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# CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

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THE CHRISTIAN MESSENGER,

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## RELIGION IN SPAIN.

[Concluded from page 256.]

### INFIDELITY.

Infidelity or indifference to religion in the forms in which it has existed in Spain (and the people know not any other) is most lamentably prevalent in that country. Mr. Rule had an interview with an intelligent mercantile gentlemen of Seville (whom he had also seen at Gibralter) in which the latter acknowledged his thorough disgust with his own priests and forms of religion; but he was sadly ignorant of Christianity. He said that his relatives and connexions who were respectable tradesmen and pretty numerous, will be ready at any favorable time to declare themselves Protestants. The population was stated by this gentleman as amounting to 90,000, of whom 70,000 go neither to mass nor confession, and are chiefly abandoned to infidelity or indifference.

On his way from Cadiz to Seville, Mr. Rule met with five students at law who took passage on the way for the University at the latter place. He repelled freely their remarks unfavorable to Protestants, and instead of being offended they were gratified with the information given

them. Indeed Spaniards themselves, as we are informed, speak freely, even to licentiousness, concerning the religion of their country. While at Seville, Mr. Rule held conversations with many of the students, who were inquisitive about the different religious sects in England. There are about three thousand students in the different professions at the University, most of whom it is feared are infidels. The Agustinian monk whom we have already mentioned before, told Mr. Rule that infidelity was imported from France; and the people sunk in ignorance were carried away by a torrent of licentiousness and unbelief, and he said, that if some union between Spanish and English churches could not be effected "it appeared to him that Christianity, through Romish and Anti-christian policy, would soon be driven out of Europe.

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## REFORMATION.

GLORIOUS IDEA! Pleasure transporting is contained in this word *Reformation.* How greatly needed in the world—in the christian community—in individual professors of christianity! Of the nine hundred millions of the human family on earth, how few of them know God or his son Jesus Christ. But a small part profess the christian faith. Of this diminutive number of Christians by profession, the Roman and Greek churches include the far greater part.—The small minority is divided into sects and factions, which are laboring for each others destruction; each endeavoring to establish and increase its party at the expense of the others. Who seeing this state of the world, but must own the necessity, the absolute necessity of reformation? Poor pagans! In millions they are living without God, enshrouded in thick impenetrable clouds, trembling for fear of death, still clinging to a miserable existence on earth, uncertain of the future. Taught from infancy to adore Gods of their own making, they know no other. Reason is stifled, and forbidden to speak, lest its voice should shame the votaries of these dumb idols, and drive them from their service. O how fallen is man, the work of God, the master piece of creation, made after the image of God himself, but a little lower than the angels, crowned with glory and honor! Alas! how fallen! What shall be done? How shall they be saved? These questions have engaged the christian world for a long time. Much has been done, but to little effect. The plans in agitation will, it is feared, never accomplish the desired work. It is a fact undisputed that the world will never believe, till christians are one, even as the Father and Son are one. Till this be effected, our labor is in vain—the foundation of the work is wanting—the building must fall. The sects of Christians have begun wrong, and continue in that error. Let them first be united at home, before they go to convert the heathen abroad. Then, and not till then, will their labors be crowned with success—then it will be seen that the gospel is still the power of God to salvation to the Jew and the Greek that believes.



But how shall christians be united? The answer is obvious—that they believe on Jesus *through the word of the apostles;* not through the word or doctrine of the pope of Rome, nor of the councils of the Fathers—nor of Luther, nor of Calvin, nor Zuingle—nor of John Wesley—nor of A. Campbell, or of any man; but believe on Jesus as the apostles have taught, and learn of them that precious name, and do the truth as taught by them. Can Christians be one till this be effected? Can they unite on any other foundation?—on any other Creed? Fact answers in peals of thunder, no, no.

Reformation must begin with faith in Jesus, and this faith founded on the word of the apostles, the witnesses of Jesus—but as I have said in the language of scripture: Faith without works is dead—faith in the scriptures without the Spirit of that book in the heart, and manifested in holiness of life, is not that faith which unites, according to the prayer of Jesus. This we see exemplified in some of the churches in Ohio. They all profess to take the word of God for the alone foundation of their faith and practice; but are now divided, and the tocsin of a new religious war is heard afar. It is a pity that the bruit of such a war had not been confined to that state and not sent abroad in pamphlets to the shame of christians, and the laugh of infidels. The provoking language of bullies is used in those writings instead of that of conciliation. What better evidence do we need that such have not the spirit of the Bible? Such materials can never be united on the Bible. It scowls indignantly at such conduct. Can these men with an unblushing face preach union? Can they recommend the Bible to the sectarian world? Must they not be silent on the grand principles of reformation? Where has your forbearance fled.

