C's. hands; but of this, let him be the judge—if he and those under his influence see proper to draw a line of demarcation, they can do so. With feelings of entire good will and christian regard for Mr. Campbell, I have, from a sense of justice to my injured brethren been induced to make these remarks; and however "*morbid my sensibility*" may be called, I regard it as a christian duty to step forward and shield them from the foul imputations, that the envious and malevolent make without the least provocation upon a respectable and unoffending people.

PHILIP.

HOLINESS THE PURPOSE OF THE GOSPEL.

It was an old reproach of one of the bitterest enemies of Christianity "that it was a doctrine of licentiousness and not of purity." "Your Jesus," says he "came to collect the most dreadful and horrible societies. He said himself that he came to call sinners and not the righteous, so that the body he came to assemble is a body of profligates separated from good men amongst whom they were heretofore mixed. He has rejected all the good and collected all the bad in the world." False, cruel, and base aspersion!—Hear how Origen the Christian Apologist rebuts the malignant misrepresentation. "True," says he, "Our Jesus came to call sinners, but it was to repentance. He assembles the wicked, but it is to convert them into new men or rather to change them into angels. We come to him covetous, he makes us liberal;—unjust and extortioners, and he makes us equitable;—lacivious, and he makes us chaste;—violent and passionate, and he makes us meek;—impious and profane, and he makes us religious." In this triumphant manner did Origen vindicate his calumniated master. But what was it that gave the principal energy to his reply? Its agreement with truth. If we know any thing of the Gospel, we are witnesses that this is the true effect of communion with Christ Jesus. It transforms us into his image, and this transformation is so infallible a consequence of real religion that if none of it appear in any particular professor, we are obliged to conclude that he is not yet in communion with this great Saviour. The holy Jesus cannot unite with a prevailingly unholy disciple.—*Butcher's Sermons.*

NOTICE—My necessities urge me to solicit my agents and patrons of the Christian Messenger to do something speedily for me. The present volume is nearly closed, and my printer and paper maker are unpaid. Let every one consider himself addressed, and determine to send immediate relief. The probability is that the October No. will not be issued before November; and if I continue publishing the Messenger, the first No. will not appear before January next. I shall print no more, nor deliver them to subscribers, until the money be paid in advance; unless an agent shall procure five subscribers, and be responsible for the payment of the money within six months from the commencement. For every ten subscribers one volume is allowed to the agent.

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. OCT. 1830. [No. 11.

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.

From the Christian Advocate and Journal.

INFIDELITY.

But I next turn my attention to the nature and properties of that religion which the Bible reveals to me, and which I think I have found by happy experience. By a close inspection, although it is variously described, I find it all comprised in LOVE—*love to God and man.* On attentive examination of my heart, I find that when I was led to embrace the Saviour of sinners, and when he shed abroad his love in my heart, I found the character of my religion perfectly to correspond with my own experience of it; for when this love sprung up in my heart, it expanded towards all mankind, and ascended to its source in strains of sweetest praise and thanksgiving. Now I think every one must heartily respond to the inspired declaration that "love worked no ill to his neighbour"—and this is the very essence of the religion of Christianity. If I love my neighbour as myself, I cannot intentionally injure him. If I love my God sincerely, I delight in his law, cheerfully obey his commands, and patiently submit to whatever he orders. This is the religion which the Bible reveals and enjoins, and to establish which Jesus Christ bled, died, and ever liveth.

Will the infidel condemn this? Then he condemns what his soul abhors. And does his soul abhor love? Then is it filled with hatred! Who will trust him after this? Does he say that be far from me to condemn the religion of love? Then is he no longer an infidel. He is a Christian. Let him choose either horn of the dilemma, and his infidelity falls, while Christianity lives and triumphs.

But he will say that this is not the religion of the Bible, because its professors have all along contradicted it. Will he still sacrifice upon the altar of ignorance? Will he still confound

things that have no necessary connexion? Then does he render himself unfit for an instructor of the ignorant, a leader of the blind, or a guide to the lame. Does he tell us that Christians, so called, have been haters of mankind, persecutors of their fellows? Will he advert with an air of triumph to those darker ages of the Christian Church, when Jews and heathens, Mohammedans and heretics were persecuted, hunted down, imprisoned, fined, tortured in various ways, and murdered in cold blood, to gratify the avarice, caprice, or even revenge of professed Christians,—and all this because the sufferers presumed to differ from their persecutors? I allow the fact, but deny the consequences he would deduce from it. I allow that such *professed* to be Christians; but I maintain, on the authority of Christianity itself, that they lacked a knowledge of its essential doctrines, and an experience of its renovating and saving influence. They were deceived, or else Christianity is false; for it condemns, in the most express and unequivocal terms, all such tempers and conduct, and inculcates, by the most tender and commanding motives, love and good will to man. Why will not the opposers of this religion be candid? Why not separate the precious from the vile? Will they eternally carp about the misconduct of professed Christians? Why not then set me an example of consistency, at least in argument?

I say, then, that the religion which I profess disallows of all that hatred, malice and revenge, which its pretended friends have at different times been actuated. It is, therefore, no more accountable for the shameful and horrid acts of the enthusiastic crusaders, nor the murderous deeds of the inquisition, and other acts of cruelty prepetrated by Catholics and Protestants, than the laws of our country are for the wicked conduct of their violaters, or than Jesus Christ is justly punishable for the treachery of his unfortunate disciple. Indeed I can no more look with pleasure upon those pages of history which narrate the horrid deeds of cruelty of which the Christian Church has been guilty, than I can read the history of infidelity with approbation. While the former place in striking contrast the pure principles of Christianity with the abominable acts of its professed friends, the latter exhibits the perfect harmony subsisting between its principles and the conduct of its disciples!

I once more, therefore, press upon my heart, and grasp with my understanding this religion of *love*. Does any one say that because I am commanded to love all men, enemies as well as friends, that therefore my religion is impracticable, or if practicable, it disarms man of his natural independence by forcing him to yield up his rights to an inimical depredator? But, as Locke has said, look at the principle, and follow it out to its legitimate consequences. Will universal love deprive a man of his rights? You might as well say that the principles of eternal justice will lead a man to defraud his neighbor. Does not every one perceive that were this principle universally to prevail, it would be

absolutely impossible to transgress any law of right? If *all* were governed by it, *all* would be *friends*. There would then be no longer any *enemies* either to hate, or be hated, or be loved. And would this lead to an infringement of our just rights? You might as well say that darkness is occasioned by the rays of light. No! let but this religion of love prevail, and all hatred, with every act of injustice, is forever banished from among men.

And let it be recollected that it is perfectly practicable by all those who yield themselves up to its influence; because the God I worship is a *God of love*. This is his essence. Whatever he does, therefore, is done from a principle of love. But he works in my heart. And is he not able to fill it with love? Can he not enable me to love him with a perfect heart, and my neighbor as myself?

