

THE CHRISTIAN.

Vol. II. } SAINT JOHN, N. B., FEBRUARY, 1841. } No. 9.

CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—Peter. On this Rock I will build my Church, and the gates of Hades shall not prevail against it.—The Lord Messiah.

REMARKS ON CONTROVERSY.

[FOR THE CHRISTIAN.]

JAMESTOWN, (OHIO), 9th December, 1840.

Dear Brother Eaton—One of the leading objections made to us by the religionists of the day is, that we are fond of controversy on religious subjects. They say there is no necessity for such controversies among Christians, who all believe in the same God, and who read the same Scriptures. In short they say, “that no good is done by controversy.” When reminded that the Apostles were great controversialists, disputing from day to day, and from time to time for months, and even years, they admit that it was then necessary, to break down Judaism and Heathenism, but that all necessity is now removed in this land of Bibles, where all wear the common name of Christians. They say it is an abomination for men professing the same religion to be disputing about doctrines and practices.

These sayings of theirs drive us away as pestilent fellows, disturbing the peace and harmony of religion, and distracting the minds of men, thereby unsettling all the doctrines that have been established in Christendom.

Will you permit me to put in a plea for this course of proceeding on our part. We do not profess to have learned any new plans of removing error and establishing truth; we acknowledge Jesus Christ as our pattern in all things; and do not aim at making improvements on his precepts nor examples. Let us then turn to the history of his life, and see how he combatted religious errors. The historians say there were divers sects, professing the religion taught by Moses; in many things they agreed, and were nominally all of the same religion; but on some points they differed and disputed among themselves. Jesus was born to this religion, being one of the sons of Abraham, and he was a strict observer of the religion taught by Moses and the other Prophets acknowledged by that Church or people, but his teachings and manners differed from all the sects professing that religion, in consequence of which he was compelled to defend his doctrines and practices. I shall not have room to give many examples in this essay, but will turn to the history, Matthew xxii 23, to