see his proof. In his 7th No. he has complied with my request. It is just as I expected. His own, assertions, originating in suspicion, and the hearsay rumor of my opposers, are all the proof he has produced to establish his first charge. As a jurist, he well knew that such proof is irrelevant, and inadmissible at the bar of any court. The second charge (i. e.) that I have so often changed my denomination and principles, he has artfully evaded, and confines his proof to what I had already acknowledged, to wit: That I had frequently crossed my own tracks, or had frequently relinquished a wrong opinion of a bible doctrine for one more correct. This I acknowledged without a blush: and I umbly hope I shall never be so self confident as to be ashamed of so righteous an act. Mr. C's. last piece is well calculated to rouse my indignation; but I have determined to suppress it, and reserve it for a more worthy object, and calmly attend to his charges and proof.

"It will be observed then, that I did not state that Mr. Stone *had* obtruded himself, nor that he had 'sat at the table' of other denominations, as he has artfully 'affected' to construe my language; but I only stated that he had '*undertaken*' to obtrude himself. And what are the facts! Mr. Stone, on certain occasions, on which the Lord's supper was about to be administered, has seated himself within the range of communicants, and has there remained until the officiating minister, in his invitations to other denominations, and remarks in relation to those who could not be permitted to commune, so directly personated Mr. Stone and his followers, that those present clearly understood it and felt for his situation; when Mr. Stone, after considerable hesitation and backwardness, has retired: though in one instance at least, not until the direction was given more than once to *clear the Altar*. And in order to probe the recollection of the gentleman, I will cite him to a Methodist Camp-Meeting held near Georgetown a few years ago; and also to a Sacramental meeting held in the court house a few years previous. These facts together with other occurrences of a similar character, and his rendering himself, in general terms, as a communicant at the table of all other denominations, I presume will not be denied, being of public notoriety, and his rejection, as above stated, being matters spoken of by his own friends, as instances of bad treatment exercised towards him by other denominations."

[*Baptist Chronicle, No. 7. pa.* 106.

On this paragraph, I remark before I enter fully on his charge and proof, that Mr. C. in saying that I *artfully affected to construe his language* wrong, has more artfully slipt out of view three fourths of his former charge against me, and included only one item of it.

The charge, which stands in his former No. and which he was called upon to prove, is in these words: "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 Eucharistic altars of several denominations, of the highest standing can abundantly testify."

The charge in the No. under review has dropt every item, except the last, which is "*that he had undertaken to obtrude himself.*" As he has made no acknowledgment of his error in the charge as it stands in his 4th No. we shall notice it as it is stated there. He has adduced four specifications to prove that I undertook to obtrude myself into the service of others, uninvited, as the Eucharistic altars of several denominations, of the highest standing, can abundantly testify.—

Specification 1. At a Methodist Sacramental meeting at the Court house in Georgetown.

Who are his witnesses? Do the Methodist denomination say, that I *uninvited* undertook to obtrude myself upon their Eucharistic altar at that meeting? No: I have inquired of the most influential of the society; the answer is, I never heard of it. Does the Baptist denomination—or, does the Presbyterian denomination testify that I undertook to obtrude myself upon the Methodist Eucharistic altar at that meeting? No: they would blush to do it. For how could they know that I was uninvited? How could they testify my hypocrisy ("under the garb of sanctity?") How could they know the motives of my heart, that "it was to throw coals of fire among brethren"? If they are and must be ignorant of these things, how could they testify that I obtruded myself? I really think that no man would presume to make such a charge and attempt to prove it, except the Editor of the Baptist Chronicle. Can he expect to escape derision? Can he expect this, after vaunting of having such abundant testimony?