Now allowing both the practicability and usefulness of this philanthropic principle of Christianity, I would ask the blinded and prejudiced infidel what objections he can prefer against it? As I said before, the moment he anathematizes it, he proves that his soul abhors universal love. Its opposite, therefore, that is, universal hatred, must be the object of his supreme regard. Against this conclusion I know his soul protests. Then he protests against his system of unbelief. There is no medium. He must either approve of Christianity, or be the advocate of all mankind. Let me then but exemplify this mainspring, this vital essence of Christianity, in my tempers, word, and actions and infidelity has its lips sealed up in eternal silence.

LIBERIA.

The following interesting facts, showing the growth and prosperity of the colony at Liberia, are communicated in a letter to a friend, by Captain Sherman, of Philadelphia, who has recently returned from that country:—

The first settlement and capital of the colony is *Monrovia*, situated in lat. 6, 21, N., and 10, 30, W. long., about a quarter of a mile above the mouth of the river Monserado, and about three quarters of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance from the Monserado. For the first two years, the emigrants lived in small thatched houses, and about five years ago the first dwelling, constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height, and thick underwood. Tigers entering this (then) little village, have been shot from the doors.

Monrovia, at present, consists of about 90 dwelling houses and stores, two houses of public worship, and a court house. Many of the dwellings are handsome and convenient, and all of them comfortable. The plat of the town is cleared more than a mile square, elevated about 70 feet above the level of the sea, and

contains 700 inhabitants. The streets are generally 100 feet wide, and intersect each other at right angles.

The Colonization Society have an agent and physician there. The agent is the chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people. The colonial secretary, collector of customs, surveyor, and constables, are appointed by the agent; the vice agent, sheriff, treasurer, and all other civil officers, are elective, and all the offices, except those of the agent and physician, are filled by colored people.

The court holds its sessions on the first Monday in every month; juries are empannelled as with us, and its jurisdiction extends over the whole colony. The trials are principally for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the recaptured Africans. To the honor of the emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to 10,000,) under the protection of the colony, and are ready, should it be thought necessary by the settlers, to make common cause with them in case of any hostilities by the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of *Caldwell* is about seven miles from Monrovia, on St. Paul's river, and contains a population of 560 agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighborhood for their employment, if used for the purpose of sawing, for half a century. The town contains 200 inhabitants.

Bushrod's island, which separates the Monserado from St. Paul's river, is seven miles in length, three at its extreme breadth, about five miles from Monrovia, and is very fertile; on this island are settled thirty families from the Carolinas. All the above settlers, amounting to at least 1500, are emigrants from the United States.

On the left bank of Stockton creek, and near the settlement on Bushrod's island, the recaptured Africans are located; 250 of whom were sent out by the government of the United States, and 150 taken by the colonists from the Spanish factories, the agents of which having bought some of our kidnapped Africans, and refusing to give them up, the colonists not only took their

own people, but all the slaves they had collected. These 400, who are useful agriculturists, are happily situated, and very contented. The settlements of which I have spoken contain, in the aggregate, nearly 2,000 souls, and are all in a flourishing condition.

I have been frequently asked, since my return from Liberia, whether there is no danger of the natives breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following facts:—

When the colonists could muster but thirty effective men for defence, and when the forest was within pistol shot of their houses, 5,000 of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their cannon, a nine pounder; but instead of making use of it, (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were embracing it, pow-wowing over it, and vociferating "Big gun! big gun!" till the other, a four pounder, was brought to bear on them, under the direction of Lot Carey, and plied with so much precision and activity, that they retreated. The gun was retaken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush until one of their gree-gree men was slain, carried off by our men, and thrown into the water. This event entirely disheartened them, they went off, and from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 or 80 men killed. If I remember right, the colonists lost but two or three of their little band.

The means the colony have for defence at present, consist of 20 pieces of ordnance, and muskets, &c. for a thousand men, which may be increased from private stores if wanted. In Monrovia there are Captain Steward's company of infantry, Weaver's company of artillery, and Draper's company of rifle rangers. All these are volunteers, and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government, as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort on Cape Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour. The commander in chief is the Society's agent.

There is much hospitality to be found in Monrovia, and among

the inhabitants a greater proportion of moral and religious characters than in Philadelphia. I never saw a man intoxicated, nor heard any profane swearing, during the three weeks I was among them.

The two houses for religious worship already noticed, are a Baptist and Methodist. The Baptists have three, and the Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German missionaries, some ministers and teachers, reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia, with a capital of $4,000, and an agreement has been entered into that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from 50 to $75 per share in one year.

ORTHODOXY UNVEILED.

We gave an article in our last paper with this title. Its purpose was to show the unscriptural and revolting character of the doctrine that the sufferings of Jesus were the inflictions of Divine Wrath, or that their purpose was to appease such wrath. The writer proceeds to inquire, upon the Trinitarian hypothesis that Jesus is the almighty God,—

But why must one God be accursed, suffer, agonize, groan and expire under the weight of infinite wrath inflicted by his co-equal Deity? Mr. Brown's orthodox reflections assign the following reasons: "Behold, how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my comfort enhanced! There, Divine righteousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished, and all for me" What unparallelled presumption this! But it is no wonder that such orthodoxy should be so generally received, and so universally embraced by the multitude, who give themselves no trouble to examine whether its doctrines agree with, or contradict, the tenor of the Scriptures, and who have no desire for any more religion than what will lead them the shortest way to heaven. Behold, how well adapted such orthodoxy is to their taste; how easy, how pleasant, and how consoling, to sit at ease and only have to say, "Christ has died and suffered, satisfied and atoned for all the sins of all the elect, for me; my debts of obedience and suffering are all paid, fully paid; not by me, but for me, by a surety; and law and justice have no further claim upon me; for payment God cannot twice demand—first at my bleeding surety's hand, and then at mine. Henceforth my happiness is procured, my peace with God purchased, my comfort confirmed,

"And glory purchased by his blood,
For God's own Israel waits."

The price of redemption has been paid, the inheritance purchased and sealed with blood; salvation so completely effected by the death of Jesus, that although I have no righteousness of my own, I am completely righteous in him; although I have neither good works nor good words, nor good wishes, of my own, I need not fear, since I am viewed perfect and complete in him. Although my nature is altogether corrupt and depraved, and rotten to the very core, and although my heart is the sink of all uncleanness, and the nest of every abomination, yet Jesus died for the chief of sinners; his death finished all transgression, and made an end of sin, of all sin, for me. The curse and penalty due to my sin has been inflicted in all its weight on him; that curse can never reach or injure me; 'tis exhausted, and I am sheltered in his wounds.

"Yes, I am secure beneath his blood,
And all my foes shall lose their aim:
Hosannahs to my dying God!
And my best honors to his name!"

Christ has stood in my law-place as my lawfulfilling surety; I fear not the curses of the law, and I send it to his perfect obedience with all its requirements and demands; the death of Jesus has reconciled an angry God, calmed his frowning face, and made him my eternal and unchangeable friend;

"And neither things future, nor thing that are now,
Nor all things below or above,
Can make him his purpose forego,
Nor sever my soul from his love."