In passing, I will propose to the brethren, that we follow the example of the primitive christians in this unhappy case. On an important matter originating in Antioch, the christians were likely to be divided. It was agreed that

the apostles and brethren should meet in council or conference at Jerusalem respecting this matter. They did, and the matter was settled. Ought not the same course be pursued at this crisis? Ought not the Elders and brethren meet shortly in Ohio, and labor to effect peace? Let brethren from the different states be invited to attend the council. If they meet in the spirit, and abide in the spirit, there can be no doubt that great good will be the result. If the Editors of Journals among us approve the plan, they are requested to speak out. If they disapprove, let them give us reasons why it would be improper.

I read an official report a few years ago of a missionary sent from the Missionary society in the east to a northern tribe of Indians. The Indians quickly learned his business, and met in council. They were grave and fervent in their speeches in council. A chief was appointed to deliver to the missionary the result of the council. It was this —That as the missionary had a book containing the words of the Great Spirit—which book he professed to teach them —that as the white people who had this book, could not agree among themselves as to the meaning of it—and were divided into different angry parties, each party says the book means so, and another contradicts, and says it means so—now, says the chief; we have concluded that you go home, and tell the people, when they agree and unite among themselves, then we will receive you, and not before. The missionary returned home, fully convinced that union of christians must precede successful missionary operations. This report speaks volumes.

EDITOR.

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## What shall be done to save the world?

This is a subject of deep reflection to the christian world, and has caused the philanthropists, and theologians to devise schemes to effect this great, and desirable object.

The foundation of the world's salvation is laid in Jesus—in the everlasting gospel. Nothing more can be done by the Savior than what he has already done with reference to this important matter. He has given us the gospel, confirmed by signs, wonders and miracles, with the commission to the apostles to go into all the world, and preach the gospel to every creature; and has added, *he that believeth and is baptized shall be saved*, and *he that believeth not shall be damned.* From this commission could the apostles—could



any unprejudiced man—conclude, that any who heard this gospel, and did not believe, and obey it, by being baptized, could be saved? Would they not conclude that such would be damned? The apostolic testimony was, that the gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.

Did the apostles teach those, to whom they preached, that they could not believe, nor obey the gospel, till the Lord should do something more, exert some powerful operation within to prepare the heart to believe, repent, and obey? Had they done this, they would have left the world excusable for not believing and obeying, and for not being saved. The gospel then is all we can expect from God for the world's salvation, until it be believed and obeyed by them. Is there less power in the gospel now, than there was in apostolic times? None will affirm it. Why then does it not produce the same effects? This query is worthy of attention; nor has that attention been given it, which it really merits. O that I could awaken the christian community to this subject!—that I could be heard dispassionately and without prepossession!—that my arguments might be weighed in the ballances of the sactuary! Our Lord prayed that his apostles, whom he was about to send to preach the gospel in all the world, might be one, even as he and the Father were one—one in their testimony—one in design and labor—one in mind and spirit. He perfectly knew the importance of the witnesses agreeing in their testimony. Should their testimony be variant, instead of producing faith, it would produce the contrary, infidelity and skepticism. Or should any believe the different testimonies, their faith would be as different as those testimonies. By this discrepancy of the witnesses the gospel would lose its power unto salvation on the world.

Our Lord well knew that there must be one design, and one labor, or joint co-operation among these his apostles. This one design or purpose was to save souls; and therefore they co-operated zealously to effectuate this purpose by preaching the gospel in all the world, to every creature.—For this cause they denied themselves of all worldly good; their ease, their good name, wealth, honor, and every thing estimable by sensual men. They took up their cross daily; suffering shame, reproach, want, persecution, and death.

They must have the same mind, the same spirit; and this the mind and spirit of Jesus. Look at him, how chreerfully he left the abodes of bliss; stript himself of glory; descended into our world; was made flesh; suffered the common

ills of man, with reproach, poverty, shame, hatred, persecution, and the death of the cross—all this he did and suffered for the love he bore to man in order to save them. This was the mind and spirit of the apostles and primitive saints.—Till this mind be again revived and restored, in vain we look for the conversion of the world.

Is this the spirit of the present race of preachers? Like Jesus, do they weep over a ruined, lost world? Like him, do they make strong cries and supplications to him that is able to save? Like him, and like his apostles, do they disregard the honor, the glory, the pleasures and wealth of the world, and go forth in love to save mankind, bearing reproach, hatred, poverty, persecution, and death itself, if called to die for the truth? How common among the present generation of preachers to say, if you give me such a sum of money annually I will preach for you—if not I will engage in other business; for the shame of poverty I cannot, and will not endure. I cannot deny myself of ease and abundance for the toil and labor of preaching—I cannot bear contempt and persecution for the love of sinners. This is the spirit and mind of thousands of the present generation of preachers, poor preachers! They are a curse rather than a blessing to the world. The hypocritical robes in which they shine, will, not long hence, be stript off them, and then they will be manifested and forsaken of all.