But to remove every doubt, I will state a few facts, which are yet recent in the memory of many who were present at the meeting alluded to. Some time previous to that meeting I had removed from Lexington to Georgetown. It is also a fact, which will not be denied, that it pleased the Lord, by my labors in preaching, to revive religion in Georgetown and its neighborhood.—Many confessed and believed in the Lord Jesus, and scores were baptised by my hands. The Methodists at that time were few in number in our town; but their preachers came in, and greatly assisted in the work. Many united with them. We were as one people, continually worshipping together in the spirit of love and unity. In the midst of this revival, the Methodists appointed a communion in the court house. We as usual at that time attended. On Saturday evening after the services of the day, I conversed with Mr. M'Daniel, the stationed preacher. I told him

our wish to commune with them next morning, if no bars existed in the way, and wished him explicitly to state whether he had objections—that if he had, I told him I should not attend, lest the idea of disunion might check the good work. He explicitly stated to my understanding that there were no objections. I knew there were none with the society in town; for many of them were urgent that we should commune with them.

Next morning, not dreaming of an objection against my communing, I sat down with the preachers near where service was to be performed. One of them, Mr. Leakin rose, and very sharply and pointedly debarred me and my brethren from communing with them. I instantly (not "considerably hesitating," as Mr. C observes)—I instantly rose, and retired out of their way.—Some of the leading members of the Methodist society were so wounded at the conduct of the preacher in debaring us, that they refused to commune. Brothers P. Price, J. Stevenson, and many others can & doubtless will testify this. Did they view me an obtruder, or underhaking to obtrude myself? No: Else they would have justified the preacher in debaring me. Did not the society invite us, yea, more, did they not entreat us as brethren to commune with them? They did. How was I an obtruder?—Did not the stationed preacher give his approbation that we should commune? He will not deny it. Was he not also dissatisfied that we were debared? How can my conduct be construed as an obtrusion, or an undertaking to obtrude? Mr. C. to hide his blush, if his blood be not too cold to flow to the extremities, may say, I was ignorant of these facts? A poor apology for a religious journalist to state charges of a serious nature, affecting the character of his compeer, at least, upon no other evidence, than his own suspicion, or that of my opponents.

Specification 2. Is, that I undertook to obtrude myself on the Eucharistic altar of the Methodists, at their Camp-meeting near Georgetown.

I ask again, where are his witnesses? Has he brought forward one? Not one. Among the Methodists who were there, not one will testify this, but the contrary. They deny his charge, as far as I have heard, to be true. In fact there is nothing farther from truth; and were it necessary I could cite many living witnesses, who were present to prove the contrary. I again appeal to undeniable facts, still more recent, because this meeting was but a few years back, and facts known by the generality of the citizens in and near Georgetown.

After our repulse from the Methodist communion at the court house, the revival quickly ceased and death succeeded. The different societies became alarmed, and agreed to meet together statedly in prayer meetings, and by turns, in their different chapels. Crouds of saints and sinners attended with seriousness these meetings; all approved them for a length of time. The Baptist society first broke from the union, refusing to worship with us, yet confessed their willingness to continue with the

Methodists. The Methodists would not forsake us; our union-meetings continued, and a minority of the Baptists still consorted with us. It pleased the Lord once more to revive his work in and around Georgetown; and, as if he were determined to convince the world that he judges not as man judges, and that his favor or grace is not confined with the worthy, he began his glorious work among us, the despised and rejected. After a little time, the other societies in town enjoyed the same blessing.—Multitudes professed faith and joined the different societies.—In the midst of the revival, the Methodists appointed a Camp-meeting in sight of Georgetown, the one alluded to by Mr. C. With the multitudes I attended. On the day the supper was administered, I attended as usual, early in the morning. Some preacher, whose name I forget, rose up to preach; I was standing near the railing of what is called the altar. I went thus near the *stand* to hear distinctly, as all my acquaintainces know I am hard of hearing. A person within the altar seeing me standing, invited me to come over and take a seat by him. I accepted, with no other design than to hear conveniently. After preaching, another preacher rose, and gave an interesting exortation, by which a very considerable excitement was produced in the congregation. An invitation was given for mourners to come and join in prayer. A request was made to clear the altar in order for mourners to come in. I with others immediately stepped out side, and stood in the aisle. The croud gathered so thick there, that it was almost impossible for a mourner to get through to the altar—a preacher came and requested that the people would clear or stand out of the aisle. I squeezed back to the out edge and there stood, when the third time the request was made to clear the aisle. I then retired out of the croud. This has led Mr. C. and his friend Mr. Pacificator, to state my hesitation and backwardness in retiring. Retiring from what? From the communion table? No: This was not spread till the evening; and all this clearing the altar took place in the morning for the purpose, not of communing but for praying for mourners who were invited to come within the altar.* It is true, in the evening old preacher Cole fenced the table, and fenced and debared us from communion. This again wounded some of the most influential Methodists, who for this reason refused to commune. Another