Yes, the sufferings of Jesus, his blood-shedding, his merit, righteousness and atoning death, have eternally secured all the elect from the law, curse, sin and wrath, death, devils and hell; and since he has done all this for me, what have I to fear? I can now only say, Mercy, mercy, Lord; but, Justice, justice, Lord; and God cannot deny to me what Christ has bought and paid for.

"So must he recompense to Christ
Those sufferings he endured;
Just to the merits of his Son,
And faithful to his word."

Such are the strains in which Calvin's system of salvation runs; all finished by Christ to the sinner's hand, and nothing left for men to do but believe the system, and conclude themselves sure of heaven. And surely no system can be better adapted than this to those who wish to be free from all moral retraints, and above all obligations to obey the precepts of the gospel, and the moral commands of God; and after a life of sloth and criminal indulgence, hope to take their place in the world of happiness solely by virtue of the merits of another. Awful delusion! Yet, however, some of the more sober part of the orthodox may, and do, avoid, from the influence of better principles, such sad consequences of their system, the number is great of those who carry

the system out to its full length in practice. But when Mr. Brown has so confidently asserted, that "his debt was paid, his happiness purchased, his peace with God procured and confirmed, Divine righteousness fulfilled, transgression finished, the curse exhausted, death vanquished, God reconciled, and hell extinguished, and all for him,"—what can he mean by saying in the same reflection that includes the above, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end, and entail a curse on thy seed?" Is this to be considered as a frank renunciation of the above orthodoxy? Or is it to be reckoned as one of those glaring inconsistencies with which the orthodox system abounds? Or was it the effect of conscience and of reason struggling to get the better of an absurd and erroneous creed? The whole is finished, happiness and heaven purchased, procured and confirmed, death vanquished and hell itself extinguished, and yet, "Stand in awe, my soul; avoid sin, lest it bring thee to a miserable end;" lest it undo all again and bring ruin on thyself and on thy seed. If this be possible according to one part of Mr. Brown's orthodox creed, then what becomes of another part of it? What becomes of the Father's election, the Son's blood-bought redemption, and the Spirit's work of regeneration? What becomes of the saint's final perseverance, when one for whom all is done may undo the whole again, and entail ruin also on his helpless offspring? This sort of Calvinism is not only at variance with Scripture and common sense, but it is at perpetual variance with itself, and what it affirms in one sentence it contradicts in another. It professes to be light, but it is confusion and darkness: yet the general drift of the system is so congenial with the wishes and desires of the majority of mankind, furnishing them with so many pleas of sloth, negligence and sinful indulgence, and holding out the delusive hope, that the happiness of heaven may be obtained by trusting in the merits and righteousness of another, that these opinions are easily and eagerly embraced by all those who wish to enjoy heaven without personal endeavors, and without being at the trouble of preparing for honor and immortality by a course of patient continuance in well-doing, who, without denying themselves daily, and taking up their cross, flatter themselves that by a shorter and easier way they can obtain the crown. Is it much to be wondered at, that such ignorance and presumption widely prevail, when these opinions are propagated from almost every pulpit, taught in every human creed, and inculcated in almost all authors and commentators on the Bible.

ADVICE TO CHRISTIANS.

"The begining of strife is as when one letteth out water," said Solomon, Prov. 17, 14. The same may be said of every vice with equal propriety. Through a dam let but a small aperture be made, so that a little water may pass—the aperture is enlarged by the passage of water, and quickly the whole pond will pass

off with resistless force. So is vice; small in its commencement, but increases with indulgence, till the man is, by its irresistable force, swept away into the vortex of ruin. How true is this with regard to an unhappy class among us, called drunkards. It may be profitable to trace the progress of this evil by adverting to matters of fact.

I have seen fathers call up their children of every age, every morning, and sometimes oftener, to take their morning dram. Who does not know that the children are now forming a habit, which commonly ends in drunkenness? And are not the parents guilty of the sin of its formation? O parents, if you regard the happiness, and prosperity of your children, refrain from such practices; let them see in your example the course they should pursue.

I have seen professors of religion, regularly take their morning drams and dinner grogs, and fatigue-repellents, &c. In the commencement they were sober men; but the habit became so fixed, that without their morning dram, they were sick, they had no appetite for breakfast—and without their dinner grog, they could not relish their dinner. This man is on the verge of ruin. What must he do? Refrain immediately, or he is lost. Deny thyself—or disgrace your profession, ruin your family, beggar your children, and destroy your soul forever. Touch not, taste not, handle not the unclean thing. Banish it from your house. Esteem it no disgrace to have none of this poison to administer to your friend, who may visit you. You may say, I can use it without any fear of those consequences you mention. I answer: Your want of fear renders your case more alarming, more dangerous. Reform—reform speedily, I beseech you, before it be too late. You say, I design to desist from the practice, but will do it gradually. This is plausible in theory, but fallacious in practice. You scarcely ever saw a man gradually desist from drinking. It is like the man in the long habit of using tobacco. None ever ceased from the use by degrees. You again say, I should feel great inconvenience from quitting the use of spirits at once. Granted; but is not this preferable to disgrace and ruin. The inconvenience will be of short duration. Soon you will enjoy better health of body and mind.

I have seen professors of religion even make ardent spirits and sell them for gain. I am glad to find that professors of religion in this day are ashamed of the practice. It is now almost exclusively confined with the men of the world, or to carnal, worldly minded professors, who care not for religion. I hope never to have my eyes offended at the sight of a professed Christian, making whiskey. I call upon such to reform from this evil, and devote themselves to religion.

I have seen professors of religion vending and retailing spirits to drunkards, and others. Is this in accordance with the truth of God? Let such read Hab. 2, 15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and

makest him drunken also, &c." The venders of spirits may say, if I do not sell, others will. So may the drunkard say, if I do not drink, others will. The arguments stand on the same ground. Who will contend for either a moment? If the sacred sanctions of the word of God will not keep you from the evil of drinking, making and vending spirits, I know not what will. If the obligations of an anti-intemperance society can have greater influence on you to desist from this evil, than the obligations of the word of God, the honor of religion, the glory of immortality, and the horrors of hell, then unite with that society, though in doing this your conduct should speak aloud to the world, I am a professor of christianity, but the sacred obligations of the gospel I find are too weak to bind my irregular propensities, and to regulate my conduct; I therefore, believing that the obligations of an anti-intemperance society are stronger than those of the Bible have united with that society—unite then, and unite speedily with this society; and thus save yourselves from ruin. It may be asked, why I have not united with this society? I answer, because

1st. That for 40 years, the word of God has kept me from this evil by its powerful influence on my mind, and I am pursuaded it is able to keep me to the end. This word is far more powerful on my mind, than the words or obligations of any society on earth.

2. I fear should I join such a society in order to keep me from this evil, that I suggest the idea that the word of God is too weak to do it; and t[illegible] I disgrace, rather than glorify it.