I am far from thinking that those who preach the gospel should not live by the gospel. It is the duty of the churches to support the faithful servants in the ministry. But if the churches be neglectful of their duty, the sin is theirs; and if sinners be not saved and gathered into the kingdom they are, in part, responsible. Yet will the preachers in the spirit and mind of Jesus, labor to the extent of their power in the work of the Lord; and so will every christian, who has the same mind.

The sum I have written is this, the preachers of the gospel must all be one in the faith of the gospel—in the work of the Lord—and in the mind and spirit of Jesus. Then will the believers be one—and then, and not till then, will the world believe and be saved. EDITOR.

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## FAITH AND FEELING.

While controversalists are engaged on these subjects, I go for the faith of the gospel, and the feelings which accompany this faith.



The faith for which I contend, is founded on the signs performed by the Savior, and written in the Bible. John xx. 31. These (signs) are written that ye might believe that Jesus is the Christ, the son of God: John xvii. 20. Neither pray I for these (the disciples) alone, but also for them that shall believe on me *through their word.*" Rom. x. 17. So then faith cometh by hearing, and hearing by the word of God."

Now as there is an *unfeigned* faith, there must be also a feigned faith—as there is a true faith, there must also be a false faith. It is all important, then, to know what that faith is, without which we cannot be saved—we cannot please God. To the scriptures we go for infallible instruction.

1st. True faith is believing *with the heart—the whole heart* Rom. x. 10. "With the heart man believeth unto righteousness," unto justification. Acts viii. 37. "If thou believest *with all thy heart*, thou mayest (be baptized.") That faith, by which the heart is not effected; and by which it is not resolved and fully determined to obey the Lord, is not the true faith of God's elect.

2. True faith is always accompanied with repentance and reformation. Matt. xi. 21, "Woe unto thee, Chorazin; woe unto thee Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have long ago repented in sackcloth and ashes." But these miracles performed by Jesus would have affected Tyre and Sidon, no farther than as they would have produced that faith in him which would have led them to repentance. Therefore faith, not accompanied with repentance and reformation, is not the fath of God's elect.

3. The faith for which I plead is accompanied with life; divine life; eternal life. John xx. 31, "These are written that ye might believe—and that believing ye might have life through his name." "He that believeth on the Son, hath everlasting life, but he that believeth not shall not see life, Jahn iii. 36. Therefore a person of professing faith in the Lord Jesus, and yet dead in heart, dead towards God and divine things, has not the true faith of the gospel, he deceiveth himself.

4. The faith of God's elect overcometh the word. This is the victory that overcometh the world, even our faith. For who is it that overcometh the world, but he that believeth that Jesus is the Son of God;" 1. John v. 4, 5. That person, therefore, who professes faith, and is overcome and drawn away by his lusts, or desires after the wealth, honors and pleasures of the world—or who loves the world and the

things that are in the world, has not the true faith of the gospel. He will at last find that he bears the mark of the heathen world, "who love and serve the creature more than the Creator."

5. True faith is accompanied with purity; "purifying their hearts by faith." Therefore that person, who is not endeavoring to purify his heart, from all sin, from all impure desires, from the love of the world, is deceiving himself; his faith is vain; he is yet in his sin.

6. True faith is accompanied with a praying spirit, and salvation. Rom. x. 9: "It is written, whosoever shall call upon the Lord shall be saved. But how shall they call on him, in whom they have not believed." That person, then, whose faith does not lead him to pray, is yet in his sins, and not saved from them.

6. True faith leads to universal obedience to all God's known commands. The people in olden times heard, believed and were baptized, and continued steadfastly in the apostle's teaching; who taught them to observe all things, whatsoever the Lord had commanded them: "That person, whose faith does not lead him to obey every know command, however unpopular, however humiliating, however mortifying, however opposed to his pecuniary interest, however abasing to his pride, even to sink his reputation, and endanger his life; that person's faith is vain.

8. True faith works by love, and leads its subjects to christian union. John xvii. 20: I pray—for them also who shall believe on me throngh their word, that they may all be one, even as we are one." That person, then, professing faith, and yet professing a divisive, party spirir, opposed to christian union, and laboring to establish a party, has not the faith of our Lord Jesus Christ.

O Reader, examine yourself, and be not deceived with a profession of faith without the power.

9. True faith is followed by remission of sins, or justification. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; and rejoice in the hope of the glory of God." Rom. v. 1. "In whom believing we rejoice with joy unspeakable and full of glory:" 1. Pet. i. 8. That person, whose faith is not thus followed by forgiveness, and this by rejoicing in God, and in his Son, has yet to learn the frst principles of religion.

10. The faith, for which we contend, is that through which we receive the Holy Spirit. Acts ii. 38, 39. Gal. 3. Without this spirit, there is no true religion. "For if any man have not the spirit of Christ, he is none of his." "The



love of God shed abroad in the heart by the Holy Ghost, which is given to us." Therefore, the person, who has not received the gift of the Holy Spirit, is yet in unbelief.