*"This statement, a Methodist informed me was acknowledged correct by all with whom he had conversed. I have conversed with a friend, who is rather disposed to think, that the clearing of the altar and the aisle, was for the sacrament. This may be correct—for the altar and aisle were cleared twice, first for mourners, then for the communion. But this does not affect the subject. This is only added to prevent quibbling on trifles.—Why were not scores of others within the altar, condemned by Mr. C. for undertaking to obtrude who had no design of communing? Why am I alone selected?

P—P

preacher arose (I am informed it was Mr. M'Daniel) and gave an invitation to us also to come and commune. I did not hear, as I was out of the crowd. I understand none accepted the invitation. These are facts, and are well remembered in Georgetown, and many can and will testify them if required.

Now let the candid say, what like obtrusion on Eucharistic altars is discoverable in my conduct? The influential Methodists of Georgetown saw none; else they would not have been offended that I and my brethren were debarred. The God, before whom I shall shortly stand in judgement, knows that I had no more design of undertaking to obtrude myself upon the Methodist Eucharistic altar, than I had of pulling the moon from her orbit. These two specifications are confined to one denomination's Eucharistic altar; now for his abundant proof, that I undertook to obtrude myself upon the Eucharistic altars of several denominations of the highest standing—hear it, as follows and wonder at its weakness.

Specification 3. "These facts together with other occurrences of a similar nature," prove it I have shewn that the facts referred to, have no bearing whatever towards proving his charge—and were he to introduce 500 similar occurrences, they would be entirely irrelevant. I cannot conjecture to what other occurrences he alludes, unless it be, that when I go to hear preaching, I endeavor to get near pulpits, and there are the *Eucharistic altars*. My reason for getting near the pulpit, all my acquaintances know. It is because the organs of my hearing are so much impaired by fever, that unless I am near I cannot hear. None surely, except Mr. C. ever construed *this* as an undertaking to obtrude myself on their Eucharistic altars, especially when there was no communion! I will venture to say, not one. Pitiful substitute for proof! Fie! Mr. C.—But let us hear his last specification and proof.

Specification 4. "In his tendering himself in general as a communicant at the table of all other denominations."—Wonderful, sirs! would my old friend say. Because we tender, or offer to commune with all other denominations generally, and publicly too, therefore we are undertaking to obtrude upon their Eucharistic altars!! Profound logic! Supremely ridiculous!—Did he expect any body would believe him? Do not all know that one part of our faith is that the body of Christ is one, and that they should commune together, and dwell together in love, peace, and unity?—Let us hear his conclusion drawn from those four specifications that I have undertaked to obtrude myself, &c. "The first point (says he) is then literally and substantially established, and the charge of falsehood emphatically recoils on the accuser."!! "Literally and substantially proved!" And yet not one witness produced! Nothing but his suspicions and baseless assertions (for such they are shewn to be) are exhibited as proof! My character which has stood the blast of half a century, cannot be prostrated by a feeble puff of malicious breath. "Literally and substantially proved!" Let us analyze the charge, "He has uninvited." Is this proved? Has he attempted it? The contrary is true, I was invited.