3. My example in living temperately, without being united to such a society, will better recommend religion to the world; because they will confess, it is not by the restraints of a temperance society, that I am temperate.

4. It is believed that this society, like other benevolent institutions, will soon degenerate into a scheme to get money for party purposes. For what other purpose, can missionaries be despatched through the Eastern country to raise $30,000 here, and $30,000 there? Why should this society in the East, apply to the legislature for an act of incorporation, and that every member of the society pay $5 annually? Time will disclose.

I say not these things to discourage any from uniting with this society. If it can make an intemperate man, temperate—if it can keep the temperate from intemperance, I shall rejoice in its prosperity. I have encouraged my own children to become members of it. And whenever an anti-swearing society, an anti-lying society, an anti-backbiting society, or an anti-vice society, shall be instituted, I will not oppose it; until I find it prostituted to the purpose of swindling the people out of their money, to promote party interests.

EDITOR.

TO Ac——. Ch——.

My Dear Brother—Since our last interview I have thought much on the topics of our conversation. You have with many more constituted yourselves into a church or congregation according to what is termed the ancient order of things. You profess to be governed entirely by the New Testament, rejecting every thing not found there as an article of faith or practice.—Your professions I highly approve; but I fear you have erred from the course pointed out in that book in several particulars.—These in the spirit of a brother I will suggest, and hope that your honest, inquiring mind will impartially examine them.

Your church has elected a private person from among yourselves to be your Bishop, to administer to you the word and ordinances of the kingdom. This election by vote of the church you consider to be the true ordination of a bishop, and valid to all intents and purposes.

From this sentiment I am obliged to dissent, when directed by the New Testament, for the reasons following. To me it is evident that the great head of the church *ordained* his twelve apostles to the work of the ministry of the gospel. Mark iii, 14. 1 Tim. ii, 7, "And he ordained twelve, that they should be with him, and that he might send them forth to preach." It is farther evident that the acts of electing and ordaining were different. John xv, 16, "Ye have not chosen me, but I have *chosen* you, and *ordained* you, &c." It will not be disputed that the Lord gave authority to the apostles to ordain others to the ministry of the gospel; because they actually did it. Acts xiv, 23. Paul and Barnabas "ordained elders in every church." 2 Tim. i, 6. 1 Tim. iv, 14. Nor can it be disputed, that those ordained by the apostles had divine authority to ordain others to the same ministry. Tit. i, 5, "For this cause left I thee in Crete that thou shouldst ordain elders in every city, as I had appointed thee." 2 Tim. ii, 2, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 1 Tim. v, 22. The order established by the head of the church is here plainly declared. This is the ancient order. This is the order of Apostolic times. This is the order taught in the New Testament, besides which there is no other with regard to the ministry mentioned in that book.

I ask my brother from what part of that book has he concluded that the church, without the elders or bishops, has the right or authority to ordain bishops or elders? I have never yet seen it, nor can I find any person that is able to shew it. You may say that the chain of the succession of Bishops and elders has been broken; or else we must draw the authority from the corrupt church of Rome. This, my dear brother, I view as an irrevolent cavil. What if we derive our authority from the corrupt church of Rome? Is it therefore null and void? What if the church has long been in the wilderness, or in Babylon? Does

this prove that she is therefore not the church? Have indeed the gates of hell prevailed against her, so that she has been annihilated? But you are convinced she is in error, and a reformation is needed; she must occupy the ancient order. Granted. What is that order? It is as I have shewn that the elders and bishops ordain other elders and bishops by the imposition of their hands. Can you expect that the church will ever be reformed according to the ancient order, by instituting a new order, unknown in the New Testament?

You again may say, what is the use of elders now laying their hands on a person to be ordained an elder or bishop? They can confer no spiritual gift. Some even ridicule the idea, and contemptuously spurn the practice; and I am sorry to say than men, who plead for New Testament order, are most forward in denouncing the practice. This is an age of cavilling. As well might you ask, what is the use of praying? Of eating a bit of bread and supping a little wine at the supper? What is the use of immersion? You can easily answer these queries by saying God has ordained them, and in obedience to them will bless his people. So I say of the laying on of hands, that God has ordained it, and if obeyed in faith, he will bless the humble souls thus consecrated os offered to him by this act. I say, consecrated to him and his service by this act of the laying on of the hands of the presbytery or eldership—for I have long been convinced, that this was the design of this act, and have, it is believed, proved it in a former number of this work. We grant that God often gave manifest attestation of his acceptance of the newly ordained bishop, or newly baptised believer, dedicated to him by the imposition of hands; and who will deny that he will do it again?

You say, A gift was made to Timothy by the laying on of Paul's hands. I Tim: iv, 14. What gift? What!—but that of authorising him to preach, or declare the word, as the whole context fully proves. Thus Paul speaks of himself, Eph: iii, 7, 8, "Unto me, who am less than the least of all saints, is this grace *given*, that I should preach," &c. No doubt but that Timothy received, also, spiritual aid, to qualify him for the work to which he was ordained; and will God neglect us now, in humble obedience to his ordinance? Can he be pleased, that we, through unbelief, reject his ordinance, by saying, What profit is there in obeying it? The best part of reformation is yet to be done, which is, to reform from unbelief and distrust in God, and have faith in him. When this is done, the work will gloriously progress, and not before.

If the church, without elders and bishops, have divine authority to ordain elders, Why did Paul and Barnabas ordain them elders in every church? Why was Titus left in Crete, that he might ordain elders in every city? Why was Timothy instructed, and not rather the church, what were the qualifications of a bishop; and he cautioned to lay hands on no man suddenly? My

dear brother, take heed, lest, in your hurry to escape from Babylon, you take a wrong path, and miss Jerusalem entirely. I feel a great solicitude for your welfare. Take heed, lest you undertake to do what God has not required at your hands. Search the scriptures, and see whether any, but such as are ordained according to the order of the King, ever ordained elders, administered baptism and the supper. If you cannot find authority, beware of what may follow; anarchy and ruin. Reformation, not destruction, should be our purpose and labor.

The law was a shadow of good things to come. Now, what were the things of which the High Priest, the Priest and Levites, under the law, were shadows? Surely of the High Priest of our profession, Christ Jesus—of the bishops, or elders, and deacons, who attend to the temporalities of the church. Those were under the law, ordained of God, and consecrated to his service—and though the congregation became corrupt, and departed from God to the worship of idols, yet the order of heaven was not destroyed, but afterwards reformed. So under the new institution.

You take it for truth incontrovertible, that all authority is vested in the church. If by this you mean the church without the apostles, elders, bishops and deacons, you certainly err. For you cannot find in the New Testament one instance of the church having authority to ordain elders or bishops or deacons, or to administer baptism or the supper. You will find that the ministry existed before the church, that the church is built upon the Apostles, Jesus being the chief corner stone—that the ministry are the builders of the temple of God, or the church of God on earth. It is granted that the church may elect, but not ordain, as in the case of the seven. Acts 6. "The church chose by order of the apostles seven men full of the Holy Ghost, and set them before the apostles, and the apostles prayed and laid their hands on them." Thus were they ordained not by the church, but by the apostles—not by vote or election, but by the laying on of the apostles hands—and *this*, not for the purpose of conferring the Holy Ghost, for these seven were before full of the Holy Spirit, but of consecrating them to the divine service.