EDITOR.

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## PROPOSALS.

For publishing, by Subscription, in Paris, Tennessee,

*A Religious Periodical to be entitled, the*

## CHRISTIAN REFORMER.

To be Edited and Conducted by JOHN R. HOWARD.

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## PROSPECTUS.

THE object to which it is intended to devote this work, shall be, as its name imports, *religious reformation*, in the evangelical and orthodox sense of that term, from error in faith and practice on the one hand, and vice, irreligion and infidelity on the other,

In his indeavors to aid in effecting this, the Editor intends to proceed upon the principle acknowleged by the members of all parties who profess the Christian Religion; that—"the Scriptures are the only and sufficient rule of the faith and practice of Christians."

To the BIBLE, therefore, as the only perfect standard of orthodoxy and test of truth, he will bring the doctrines and practices which claim its sanction and go under the name of religion; and *fearlessly* and *independently* advocate TRUTH and expose ERROR, wherever found and under whatever garb manifested.

Subservient to this design, the outlines of which are here sketched, the following subjects are the most prominent and will claim chief attention.

1. The first and general principles of the Christian Religion, involving all that is necessary and requisite in doctrine and practice, will be advocated, illustrated and enjoined, as set forth and exhibited in the Living Oracles or New Testament.

2. The Design with which the different parts of the Bible were written by the individuals to whom they are at-

tributed, the genuiness of authorship, analysis and outline, in whole and part, of the books of which it is composed, will be attended to.

3. The Evidences of the divine authenticity of Christianity will be exhibited and illustrated, and its claims upon the faith and obedience of all mankind, shown and urged; while the arguments of infidelity will be met and opposed, its system unveiled, and its conduct laid open and exposed.

4. The fulfilment of prophecy, as connected with the events in the history of the world and with Christian evidences, will also be shown; together with its office and design in influencing the actions and conduct of mankind.

5. The importance of education, physical, mental, moral and religious, upon the present and future welfare, happiness and fate of the human race, shall receive deserving attention; while the errors and deficiencies of the different systems will be pointed out, and the proper remedies proposed and illustrated.

6. Notices and Reviews of such religious works and publications, as come within the sphere of the editor's design.

7. Notices of the success and progress of the Christian reform, Religious news and intelligence, and Miscellanea of religious, moral and literary varieties, original and selected.

An apology may seem necessary in offering the Prospectus of a new religious periodical to the public for their patronage and support, while there are so many puplishing already and others springing into existence. To assist in doing all the good he can, is the Editor's principle apology. Added to this, the misrepresentation, calumnies and slanders, constantly issuing from the press, pulpit and fireside, demand refutation and exposure; together with the repeated attempts persisted in to suppress truth and uphold and sustain error. Besides, Tennessee has no periodical devoted, in all respects, to the objects contemplated in this. To the brethren in this state he shall first look for aid in his undertaking, confident that they can sustain it if they will.

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## CODITIONS.

1. Each number of this work shall contain 32 duodecimo or small octavo pages, printed on a super-royal or imperial sheet of fair fine paper, with a variety of good type, stitched, and in a good cover.

2. It shall be issued monthly, on the first Monday of the month, commencing with January, 1836.

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☞The Post-office of each subscriber should be carefully named. Persons procuring subscribers will please obtain none but such as are solvent and punctual. Those holding prospectuses will please return them in time to be received by the 1st day of January.



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## REFORMATION, No. 1.

Mr. EDITOR: I am by no means, anxious that my scribbling should appear before the public. I am habitually accustomed to dress my speech with such garments as I have in possession. For, the present class of readers, they may appear too plain, and instead of exerting much influence, may not excite other than the common critical remarks, in which many indulge. Thus you perceive, I have to hold an an argumeut, "*exparte*," before I conclude what to do.--- Again, shall I appear under my own signature? Or shall I close blank, or choose, and use some fictitious name? The latter I dislike to do; the former I am unwilling to risk. Well here is a difficulty appended to the propriety of writing at all. Now what shall I do is the question? Answer, do what is for the best; submit what you have to say, to the discretion of Mr. Editor, believing that he has some taste,

in the selection of pieces for his readers; and if mine is not dressed in the proper garb, nor contains point sufficient to let it pass, why he can just make such disposition of it as in his judgment he may conceive to be proper. But enough of introduction for the present.

I have been a constant reader of your periodical--have much admired many of the essays it contained, but more especially, those of A. Reynolds, on practical reformation. Through some fortuitous circumstance his 7th number came into my possession before it was sent to you for publication. He submitted some questions to you, and your brethren for examination; and as I would desire to be considered among the number, I have thought proper, rather than he shall "remain silent," to answer his questions, and without name or date I send you the following:

1st. "Ought a church to continue in fellowship with those who, will "lay up treasure on earth "after all reasonable efforts have been made to reform them?"