"Under the garb of sanctity."—This is another expression for hypocrisy. Is he a discerner of the heart, that he can prove this? Or does he judge others by what he may feel in himself?

"With a view of throwing coals of fire among brethren."—Has he proved this, or made one attempt to do it? Did I ever inform him or any body else that this was my view? How then did he learn it, but by suspicion, or by experience?

"Undertaken to obtrude himself into the service of others." This sentence is as obscure, as it is inelegant; and as coming from the Editor of a Literary Register, it does him but little honor. It is the true Delphic style; if it means not *this*, it means something else. "He has uninvited—undertook to obtrude himself *into*," &c. An obtruder *ipso facto*, is uninvited.—When a person is invited he loses the character of an obtruder. No proof is yet given.

"As the Eucharistic altars of several denominations of the highest standing can abundantly testify." Has he proved, or can he prove that *one* altar of *any one* denomination, has, or can testify this? Not one. Yet he would make his readers believe that he has literally and substantially established his charge!—enough of his first point. We proceed to the second.

Charge 2.—He represents me as "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." This charge I have already answered fully to the satisfaction of all with whom I have conversed. Mr. C. in his reply has not presumed to contradict what I have written to prove that I had not *often*, but *once only*, changed my denomination, and principles. That I had relinquished erroneous opinions of bible-principles, for those deemed more correct, I have acknowledged; and who, but the ignorant, the mercenary, and the bigot, would not do the same? This Mr. C. calls, crossing my own track, and labors hard to prove it. This, I view, as irrelevant trifling. He quotes many passages from the Christian Messenger to prove his position. I only refer those who are willing to know the truth on this subject, to read those extracts with the connexion. They will plainly discover there is no crossing of tracks. All he has said on this point, seems designed to hide himself from the shame of having so completely failed in establishing his charges. His "self respect" cannot bend to acknowledge an error. He would rather see my character hang bleeding in the view of his numerous readers throughout the Union, than once hint to them that he was mistaken in his statements, and misled by prejudice and party zeal.

I beg the indulgence of my readers, while I notice a few more of his *important* trifles, contained in the latter part of his "pious

frauds." He says, I have charged him as a lawyer with contending for a principle right or wrong. This I deny. I said, "this class of citizens (lawyers) with a few exceptions, endeavor to defend their cause at the bar, right or wrong." Did his conscience say, "thou art the man!" He charges me with quibbling. Is he clear of it? My readers must judge. Mr. C. is the first and only man, who, I believe, has said it. Of his confession of faith, it cannot be a quibble to prove that it teaches two contrary doctrines. This I have shewn, and the exposure has nettled him.

He "affects" to think that my aberations from right is imputable "to a partial return of that mental disorganization, under the influence of which, it was supposed, he originally left the Presbyterian Church." Kind creature! for such a palliating excuse for my aberrations from right! But he will never get the people of the west to believe it. For twenty-seven years it has never been suggested that I was deranged when I left the Presbyterians till now. It has at length, entered the head of the Baptist Chronicler *to suppose it*. When the same charge was made against the Lord of glory, and his eminent Apostle Paul, I dare not complain. The same spirit always existed in the opposers of truth against its advocates.

To complete his caricature of my character, he represents me, "as some purblind being, turned into the open forest, wandering from point to point, courting an interview with every thing that comes in his way, yet immediately taking exceptions to it, frequently in his course crossing his own track, having no difinite object in view, more than to manifest a restive dissatisfaction at the objects around him!"—This is truly a fanciful picture, suspected to be borrowed from some driveling painter. But I am willing that Mr. C. shall have the honor of it. If this can add to his fame—if this can feed his *pious* heart—if it can subserve the interest of religion—he shall possess it, unenvied by me—and I am confident, unenvied by any gentleman of my acquaintance. They well know that the caricature does not apply to me—and that it is the dictation of a feverish mind, from whatever source it originated.