With regard to your practice of excluding from the kingdom and from fellowship all unimmersed persons, I have given my opinion in former numbers. I hope my dear brethren will see cause to relinquish this practice, and cultivate forbearance till we have escaped from the smoke and spirit of Babylon. We cannot but feel fellowship with living saints, whether they be immersed or not. To refuse to express this love and fellowship, in any holy and outward act of worship, is a contradiction to our feelings, and, I think, to the spirit of christianity. It is no where forbidden. Our great leader refused not to worship with the Jews, though they were extremely corrupt in practice and doctrine. Yet he availed himself of every opportunity of correcting and reforming them. Surely, then, we should not refuse

to worship with those, who love and obey the same Lord, though in one case they have misunderstood his command. If the Lord was as severe as you, how wretched must be the majority of the saints! Was he as severe as you, he would not deign to commune with them! But he does; and you cannot deny it. Go and do likewise.

EDITOR.

A PASSING NOTICE.

The Editor of the Baptist Chronicle has enlisted a Presbyterian writer into his service, against the "old fox," as he calls the Editor of the Christian Messenger He says, "We turn over the old fox into the hands of Vindex." This is the fictitious name of his Presbyterian writer. The Chronicler is informed that I have ever claimed the privilege of choosing my own company; nor do I consider it compatible with civil or christian liberty, to be thrust unwillingly among men of rough passions, unpolished manners, and of angry quarrelsome spirits. If Vindex be a clergyman, or even a professor of christianity, I hope, for the honor of religion, the fact will be concealed, lest it be another argument to confirm the skeptic in his opposition to religion. It is a pity that the Chronicler should admit such an unchristian article into his columns as an "able and lucid exposition of pious frauds"!! Having once experienced the evil effects of bad company, I feel no disposition to try it again. Mr. Vindex, whether saint or sinner, may claim the notice of his fellows, but I beg to be excused from such association. I would turn Mr. V. over into the hands of Mr. Whitsitt, a writer in the Chronicle. Mr. W. will convince him, that according to Calvinism, the first constitution doomed all mankind, infants not excepted, to eternal misery. And had not a second constitution been given, the penalty would have been inflicted on all, on INFANTS too. See Mr. Whitsitt, for August Bap: Chronicle. To me it is astonishing, that any Calvinists should deny this to be a part of their creed. "Be it among them."

Sometime ago, I read, in the Christian Advocate, an instructive fable, the substance of which I will give. A certain man started on a journey to a distant place. When he came to the first farm on his way, he was attacked by a set of barking dogs—he instantly opposed them, by throwing at them rocks and clubs, nor would he desist till he had chased them to their lurking places. He then victoriously pursued his journey till he came to the next farm. The dogs, great and small, again menaced him with their barking. He renewed the attack, nor ceased till he had fairly conquered and driven them to their haunts. At every succeeding farm, the same scenes were renewed. This greatly retarded his journey, and diminished his comfort. Two days after, his neighbor, from the same town, started on the same journey. He overtook the first traveller the first day. He was immediately interrogated by his neighbor, When did you

leave home? This morning. How is it possible you have made such speed? Were you not annoyed with dogs at every farm you passed! Yes: They barked at me, but I let them alone, and pursued my journey. I will endeavor to do likewise.

EDITOR.

REVIVALS.

Belmont County, Ohio, Sept: 7, 1830.

Brother Stone—I got home yesterday from a tour of 7 weeks travel through Guernsey, Morgan, Athens, Meigs, Muskingum, and Belmont counties. Brother George W. Lacy was in company with me. We held two big meetings a week. Some lasted three days. Our congregations were large; frequently a thousand people would attend on Lord's day. We endeavored to give the word of our Lord Jesus to the hearers. Our labors have been blessed by our Lord so much, that we are emboldened and encouraged to go on. Although there have been many opposers to the truth in the above counties, who formerly have greatly withstood our word; yet truth being powerful, has overcome their errors, and we have seen many, who have been violent opposers, volunteer in the service of Christ, renouncing their former masters and creeds, and are now endeavoring to keep the unity of the spirit in the bond of peace, by obeying the one Lord, whom they claim as Master and Head; one immersion, in which they put on Christ; initiated by the one Spirit, which animates the one body of Christ. People of every denomination, so far as I am acquainted in this section of country, are reading the scriptures. It is a time of general excitement. The leaders of some denominations, warn their hearers not to hear these men, who believe in the water salvation, which Barton Stone and A. Campbell and their men teach. But I have good reason to believe, that some are more afraid of their hearers leaving their creeds and human systems, than of their being damned for obeying the Lord in all his commandments.

We baptised about 30 on the tour, and left a number under serious impressions. Elder Lacy is still travelling on. My health is not good. I am much worn down in body; but much cheered to see christianity breaking down Papal Rome, and subduing the nations by love, to bow to our Lord and Saviour. All that is wanting is more honest men to preach the word. Then peace and good will will reign in the hearts of men. Lord, roll on the peaceful day. I remain your brother,

JAS: G. MITCHELL.

Extract of a letter to the Editor, dated

Greenup County, Ky. Sept: 5, 1830.

"I am now in this place. We have had a good meeting thus far. Many appear willing to embrace religion. Last Monday

week, in Licking county, Ohio, I baptised 29, and the work is going on gloriously in that section. Bro: Geo: Alkire and myself, will visit your section of the world in December next. I have lately baptised upwards of 50. Pray for poor me, that I may hold out faithful. Your brother in Christ,

J. N. WALTER.

On 5th Lord's day of August last, we are informed about 20 joined the Church at Cabbin Creek, Lewis county, Ky.—and a few weeks before, 43 joined the church at one meeting on Licking, Ohio.

EDITOR.

The Elders and brethren of the Church of Christ in the North of Kentucky, met in annual meeting, at Cane Ridge, Bourbon county, Ky. on the 17th of September, 1830.

The following Elders were present: B. W. Stone, F. R. Palmer, T. Smith, J. Rogers, L. J. Fleming, J. Irwin, R. J. Patterson, W. Morrow, J. A. Gano, M. Sidnor, W. Parker, S. Ellis and T. M. Allen. Also, Elder M. Gardner from Ohio.

Brother THOMAS SMITH was called to the Chair, and THOMAS M. ALLEN appointed Secretary.