I answer, that before a church exercises Discipline with any of its members, she should consider well the nature of the crime, for which an individual is arraigned, and if it should prove to be a violation of the will of heaven—The plan to pursue is plain. Now, if it can be shown that "laying up treasure on earth" is sinful,--that after a church has admonished; has applied all the means to restore the individual, that are contained in the word of God, then I would say, remove him from the body.

If I am to understand by laying up treasure on earth to be a disposition to use all stratagems to further the accumulation of property; to retain it in one's own possession; in a word, to be miserly, I answer, that such a course is diametrecally opposed to the teaching of our Saviour. If benevolence is the object, for which an individual is striving to amass wealth, and he is actually employed in "giving to him that needs;" "relieving the distressed," surely this is laudable in the sight of heaven.

This principle is strongly contended for by many in this apostate and degenerate age, but little practised, so far as I can see. Speculation is the theme of many. How is property advancing, and where can I lay out a few hundred dollars to the best advantage for my children, or for old age, is the cry of many. That this is right, I am not prepared to say; and that it is not "laying up treasure on earth" I would not risk an opinion, but shall simply leave it by asking a few questions of the christian. Who in God's word have you authority, directly or indirectly, to lay up for your children? Where shall I find chapter and verse? Again;



where am I told to prepare for old age, by hoarding up silver and gold, or purchasing land, that in time may be profitable, at least so much so, that when I am old it will then support me?

Questions for the serious and thoughtful.

Does not the Lord require all the Intellectual powers of a christian to be constantly engaged in the cause of christianity?

2. Does he not require our Physical powers to be actually engaged as well as our Intellectual?

3. Are we not the Lord's?—have been "purchased with a price, even the precious blood of the Lamb?—and as the earth is the Lord's and the fulness thereof, ought we not to use our time, our talents, our strength, our property in the advancement of our own happiness, and the happiness of our fellow men?

Is there any thing to be idle, of which we are possessed?

These questions Mr. Editor I leave with you, and your readers, conceiving that in part I have answered brother Reynold's first question—I shall desist for the present, and promise to attend to the remaining ones, if this meets your approbation. Till then I remain,

A CONSTANT READER.

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From the Missionary Herald.

*Difficulties to be encountered in converting the Hindoos to Christianity*

The article is taken from the speech of Rev. Alexander Duff, delivered before the General Assembly of the Church of Scotland in May last, of which church he was, for a number of years, a missionary in Calcutta, where he prosecuted the course of labors here recommended with eminent success. Ill health has compelled him to return for a time to his native land.

Sir,—I regret that the multitude of cases brought before this Assembly is such that more time cannot be devoted to the important subject which is now before us. No case can be found to possess greater magnitude in the light of heaven than that which regards the conversion of one hundred and thirty millions of idolaters. It is my object, however, as briefly as possible, to take advantage of the time allowed in order to represent the case with regard to the difficulties. Did time permit, one might draw a picture of India

that were enough to rend,the heart of adamant. But as the great thing is now to ascertain the mode of meeting the difficulties, I shall start at once into the subject. I shall therefore suppose that the great object is to make known the gospel of Christ among the people, and that one goes forth to India with inextinguishable zeal, and resolved as directly as possible to make the proclamation; that he has landed in that part of the country which I know best, and shall chiefly refer to, Bengal—that he directs his attention to the native language, and in a few years having mastered it, goes forth to make known this proclamation. I have thus introduced the subject that thus we may know the nature and kind of difficulties that present themselves without which we fight in the dark in meeting them. Time will not permit an exposition of the subject; I shall therefore only refer to the leading facts. One of the principle difficulties which presents itself is this, that this people at once come forward and ask a missionary for his authority. The mass of the people are indeed miserably ignorant—as ignorant and brutish as the stocks and stones around them—but go where you may, the more learned part are interspersed thro' the community, so that you can address no audience without having some of those among them. They are the leaders of the people, who bow down before them as before gods, and these you must meet in order to impress the mass, and if you cannot meet these, your authority goes for nought. These say "We have a religion of our own, we are satisfied with it, and you have one of your own." They will acknowledge that yours is the best for you, but we do not want it. But if we assert then that ours is better than theirs they, ask, "what is your authority, where is your commission? Ours is from God—yours is from God; who is to judge between us?" This stops up your mouth' and what are you to do? At home we have evidences that prove irresistable in showing our authority—evidences which at home are found to be irrefragable in proving even to the infidel his absurdity in rejecting it.