One moment's attention to his "Bone for Critics." To shew that he is worthy to be the Editor of a "Literary Register," he has brought to the view of the learned, three passages from the Christian Mssenger, which he thinks are ungrammatical. I am willing for the Literati of the country to determine the point; not as Mr. C. has published them; for he has omitted two of the essential points in the sentences, for want of which they read awkwardly indeed, but with which, as they are printed in the Messenger, they are purely grammatical; and I will risk my reputation as a scholar in the judgement of the learned. Did not Mr. C. designedly omit those points? In the last sentence there is a typographical error of *your*, instead of *you*. This a child would have corrected. Strange! that Mr. C. should invite the attention of the Literati, and critics to such trifles. But little things suit certain minds.

I conclude with an extract from the Millenal Harbinger.—"Brother Clack, only read the Baptist Chronicle, and say, was there ever a more puny, ill-natured, wrathful, acrimonious, and vulgar little paper published, having the word *Baptist* upon it, than this same Georgetown Baptist Chronicle. Alas! for the poor Baptists:" This is no caricature. I am now done with him; nor should I have noticed him before, but because he is the organ and tool of a large party. EDITOR.

Scraps from the Cincinnati American.

Mr. Dwight, the most intelligent orthodox scholar, whom our country has sent abroad, speaks in the highest terms of the piety and learning of the divines of continental Europe, and affirms that the protestant divines are Unitarian, almost to a man."

"The talented and exemplary minister of the Presbyterian Church in New-Orleans, the largest beyond the Alleghanies, has boldly proclaimed, in a crowded audience of his people, that a more attentive study of the scriptures, has compelled him to renounce the doctrine of the Trinity, and what are commonly called the articles of orthodoxy."

"Two of the most learned clerical heads of Colleges in the western country, have most unequivocally declared against what claims to be orthodoxy."

REVIVALS.

Elder GEO: ALKIRE writes from Williamsport, Ohio, May 3, 1830—"The work of the Lord is yet spreading in this place. Upwards of 50 have lately been added to the church here. Twelve miles above us is a good work at this time. On yesterday I baptized 8, and received 9 into the church at that place."

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Bro. JAS: E. MATTHEWS, near Florence, Ala: writes, June 12, 1830—"The religious aspect of our country is much as it was when I last wrote. Liberal feelings and ancient christianity are certainly progressing. The Christian Messenger, and Brother Campbell's works are producing a happy influence in this country; yet I think the latter have too much severity attached to them. In this, however, I may be mistaken; for I remember that Christ and his apostles used much severity in reproving the abusers and corrupters of religion in their day. A part of the *motto* of christianity is, "Peace on earth, and good will towards men." And the more I reflect on the genius and tendency of the christian religion, the more am I disposed to leave dry speculation, and confine myself to proclaiming the simple, yet glorious *facts*, (not opinions,) on which the christian superstructure rests; and apply those facts to the regulation of the affections and

the heart. "The work of righteousness is sown in *peace* of them that make *peace;*" and the prophet informs us that "the work of righteousness shall be *peace*, and the effects of righteousness quietness and assurance forever." Hence, I conclude, that even those who are contending for truth, in any other spirit than that of peace, have fallen into that fatal mistake which has reared the inquisition, and filled the world with rapine, violence and death."

