

for want of an education, or theological study; nor neglect preaching to acquire literature and science.

“Doctrine. The Free-Will Baptists reject the peculiarities of Calvinism formerly denominated the “Five Points,” so far as they represent the happiness or misery of man, as resulting from a divine decree, and not influenced by the personal actions of men; believing them, as they have understood them to have been held, unscriptural. They believe, that by the death of Christ, salvation was provided for all men; that, through faith in Christ, and sanctification of the Spirit, though by nature entirely sinners, all men may, if they improve every means of grace in their power, become new creatures in this life, and, after death, enjoy eternal happiness;—that all, who, having actually sinned, die in an unrenewed state, will suffer eternal misery. Respecting the divine attributes of the Father, Son, and Holy Ghost, they in substance agree with the Calvinistic Baptists, and other orthodox Christians. Yet some individuals, for want of properly knowing the Scriptures, or from adhering to such professing Christians, and such authors, as advocate unitarian, or Arian views of Christ, and the Holy Spirit, have imbibed Arian notions. This is a departure from the faith of the first Free-Will Baptists, and of the connexion as a body. From a neglect, to extirpate such doctrines, by sound discipline, and from the repeated attempts of the *Christian Society* to assimilate the two denominations, the Free-Will Baptists have lost much prosperity at home, and much reputation among others. They are a people distinct from the *Christian Society*, and ought always to be so distinguished. They essentially differ from the Christians in several important points of faith and church government.”

They support a foreign Missionary, and publish a weekly paper and a quarterly Magazine in Dover, N. H.

Mr. Beede above remarks that they have in some instances adopted written articles of organization! True they have printed articles of faith, just as much as the Calvinistic Baptists, and probably make the same use of them. They have, in our estimation, far degenerated from that zealous, self-denying people, they formerly were.

KEITHIAN, ROGERENE, TUNKER, MENNONITES, AND SIX PRINCIPLE BAPTISTS.

These Societies have scarcely an existence now in America. There may be, however, some scattered in various places, but our means of forming any acquaintance with their present condition, by books or otherwise, are so limited, that we deem it proper merely to name them.

THE CHRISTIAN CONNEXION.

Several ministers have contended for the honour of organizing the first Church in the United States, who designated themselves as *Christians* only. That a number of preachers, without a knowledge of each other, had come to the conclusion, about the same time to acknowledge no name but Christian, and take no rule of faith but the word of God, is unquestionably the fact.

Abner Jones says that he organized a Church in Lyndon, Vermont, in the year 1784. Elias Smith formed one in Portsmouth, N. H.