You bring forth these evidences, the historical for instance—how will these tell on a people who know nothing of our histories? "We have histories of our own," they will say, "going back for four millions of years, you are children of yesterday." Take the argument from miracles when understood aright it is invincible. They say however, that they have more stupendous miracles than we, and if magnitude alone be considered, they say true. But miracles form a part of their theology, and they know not how to bring them forward to attest a doctrine. Take the evidence from prophecy, and where is the impression? The country where they were uttered, the poeple to whom, the circumstances in which they are fulfilled, they know nothing about, and the argument falls powerless upon them. Take the internal evidence—you are still further from your purpose, they cannot understand what you mean by internal evidence. This drives a man to a feeling of helplessness; and if he is a man of sense wiihout wild enthusiasm, he will exclaim, "Oh that I had the power to establish my authority, and get a hearing from these people!" Hence the necessity of communicating geueral knowledge to the mind of that man. We know when our Savior went forth and was asked "Where is your authority?" he said, "bring hither the maimed and the sick, and the lame and the blind. He could say to the lame, "Walk," and to the blind, "Receive your sight." "There is a test of my authority." We cannot work miracles: you cannot convey the power of working miracles; but it is not impossible to convey that knowlekge which enables us to comprehend the evidence from miracles. Will you refuse us the power of communicating that knowledge? Will you hold it detrimental to Christianity to do so? You go on again. Perhaps instead of asking your authority they begin to argue, and you find their modes and principles of argument are totally different from yours. You find yourself in the middle ages of Europe, and the old scholastic distinctions are brought back to your recollection; and if you enter their fastnesses of argument you might as well be contending with the angelic and irrefragable hosts of olden time. You have no common ground—you are driven again to extremities and to exclaim, "Oh that I had the power of communicating the elementary principles of knowledge, that from them I might rise to higher results!"

Perhaps they go on a different track.—"We have not only religion, but systems of learning, and we do not want anything of yours; we have astronomy, and law, and geography beyond what you possess;" and hence these men look down on us with a proud ad disdainful complacency. And if you look to the mere magnitude of the thing, they have stupendous systems of learning: Even their geography is a stupendous system. If you take the globe, and suppose an island surrounded by a hundred thousand miles of ocean, and that, by three continents with alternate oceans, till they reach five times the distance between the earth and the sun—oceans of sugar-cane juice, and wine and milk, and what not—compared with our puny geography, is not this a stupendous system? It is only two years ago that,

in one of their newspapers, the editor began to give literary and scientific, as well as politacal intelligence; but he gave them their own, not ours, and at the end of the article he says, "Look and judge between them and us." And the climax was, that the whole systems of European learning was a single drop somehow surreptitiously drawn from the great ocean of Hindoo literature. You are thus tossed about; but now a gleam of hope strikes in, when you find what reverence they pay to these systems of learning, and discover that they are all with them sacred, as sacred as their theology. And I do crave the special attention of the Assembly to this peculiarity; for it is this that has given a zest and power to the communication of knowledge which it would not possess. All their systems, geography, astronomy, metaphysics, add law—the whole of them are conceived in their shasters, their books of divine authority. They all claim the same divine origin—the same infalibility. So that if you could prove to them the faliehood of any of those systems, you would thereby shake their confidence in the whole.

(*To be continued.*)

## THE EDITOR'S REMARKS.

Never was there a more gloomy picture drawn of difficulties attending missionaries to the heathen nations. Were such ever known by Paul and primitive christian evangelists, who preached to the heathen formerly? No. They were able to confirm their divine authority by miracles, and wonders. To supply the want of these gifts, our honest missionary has proposed to the Assembly in Scotland, a system of European education among the heathen to show the absurdity of their own. This he thinks indispensible. This plan has, on a narrow scale, been executed in Bengal. It had the effect indeed of convincing the young students of the absurdity of their system; but the consequence was, that they became universally infidels or atheists. To counieract this, the missionary proposes, that the system of education should be united and incorporated with religion. Yet this, he owns, itself will not do;—the language of the Hindoos is too poor to express the ideas of revelation; they therefore cannot understand Christianity, if taught in their own language. They must first be taught the English language, then they must be taught the school sciences of Europe, then with these sciences they must be taught the christian religion! What a routine is here proposed to make christians! and this too as a *sine qua non*. If the nation should consent to this course, how many teachers would be required for a million and a half of men, women, and children? How much money? Who can calculate? And how many years would be required to teach them all so accurately the English language that they could understand christianity? Indeed, a more romantic proposition to convert the heathen to christianity was never before proposed. I should despair of their salvation on this ground completely.



Is there no other plan of saving them but by the wisdom of man as proposed by the missionary? But one can I see and that is, by receiving again the gifts of the spirit, which would enable the evangelist to speak *plainly* the very language of the heathens he may visit, and confirm the truth delivered by signs, wonders and miracles, as was done in the primitive church. At this idea the christian world scoff, and will not give it one hours attention; yet no where in the Holy book are we taught that God intended that these gifts should cease with the demise of the apostles.