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Bro: L. Bruen, of Dayton, O. writes, May 26, 1830—"I rejoice to find that human creeds and confessions of faith are gradually losing ground in this part of our state, and that the people are engaged in searching the scriptures. A few days ago, in conversation with a Presbyterian Elder, he told me, that when he received his appointment, a few months ago, he refused to be bound by the Westminster Confession, any further than he could see it accord with the Bible. In short, he said that he had not read much in the confession, but had rather read the scriptures. He further stated, that their preacher had had similar difficulties at the time of his ordination, 18 months ago, and had made a similar reserve. Perhaps you may wish to know how christian liberty flourishes in this part. In this place we have several denominations, or churches, to-wit: 1 Presbyterian, 1 Methodist Episcopal, 1 under the care of Bishop Burnett formerly of the Baptist order, 1 Regular Baptist, 1 Methodist Reformed, and 1 of the Christian order. We have four houses built for public worship; 1 for the Presbyterians, 1 for the Methodist Episcopal, 1 occupied by Bishop Burnett, and 1 for the Christian Church. The two latter were built in 1828. Before that time there was, in this place, no house that would be called free; the first named, not only having closed doors, but also closed seats; the second having closed doors and pulpit, and seats free. At present, in the two houses built in 1828, we have open doors to all whose preaching has a tendency to moralise the community. The Christian Church was constituted here in January, 1827, with nine members. We have now 33 in fellowship. Thus this little band have been struggling along in the midst of sectarian opposition.

"When we contrast our present situation in this place, with that of five years ago we find that christian liberty has advanced in a good degree, and feel strong hopes that it will continue to advance. There have been, perhaps, about 15 immersed, and added to the church under the care of Bishop Burnett, in a few weeks past."

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Bro: Jas: McVey, of Baltimore, Md. writes, June 29, 1830—"In this city there is a great shaking among the creed makers. The scriptures are more read now than ever before known in this place. The Christian Messenger has done great good; as far as it is circulated, it has brought many to the Bible. There

are two Christian Churches in this city. They are in a more prosperous state now than formerly. On the first Lord's day of this month, I baptised 4, and on the third Lord's day 3. There is a number now waiting to attend to this ordinance in a few days. Our baptisms are attended by a large concourse of serious people. We have appointed a Camp-Meeting of seven days, in Hartford county, 18 miles from this city, to commence the 16th day of September. We should be glad that our preaching brethren at a distance would attend."

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Bro: Daniel Long writes, George's Hill. Md. June 23, 1830—"Since my last to you, (March 24,) I have seen happy seasons. The Lord has gloriously revived his work on my circuit. I have given the right hand of fellowship to about 50 converts, and have baptised 35. The doctrine of the unity of God, and that Jesus is his Son, is fast becoming orthodox in this country."

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Bro: Jas: Clark, of Bethel, Ohio, writes, that 20 were added to the church at Georgetown, O. the last Lord's day of May; and that the good work still continues.

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Extract of a letter from Eld: Henry B. Hays, dated Flemington, N. C. June 5, 1830:—"It is generally a dull time with professors of religion in this state, though we have experienced some refreshing seasons in different places, which causes us to thank God and take courage. The Christian connexion, in this state, labor under disadvantages. There are something like 20 or 30 preachers, and several hundred members, who believe in infant baptism, through the influence of Eld: O'Kelly, as I believe. They hold annual conferences, sometimes in this state, and sometimes in the central part of Virginia. They discard immersion, and consider all such as practice it Baptists. There is also a conference, to which I belong, held annually in this and the adjoining counties, which practice baptism by immersion. A correspondence has been opened between our conference and the F. Baptist conference in the Eastern part of this state. They appear to be gaining ground fast, and are anxious for a union with the Christian connexion. Much good, I humbly trust, will be done by our united exertions in building up the waste places of Zion. Eld: E. Hutchens, of the state of Maine, of the F. Baptist communion, has been laboring in this state with good success; but is now about to leave us for the state of Indiana. When I write you again, you may expect a general detail of our standing, prospects, &c. I subscribe myself yours, in the bonds of the gospel of peace."

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Bro: John Scott, of Tippacanoe, Ia. writes, July 6, 1830—"The work of reformation progresses slowly in this part of Indiana. On Eel river, near Logan's Port, there is a Christian Church, and one near the mouth of Rock Creek, in Carroll coun-

ty, which are in a prosperous way. We expect to form another shortly in Tippacanoe, near the battle ground."

The good work continues in Oldham and Henry counties. Bro: S. Marshall lately baptised, at one meeting, 10 in Oldham, and 4 in Henry a few days after. Many, we have lately heard, are waiting to be baptised.