Letters and information were then read and received from the following Churches:—

1 Clintonsville, Bourbon c'ty.	19 Republican, Fayette cty.
2 Paris, do.	20 Lexington, do.
3 Antioch, do.	21 Union, do.
4 Mt. Carmel, do.	22 Berea, do.
5 Cane Ridge, do.	23 Mt. Tabor, do.
6 Flat Run, do.	24 Georgetown, Scott c'ty.
7 Millersburg, do.	25 Harrodsburg, Mercer c'ty.
8 Rockbridge, do.	26 Minerva, Mason c'ty.
9 Cynthiana, Harrison c'ty.	27 Stone Meeting House, do.
10 Indian Creek, do.	28 North Fork, Bracken c'ty.
11 Kentontown, do.	29 Tribues, Madison c'ty.
12 Leesburg do.	30 Beaver Creek, Harrison c'ty.
13 Concord, Nicholas c'ty.	31 Sandy, Greenup c'ty.
14 Mouth of Johnson do.	32 Union, Fleming c'ty.
15 Antioch, Oldham c'ty.	33 Beach Woods, do.
16 White Oak, Bath c'ty.	34 Cabin Creek, Lewis c'ty.
17 New Castle, Henry c'ty.	35 Eagle Creek, Scott c'ty.
18 Bethel, Fayette c'ty.	

Letters of correspondence were also received from the brethren at Cooper's Run, Bourbon county, and from the Miami Conference, Ohio.

Agreed, that the next Annual Meeting be held in Cynthian, Harrison county, Ky. to commence on Friday before the 3rd Lord's day of September, 1831.

THOS. SMITH, *Chair'n.*

Attest, THOS. M. ALLEN, *Secr'y.*

The above meeting was one of the most interesting we have attended for some time. On Friday a numerous concourse of brethren assembled, and continued, with some exceptions, until Monday. The communications from the different churches were decidedly better than usual—all of them breathing a spirit of union, piety and steadfastness in the faith and hope of the gospel; and many of them manifesting a research and acquaintance with the holy scriptures, and the religious liberty they secure, that would have done honor to any individual. The spectators generally manifested great delight at the spirit of love they exhibited, and the talents they displayed. After hearing from the different churches, and fixing upon the place for our next annual meeting, we then devoted the remainder of the meeting exclusively to the social worship of the Lord. On the Lord's day, it is thought that upwards of five hundred surrounded the table of the Lord. Since our last annual meeting, there has not been any thing like a general reformation; but a very considerable number has been added to the different churches, and several new churches have been planted.

Brethren, we have great cause truly to rejoice at the spread of gospel truth and liberty; and if we will only keep the unity of the spirit in the bonds of peace, and stand fast in the liberty wherewith Christ hath made us free, we shall yet prove that all things work together for good to them that love God.

THOS. M. ALLEN.

CARLISLE, KY. Sept. 10, 1830.

The Church of Christ at Concord, to the Elders and brethren assembled in Conference at Caneridge, sendeth Christian salutation.

Dear Brethren—We embrace with pleasure, the opportunity, which our approaching meeting affords us, of addressing you a letter. Through the blessing of God, we are, and have been, since our last communication to you, living in peace and union. We have had but few additions during the last year—not more than four or five. This, however, does not discourage us:—For the word of faith says, "Of the *increase* of his (Messiah's) *Government*, and *peace*, *there shall be no end.*"

It is true, when we look abroad into the christian community, and witness the unhallowed contentions, which in many instances, are going forward under the sacred name of religion, we cannot but lament, that christianity should be so prostituted.—That a system, which speaks *peace* and *good will*, should be made the unwilling instrument, of *strife* and *ill will* But through all this gloom of strife, and war, the eye of faith penetrates, and tells us of better days, just at hand.

The death-like slumbers, into which 'The man of sin' had lulled the christian world, during the dark ages, have been broken. A spirit of investigation has gone forth, conquering, and to conquer; and we joyfully hail it, as the harbinger of bet-

ter times. Near thirty years have rolled away, since *we*, with a few neighboring churches, were constituted upon *the Bible*, as our *only rule* of faith, and manners.

We were *alone*, in the United States, and in the *wide world*, so far as we know. Human, authoritative Creeds, were the order of the day; and churches, we are taught, could not exist without them. We, therefore, as might have been expected, met with powerful opposition from every quarter. We were denounced as *damnable Heritics*, *Schismatics*, *Anti-Christs*, &c.—But unmoved by all this sectarian clamor, we pursued 'the even tenor of our way'—and *this day* we rejoice that ever we took our stand upon the Bible. And we rejoice the more, because we know, that *ours* is the joy of *thousands* The more we read the blessed Bible, and the deeper we drink into its spirit, the more sensible we are of the importance of our stand. But the longer we live and observe the tendency of human creeds, the stronger are our convictions of their importance to accomplish the ends contemplated by them.

The history of the church for the last 1500 years, together with its present condition, presents an omnipotent argument against them. May the Lord help us, dear brethren, to stand fast in the liberty wherewith Christ hath made us free! The *fatal error* of all reformers has been *that they have too hastily concluded they knew the whole truth, and have settled back upon the same principles of proscription, intolerence and persecution, against which they so strongly remonstrated in those from whom they seceded.* Having then, full in our view, this fatal rock, on which so many reformers have split, may we studiously avoid it. We have no reason to conclude, we know all the truth. Let us, therefore, acting upon the holy principles we have espoused, always be open to conviction—and thus endeavor to grow in grace, and in the knowledge of the truth. We have nothing to lose in this inquiry after truth. We have no system to bind us to human opinions. "*The Bible, the Bible*, is the religion of Protestants," and the better we understand *the doctrines*, and practice the *precepts* of this book, the more useful, and happy we shall be.

But we must tear ourselves from this interesting subject, which opens before us, as we write. May the Lord be with you—may he preside in your councils, and direct your meeting to his glory, and the best interests of Zion. Signed in behalf of the church, by JOHN ROGERS.

The Christian Church at New Castle, to the Elders and Brethren, assembled at Cane Ridge, Grace Mercy and Peace from God the Father and from the Lord Jesus Christ.

Dear Brethren—We are glad that another opportunity of corresponding with you, is now afforded us: whereby you may learn our state and condition; which, under a kind and merciful providence are truly prosperous. Since our last communication, we have been blessed as a congregation and people. Many have

found the Lord precious, and have manifested a willingness to follow him by an open declaration of their faith, and in obedience to the Gospel have been baptized in his name. Our number at present is 107. and the prospect of increase is truly encouraging. And although there is much disturbance and embarrassment in our sister churches of other denominations, we have great reason to thank God that we are in peace; having no bond of Union, but that of love; and know no rule of action, but that of the gospel. We hope however, that the present excitement, which now so generally pervades christendom, will eventuate in great good; that thousands will be emancipated from the bondage and thraldom of men, and finally submit to the mild and peaceable reign of the King of Saints. For this let us all labor and pray. We have been pretty well supplied this season with preachers of the gospel, and hope they will still continue to visit us. Our beloved brethren Henry M'Gee, James Webb, Saml. Turner, and Mabry Jones, are appointed to bear this short epistle in token of our love. May Almighty God preside at your meeting! and the love of Christ constrain each of you to love one another with a pure heart fervently, is our united prayer—Amen.