O that the christian world would reform at home, and by their holiness, zeal and unity, convert their own infidels and atheists here, or at least stop their progress! If this were done, we should then be qualified to evangelize the heathen. If one half the zeal was expended to make christians, as is spent in proselyting to a party, infidelity and atheism would have hardly been known among us. It must be done, or the world is lost.

EDITOR.

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## A Proselyting spirit dangerous to the prosperity of the church.

The spirit of proselytism, which regards exclusively the interests of one denomination, and is concerned in bringing men to heaven in one way or not at all, and which disregards the feelings and interests of other churches, is a principle of war. As human nature is constituted, there can be no peace among the churches of our Lord, of different names, until it is frowned into non-existence. *Mutual safety is indispensible to peace and harmonious action, among churches of different denominations.* And with trumpet tongue the providence of God is calling upon christians of every denomination, to cease from their limited views and selfish ends, and to unite in the conflict, which is to achieve the subjugation of the world to Christ. The mischiefs of

this spirit have been great, and have been endured long enough to afford experimental evidence of its wickedness and folly. From the time the reformed churches commenced the sacramental controversy; the reformation received a check; and to this moment, the lines in nations, cities, towns and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reformation. And now, for centuries, the resources of the Protestant churches have been exhausted in standing still, from the balance of each others action and reaction. While the world have been perishing around them, they have been contending whether a small remanant of men should go to heaven precisely in this, or in some other way.

It is time to cease from this limited enterprise. Jesus Christ has need of our harmonious exertion; and the world has need of it. Never can the world be emancipated, till those who love our Lord and the souls of men, are released by voluntary suffrage fram the diversions, toils, and irritations of a war establishment. All the men on our various posts of observation, and all the soldiers in our armies of reserve, must be poured upon the territories of the enemy, while we, without fear, and undefended, dwell safely side by side. Too long have our intentions been the scoff of infidels, and made us the tools of designing and ambitious men; and withdrawn from the cause of Christ, that influence upon society, which it belongs to his religion to exert, and which kind feelings and harmonious action would not fail to produce. And may God grant that this generation pass not away, before a delegation from all *Christian denominations* shall assemble, to attend the funeral of bigotry and heresy; and to lay them so deep in the same grave, that they shall not rise till the trumpet of the Archangel shall call them to judgment, to answer for their crimes, and to receive the punishment of their deeds.

DR. BEECHER.

## REMARKS.

NEVER did language more fully express the sentiments of my heart than that contained in the above extract. Would to God that all Christians of every name would view this subject in its true merits! and say AMEN, heartily to the Doctor's concluding prayer; and not barely assent, and consent to the petition, but actively engage in sending a delegation at some time and place agreed on, to attend the funeral of bigotry and heresy, and to lay them deep in the same grave! Could I be heard by Dr. Beecher, I would beseech him to begin the good work, so heartily, and religiously proposed by himself. Let him designate the time and place of this delegation's meeting. Let every Journal in the United States be requested to publish them—then we shall see realized, at least, in part, that for which Christians of every name, have been long sighing and praying—the UNITY OF CHRISTIANS. Let all christians, who are in sentiment with the Doctor on this all important subject, speak out, and be not afraid. Let them communicate freely their minds one to another, and join with me in soliciting Doc, Beecher of Cincinnati to venture out boldly, and appoint the time and place for the proposed meeting.

EDITOR.



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## REFORMATION, No. 1.

GOSPORT, IA. Nov. 1835.

Truth is immortal. Error must die. Truth like a giant is marching through every part of this vast continent. By the power of truth, the chains of error, forged for the human mind during the long, dark night of antichristian ignorance and superstition are broken; and the oppressed go out free. The men that have long pined under the heavy yoke of human tradition, by believing and obeying the truth, are set at liberty. As the sun, the luminary of our system, when he is mounted on high, looking down in meridian splendor, drives back the dark shades of night, and makes every thing manifest which was secret or mysterious during the night: just so are the traditions of men driven away before the bright rising of the Sun of Righteousness.

But notwithstanding the very great success which truth has had for the last quarter of a century, the many important victories gained over the King's enemies by the sword of the Spirit, the word of God; yet there is one thing above all others necessary, in order to give to the present reformation an impulse which all the combined opposition of priests and people would not be able to resist; and that is practical reformation or holiness of life—"without holiness no man shall see the Lord." The Gospel never was designed to establish theory independent of practice, but it was designed by its Author to be a system of practical morals. Not only is it necessary that we believe correctly but we must act in union with our faith; or else indeed we only have a name to live while we are dead. The apostles ad-

dressed the first christians as 'saved persons,' 'holy brethren,' 'family of God,' 'sanctified' and 'adopted sons of God. Then, brethren, let us individually, ask and answer to ourselves this question; Do I come up to the divine model of christianity, placed before my eyes in the holy Oracles, in the persons of the holy apostles, and above all in the characters of my divine Master?

In our future numbers we shall attempt to draw the contrast between primitive and modern christians.