BROTHER STONE:—I have been a constant reader of the C. Messenger, and C. Baptist, and with pleasure view how easily truth can triumph over error. The advocates for truth have nothing more to do, than to disply it in its native simplicity, unadorned with human frippery; while its opponents are obliged to labor hard in trimming and adorning in proper apparel, in order to make it appear splendid in the eyes of the world. Sarcastic invective is losing its edge very fast, and nothing but truth will stand; while the rubbish of human invention will be burnt up by the fire of the word of God. It would be gratifying to some of your readers, if you would give us a proper difinition of the terms *iniquity*, *transgression* and *sin*. Are they synonymous or not?

T. SCOTT.

NOTICE.—The Christian Church met in Conference, at Boon's Creek meeting house, E. Tenn. August 17, 1829. The Elders present were Jas: Miller, Jeriel Dodge, Robt: M. Shankland, John Wallace, and Wm. Slaughter, Jun. The number of members, composing the Christian churches in this section of country, were ascertained to be 472. After conferring comfortably together, we agreed to meet again at the North Fork Church, Washington county, Va. on the Saturday before the 3rd Lord's day in August, 1830. WM. SLAUGHTER, Jr.

NOTICE.—Bro: F. R. PALMER and the Editor design attending the Miami Conference, near Franklin, Ohio, on Friday before the 4th Lord's day of August. The Editor hopes the agents and patrons of the Christian Messenger, and such as have our Hymn Books, will remember us at that time, as our necessities are urgent. The Editor wishes to know whether his agents and patrons will continue another year. If not, it is hoped they will let him know in time, at as little expense of postage as possible.

ERRATA.—The Editor was absent when the 8th number was printed. Some *Errata* are discovered, as follows—Instead of 1 Col: xx, read Col: i, 20, page 171—for raise, read rise, p. 173—for onergies, read energies, p. 175—for temporial, read temporal, p. 179—for temporeal, read temporal, p. 180—between *created* and *things*, read *all*, p. 182, line 1—for will, read well, p. 182, line 10—between *had* and *himself*, read *by*, p. 182, line 2[illegible]—for controversalist, read controversialist, p. 185, line 32—for 1 Cor: xii, 1, 12, read 1 Cor: xii, 1–12—for impropriety, read impropriety, p. 185, line 39—for sentance, read sentence, p. 185, line 48—for no, read any, p. 186, line 41.

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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Dialogue between a Preacher and Anomos.

(CONTINUED FROM P. 134.)

Pre: My dear Anomos, I am truly glad to meet you after so long a separation. Let us retire to that grove and converse awhile on the important subject of religion.

Ano: Most willingly do I comply; and I am thankful that kind providence has brought us together at this time especially.

Pre: Come, tell me some of the most interesting events of your religious course since we last parted. You then appeared strong in the faith, and firmly fixed on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. Your joy was full, your love to the brethren was fervent and endearing, and you, I believe, was drinking deeply into the spirit of holiness. I hope my brother is still steadfast in the faith of our Lord Jesus Christ, and abounding in the fruits of the Spirit.

Ano: Ah! my brother, were I to give you a relation of all the incidents of my religious course, since I saw you, it would be wearisome and unprofitable. I will relate a few, which I consider most interesting. Soon after I parted with you, I visited a near relation, who was a Calvinistic preacher of considerable note, and, I think, of deep piety. After common salutations, I informed him of my reformation and change as to religion. Joy sparkled in his eyes, and he embraced me again most affectionately. He soon asked me to what church I had attached myself. I told him, to the Church of Christ. I saw his countenance fall, and his joy was turned into sorrow. After a while, he expressed the emotions of his heart in words—that he was truly sorry that I had united with a people whom he viewed no better than infidels—for, says he, they deny the trinity—they deny the divinity of Jesus, the Son of God—they deny the atonement—they deny the operation of the Spirit on the heart—they make regeneration