Signed by order of the church.

August 21, 1830. CHARLES SANFORD.

SEPTEMBER 11, 1830.

The Church of Christ at Antioch, Oldham County, Ky., to the elders and brethren assembled at Cane Ridge, Bourbon County, Ky. greeting: Grace, Mercy, and Peace from God the Father, and from the Lord Jesus Christ.

Dear Brethren—We are glad to have an opportunity to make known to you our condition. On the fourth Lords day in June last, elders Marshall and Patterson attended, and preached to us the word of life. On Saturday evening before, they constituted a small church of Six members only, on the Bible, as the only rule of faith and practice; rejecting all other names but that of *Christian*. They left us with nineteen members. The Lord has been gracious to us since. On the first Lords day in August, brother Patterson attended with us, and six more were added to the church by a confession of the faith, and baptism. The good work is still progressing. Our whole number at present is thirty two. We have chosen our beloved brethren, Daniel Garth, Edward Hall, and James Austin, as our messengers to bear this epistle to you. Dear brethren, as you are travelling and preaching, call, and preach for us. The truth of God has done wonders in our neighborhood. Farewell.—Done by order of the church.

SAMUEL GARTH, *Clerk.*

The Church of Christ at Bethel, Fayette county, Ky., to the Elders and Brethren, assembled at Cane Ridge, Bourbon county, September, 1830:

Dear Brethren—We again embrace this opportunity of ad-

dressing you by letter and our messengers, that you may know how we do. Through the favor of God, we are built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone; therefore, we are at peace among ourselves. From more than twenty years experience, we are entirely satisfied, that the holy scriptures are amply sufficient to make the man of God perfect, thoroughly furnished to all good works. From observation and reflection upon the nature and tendency of the holy scriptures, we are more and more convinced, that the glorious gospel of Christ, if believed and obeyed, will produce union among Christians, and reformation in the world. We deprecate any thing like human legislation for the Church of Christ, or human appendages being attached to the gospel. We are not only satisfied as to their inutility, but are fully persuaded that their tendency is evil. They check inquiry; ensnare the consciences of men, and cause the bitter waters of strife to flow.

Dear brethren, we pray that God may be with you, and warm every heart with that charity which suffers long and is kind; that your conferential meeting may increase your zeal and diligence in the promotion of the interests of Christ's kingdom. Farewell. Done by order of the Church.

FRIDAY, July 30, 1830.

The Union Christian conference assembled at the Republican meeting house, Campbell County, Ky. The following elders attended, viz:

William Masters, Daniel Roberts, George Fisher, William Walters, Jacob P. Andrew, Mathew Gardner, and John G. Ellis, William Masters was chosen Moderater, but in consequence of sickness was not able to serve. Matthew Gardner was chosen to fill his place. John G. Ellis was chosen secretary.

Letters received and read from the following churches, viz:

South Hogan, Dearbourn county, Ia.	No. of members	25—2d
Manchester, Dearbourn c'ty. Ia.	No. of members	31—4th
Flower Creek, Pendleton c'ty. Ky.	No. of members	52—2d
Union, Boone c'ty. Ky.	No. of members	18—3d
Republican, Campbell c'ty. Ky.	No. of members	25—1st

The next conference to be held at Flower Creek in Pendleton c'ty. Ky. commencing on the Friday before the first Lord's day in August, 1830.

Requested that these minutes be published in the Christian Messenger. M. GARDNER, *Moderator.*

J. G. ELLIS, *Sec'ry.*

N. B. That the figures opposite the number of members of each church, are put to show the Lord's days of the monthly meeting of each church. J. G. E.

Bro. Stone, I am truly happy to inform you, that in the highest degree brotherly love prevailed throughout our meeting, and the gospel was ably declared; and I have reason to think will have a good effect. On the Lord's day some very respectable Baptist and Methodist brethren communed with us. I am your brother in love. J. G. ELLIS.

The Protest and Resolution of Mayslick Baptist Church.

Our Church being in a state of painful confusion, resulting from attempts, by Alexander Campbell and others, to produce a reformation in society, as they have been in the habit of calling it—among other things, denying the direct influence of the Spirit till after baptism—contending that persons professing faith in Christ, shall be baptised for the purpose of actually receiving forgiveness of sins—denying, and rather ridiculing, what we call christian experience, in part, at least; namely, a burdened heart on account of sin, and a sensible manifestation of God's pardoning mercy, by faith in the blood of Christ—slandering the Baptist Society, by saying they are in Babylon—against which sentiments, with many others referred to by them, we solemnly protest. Also, against the conduct of the Campbells, Creaths and Smith, and others, who, in May, undertook to administer the *supper* in our meeting house—a number of our brethren joining in that thing, without the authority of the church—some likely, without thinking of the wounds and distress they were bringing on their brethren. Our brethren, a number of them, also, have been encouraging preachers to occupy our meeting house, that many of us believe to be Arians, knowing they were trampling on our feelings, which we conceive to be contrary to good order. We have made every effort to place them and us on ground that we can live in some degree of peace, but in vain; and we are now compelled to adopt the following resolution:

That all of us, whose names are hereunto subscribed, protesting, as above named, against the reformation, (falsely so called,) are willing and determined to rally round the original constitution and covenant of the church, which has never been disannulled—associating therewith, the principles of the Union between the Regular and Separate Baptists, (see articles of Union,) which was adopted by the Elkhorn Association, when this church was a member of that body, and according to which we have acted ever since, which is a fact, as relates to Baptists generally, thereby occupying precisely the same ground we did before the confused and confusing system of things that has destroyed our peace, and the peace of many other churches among us: And that no person shall be considered a member of this church, who will refuse to acknowledge the above, by subscribing their names, or causing them to be subscribed, or who will encourage the above named reformers.

REMARKS.

This document truly bears the marks of olden times. None but Calvinists, immersed Calvinists, can be members of Mays-

lick Church; for each member must subscribe the origina constitution, which is the Philadelphia Confession of Faith. None can be members of this church, who will encourage A. Campbell, the Creath's, Smith and others, called reformers. Yet Separate Baptists, who oppose Calvinism, may be members, if they will subscribe the above constitution, church covenant, and articles of Union; that is, if they will subscribe what they do not believe; or, in plain language, if they will become hypocrites, and not encourage the reformers, by going to hear them, or joining with them in any religious act. If they shall do these things, they may be members of the church. It is well for the religious world, that this church has not the keys of the kingdom. All but the few would be hurled out without mercy. It is hoped, that this document may be of singular service to the world; to open to their view the evils of human creeds and sectarianism. For this purpose have I consented to give it a place in the Messenger. EDITOR.

OBITUARY.

Elder M'Gaughy of Ga. was born on the 10th of October, 1804, and departed this life on the 19th of the present month, (July 1830) after nine days close confinement to his bed.