JAMES M. MATHERS.

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TENNESSEE, Maury county, Nov. 24th, 1835.

BROTHER STONE: I have no religious intelligence that is very interesting; though we have had some additions to the churches In this section the present year. I believe the principal cause of the small increase in the church is owing to the conduct of the professors. There is much said in trying to reform the wicked; but I see a great necessity for a reformation among the professors, and would be glad to see more written on the subject of practical religion so called than is. I am not able to write such as would be edifying or profitable, but my mind has been much concerned on that subject lately. It is hard in many instances to discern between the professor and non professor. The professors do not adorn their profession by a well ordered walk and a godly conversation, some are seen oftener at public collections where they have no business, than at places of public worship; this proves to my mind that they love the world, consequently that the love of the Father is not in them.—The young people when they are in company with their associates indulge in too much levity, which is a great hurt to the cause they have espoused. I think if those who profess to love the Lord would manifest it by their conduct, and speak often of his goodness, and shew forth a meek and quiet spirit, and add to their faith all the graces given by the apostle Peter, they might then live to profit—then they would be as a light to the world, and as a city set on a hill. I could go on more lenghthyly, but I know my weakness.—May we all possess more of the spirit of our Master that we may live and die christians, and finally be raised to life everlasting, is my prayer.

BERRY MOORE.



## NOTICE.

For nine years I have edited the Christian Messenger, and this is the ninth volume. For 32 years of my ministry I have kept in view the unity of christians as my polar star. For this I have labored, for this have suffered reproach, persecution and privation of ease, the loss of friendship, wealth and honor from men. The Bible I have reccommended as the only divine and safe ground upon which the different parties of christians can meet. The name *Christian*, I have advocated to be the name given by divine appointment, and have recommended this name to all the saints as that which would ultimately destroy the unhappy names of distinction by which the different parties are known.

I am not anxious for the life of the Messenger. If the public will its death, let it die. But if they will otherwise it must be better supported by money and subscribers. I have in the last number appointed a number of agents for the 10th volume. If each will be active and engage immediately in the work of getting subscribers, the Messenger can be supported. But while one waits expecting others to be engaged, but little will be done.

I shall pursue an independent course, without seeking the favor of men, or turning aside from truth to avoid their censure. A temporizing policy is near akin to hypocrisy.

Let us strictly observe the laws and government of our king, and be subject to those of Cesar for conscience sake. Christians will have to learn that the less they meddle with the affairs of civil government, the brighter will they shine in christianity, and a greater influence they will effect on society in turning them to pure religion.

Religion in practice—the religion of the Bible, shall be insisted on in the next volume more than formerly—christian union on New Testament principles shall occupy a considerable part, and friendly warnings, and plain exposure of errors wherever seen, shall be made. Help is solicited from competent brethren.

EDITOR.

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IT is almost as difficult to make a man unlearn his error, as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has further to go, before she can arrive at the truth, than ignorance.

## NOTICE.

The January No. of vol. 10 shall be deferred till February, in order to give time for discontinuances, and new subscribers, to be sent. Remember no discontinuances after this, till the end of the year.

Once more. All letters to me must be post paid, or they cannot be received.

EDITOR.

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## RELIGIOUS INTELLIGENCE.

Brother B. Moore of Maury county, Tenn: writes Nov. 24, 1835, that brother John Hooton had baptized within the last 12 months 150, and that a number more were added. The prospects yet good.

Brother Moore wishes to know how it is ascertained that the conversion of Cornelius took place about ten years after the disciples were commissioned to preach to every creature. I cannot precisely calculate the time. Our chronology makes it 8 years—some say 10. I leave it for better chronologists to determine.

EDITOR.

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## RECEIPTS SINCE LAST NUMBER.

KENTUCKY—*Elizaville*, G. D. Sousley 8, 9, 10; T. Taylor 8, 9, 10, and 7 before; E. Threlkeld 7, 8, 9; C. Beckner 8. *Nicholasville*, H Lindsay to J T Johnson. *Glasgow*, Elder Jourdan 9; Wm. Allen 8; E Randolph 6; J. Johnson 7; Doc. Sevier 8. *Liberty*, Elder J. Jones by son 9.
TENNESSEE—*Purdy*, J H Dunn for Clapham 6, 7—$2 50 Thos. Hill 8, 9, $2 50. *Jefferson*, A Adams 9 to J. T. Johnson. *Nashville*, D B Hill 10 vol.
MISSOURI—*West Fork*, S. S. Jones 9, H. Pearl 9; G. H. Clay for vol. 9.
ILLINOIS—*Jacksonville*, D. Smedley 9. *Springfield*, A. Darneil 9 vol.
VIRGINIA—O Shurrliff for Bosnett, Welch, Patterson, J Fetty, and J Shively, 9 vol.
ALABAMA—*Fairplay*, H. Funderbunk 9 vol.

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