Elder M'Gaughy embraced the Religion of Christ in his sixteenth year, and in his seventeenth year commenced proclaiming the glad tidings of great joy, the reality and power of which he had so happily experienced, to the lost sons and daughters of men. In this glorious work he continued till his heavenly master closed his labors by exalting him to a station in a better world. Many no doubt will rejoice in eternity, that they ever heard his voice in time.

That the church to which he belonged has in his death sustained a mournful and irreparable loss, is a truth, deeply felt by all who were acquainted with him.

But while we traverse the mournful scene, our minds are forcibly led to contemplate what lies beyond the little spot. The glories of a blessed immortality seem so intimately connected with the last moments of a good man, that they seem to brighten upon the borders of life ere we have quite reached them. Mark the perfect man, and behold the upright, his end shall be peace. Who can struggle in the agonies of death, with all his surrounding infirmities, with the words of a dying Stephen rolling from his quivering lips, but he, who is perfect in the love of God, and upright in all his conduct. Such were among the last words that played upon the passing breath of Elder M'Gaughy. Go brethren, and join the company of him who spake the words before.—Go—and may thy pious example be emulated by all that knew thee. Go, happy spirit go, and may thy disconsolate widow find joy in the recollection that thou art numbered with the blessed.

WILLIS B. HALL.

RELIGION.—BY ARCHBISHOP FENELON.

"It is easy to deceive ourselves and others on the momentous subject of religion. We may flatter ourselves that it is confined to this or that opinion; to this or that denomination; that it is a particular feeling—a mysterious ecstacy—or indescribable rapture—that it consists in an austerity of manners, an unusual solemnity of countenance, or an unnatural gravity of deportment, and still we may be mistaken as to its true nature and operation. It is thought by some to be something outward, foreign from themselves, some magical dream, which is to change them into holy, happy beings, without their co-operation or wishes. That it is an irresistible impulse, forcing them along the path of holiness to everlasting life. With these views many rest satisfied with themselves, while they are sensible of a want of conformity to the will of God. They feel no sense of guilt in not performing what they have been taught was entirely beyond their ability. They are ready to reply to the admonitions of those who are anxious for their welfare, that if they "*can* do nothing, they have nothing to do," and hence they continue in a course of stupidity and irreligion.

If religion be a dark, mysterious, unintelligible subject; some undefinable good which only a few can obtain; a prize so high that only a few can reach it, it is not strange that the majority are content to live without it. The constitution of our nature impels us to acquiesce in the want of that which we have no ability to obtain. No man feels condemned for not performing impossibilities, or for not possessing qualities unattainable. It is evident, therefore, that no greater disservice can be done to religion, than by surrounding it with obscurity and fanaticism. Let it be understoond to be a plain, practical thing; an attainable good, that every individual has the means of possessing; that half the exertion and pains which are requisite to obtain the perishable possessions of earth—wealth, education, pleasure or fame, would secure the imperishable treasures of religion, and we think that the number of its votaries would be greatly increased. Let it be understood that it is not only attainable by all, but *equally* by all, that the means of its acquisition are placed within the reach of every son and daughter of Adam, and it is reasonable to believe that many more would be engaged to secure it for themselves.

From its very nature it is plain that it is thus free and open to all who will seek for it. In the understanding it is light; in the heart it is love & gratitude to God; in the soul it is elevation, expansion and enlargement, produced by the action of the truth, disclosures and promises of revelation. In the life it is purity, honesty, integrity and beneficence; humility, affability and charity; obedience to the laws of God, a sincere endeavor to promote the happiness of man. It is practical, unsophisticated, unaffected goodness, built on the love of God and the love of man, the broad foundation on which rest all the law and the prophets. Love re

ligion as much as you love health, vanity, freedom, pleasure, even your fancy, and you will find it. Be as curious to know him who made you, and to whom you owe every thing, as the lowest minded men are to satisfy earthly desires, and you will find God and eternal life."

PROSPECTUS

FOR THE FIFTH VOLUME OF THE

CHRISTIAN MESSENGER.

My brethren from all parts advise me to continue the Messenger. I have yielded to their will. I shall, therefore, continue it as formerly, hoping that the work will be more interesting, as talents, equal to any in the West, are exerted to aid the editor in the prosecution of his labors. It is hoped that my agents and patrons will exert themselves in obtaining good subscribers to the Messenger, and send me the list of them, and the post offices to which their numbers shall be sent. If any of my present subscribers wish to discontinue, at the end of the present volume, I insist on them to let me know before the middle of December; and let them remember to pay off their old accounts first, and pay the postage of their letters to me. If they do not let me know by the middle of December, they will be considered as subscribers to the 5th volume. My agents and patrons, do endeavor to collect the old accounts. At least one third remains unpaid. I will risk the remittance by mail, provided the person who sends the money, seals it up, and deposits it in the post office in the presence of a witness, who shall note the sum, time and office, and preserve the notice. An account of all monies received shall be published monthly in the Messenger. The price to subscribers is ONE DOLLAR a year, or for 12 numbers, to be paid on or before the delivery of the second number. Any person procuring ten subscribers, and will remit the money in time, shall have one volume for his trouble. I hope every preacher in union with us, and men of influence, will endeavor to obtain subscribers, and remit the money in due time It is very troublesome to mail for one individual to many offices. With a very little exertion he could get a few more subscribers to join him. Subscribers cannot discontinue till the end of the volume, without our permission.

In order to afford time for my agents and friends to send me the list of subscribers, and send me what money they may collect against the 15th of December next, I shall defer sending the last number of vol: 4 till December, and issue the 1st number of vol: 5 in January next.

EDITOR.

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. DEC. 1830. [No. 12.

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.

For the Christian Messenger.

Hints to those, who are laboring to restore a pure speech and practice to Zion.

BRETHREN:—You are engaged in a great and glorious work; a work as far transcending the most important concerns of this world, as heaven is higher than earth, or as spiritual and eternal things, exceed in interest, those which are temporal & momentary.

You have much to do, in giving direction to the public mind, in matters of religion; and in giving character to the present Reformation. It is for you to say, whether you will occupy the high, and dignified stand, of *reformers indeed;*—whether you will carry out the principles of *Protestantism;* or whether, (like the Reformers of all past ages) you will return to the relinquished system of Popery; and thus, build again the things you once destroyed. Hence, dear brethren, arise my anxiety and care for you. How solemnly responsible your station! How much depends upon you! Will you bear with me then, while I bring to your remembrance, some of the words of the holy apostle Paul, to his son Timothy! 'Take heed to thyself, and the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee.' In meekness instruct those who oppose themselves, shunning profane babblings; shewing thyself a pattern to believers, in word, in behavior, in charity, in spirit, in purity. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Now, I conceive we are generally complying with the injunction. 'Take heed to the doctrine.' But *to ourselves, to our spirit* (will you bear with me dear brethren?) I am fearful *we do not always take heed.* And, well do we know, that a deficiency *here,* may prove fatal. "For if any man have not the spirit of Christ, he is none of his."

I need not introduce particular specifications, to substantiate