

to put a difference between the clean and the unclean. I do not suppose Hopkins & Binney infallible - or that they have discovered all truth & avoided all error. My plan of Christian Union is not a declaration of the right of declaring the truth of God's Word.

current year, without expending much in the establishment of a new press? — So much, by way of hint and enquiry, in respect to the mode and means of operations. — The main point I intended to dwell upon, now, remains still untouched. What is the work that most needs to be done? What points need most, our attention? What course should an Editor now pursue? — This is a wide field of inquiry. You have suggested some important items. But I apprehend there are others equally important. Let us glance over the field, and note the peculiar signs of the times. In doing this, I am accustomed to take two or three distinct stand points (as say the Germans.) — 1st Take a stand on the watch towers of the current reformatations of the day — Temperance, emancipation, moral Reformation. What do you see? Organizations composed partly of professors of religion & partly of non-professors — united together to do what the Church ought to do, & what she must do, before it will be effectually done. (For the tone of public morals, in a Community, can never rise higher than the standard of the prevailing religion.) The rest of the Church, instead of helping forward the reformation, are only stumbling blocks in the way. The Chief seats of influence in the prominent Sects are the grand Conservators of the public peace against the Reformers. Can such a state of things long continue? — No. It is to be hoped that it cannot. — Is there any hope that the leaders of the prominent Sects will themselves reform? I fear not. — Is it probable that either of those Sects, as a body, will be reformed? I see little reason to expect it. — ~~What~~ [At least it cannot be expected unless Christian reformers, distinctively, as such, take hold of the work, in some new way, untrammelled by worldly men, and without encountering the prejudice now existing against their present mode of operating.] — Where will these things end? — In one of three things. 1st the reformation of the Sects (improbable) 2^d the discouragement, or suppression, or corruption of the Christian reformers, themselves, in consequence of their Church Connections with unsound ministers and professors — or 3^d A division of the Churches in all the prominent Sects. — The lines are already visible. The seam ever and anon opens — and a slight shock would burst them asunder, in some of the Sects. — But what have we, then? The present number of sects doubled? — A Methodist proslavery & a Meth. Anti-Slavery Church? — A Baptist ditto? — Presbyterian do? Orthodox Cong. ditto? — But is this desirable? Is it feasible? Can Churches thus feeble be sustained? And this brings us to — (2) Our Second "Stand point". — The Christian Church, originally one, already rent into a number of Sects and apparently about to be rent again. — What shall we do? What says our Directory — the Bible? Have Christians a right to remain in Church fellowship with wicked men? With Slave holders? With those who hold fundamental errors which subvert the Gospel? With universalists & Unitarians? No. Nor yet with apologists of Slavery, after they have been faithfully instructed & admonished. — Again we ask the Bible whether Christians have a right according the order of God's house, and by the laws of Christ, so to organize and arrange their Churches as to exclude the true members of the body of Christ, on account of minor differences? No. This

and after involving the publishers in debt, demonstrate by their untimely death the feebleness of the cause they advocate. Two or three attempts have already been made to supersede the Boston Recorder, but without success. ^{Other weekly papers designed to produce changes, have succeeded but poorly.} The Journal of Humanity, the Genius of Temperance, the Emancipator, &c. every thing of the kind has dragged heavily. Whereas, the Temperance Agent, the Temp. Recorder, The Advocate of Moral Reform, the Human Rights, the Anti-Slavery Lecturer, ^[Small papers] have reached large masses and accomplished more than the large sheets. If not always permanently supported, they have been useful while they lived and less burdensome. — The Adv. of Moral Reform seems to have a steady support. The Clerical Evangelist is getting a pretty large circulation. In papers of this class, you are not obliged to cater common place news, drag your readers with stale selections, and publish every long document and diffuse communication that comes along. In a little paper, it is not expected of you to do every thing, & you may select your own course with less offense. At the same time, by excluding the matter that other papers contain, your paper presents an air of originality — you have almost as much room as in a paper of double the size for the real matter you wish most to present. The subscriber can afford to take it, in addition ^(in the present condition of the weekly press) to his other papers, and you may take it for granted that your readers see in other papers the articles to which you may only allude, or comment upon, or give the substance of, in extracts. And for the reasons already mentioned (the cheapness of the paper, and the fact that other papers are dependant upon for the news) the reader will tolerate long discussions, when necessary, in a small paper, better than in a large one. This we find to be the case with the "Lecturer". — So that I should advise you not to attempt a large weekly religious paper in Massachusetts, ^{at present.} It will ~~not~~ support itself nor have a wide circulation, ^{very soon.} If I were to come there to do the sort of work suggested by you, I would recommend that the "Abolitionist" be made semi-monthly at half its present price, and the religious paper likewise semi-monthly at the same price, (or if larger, a dollar.) Something of this kind, depend upon it, would do more good & cost less. [Whether here or at Boston, if I had time & could have access, I should think it best to meet the errors of the "Non-Resistant" in the columns of that paper itself, where it would reach the same readers. This I have long desired to do, having been specially invited to do so by A.C. Wright.] By the way, bro. Torrey writes me that you have 17 clerical workers employed by your new Society. Are you not laying out more work and finding use for more funds than the friends of orthodoxy and abolition in Massachusetts will be likely to raise, for the

region, as well as in Massachusetts. But that is no matter why we should continue to connect the faithful execution of heretics with the unpersuasive of the system of the press. You cannot see good to be evil spoken of and fail to get a different between the clean and the unclean. As to "Oppositionism" I trust I am willing to hold it as that

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Utica, Septem. 1839.
Wm Goodell

Dear Brother Phelps.

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Your very important Letter of 6th inst reached me yesterday. It requires deliberation before deciding upon its suggestions, but having a moments pause which may not recur again until after our Annual Meeting (next Wednesday) I will just throw out a few thoughts, by which you will see how the matter strikes me, at present, and how the aspect of things, not only in Massachusetts, but else where, appears to my own mind, and the kind of labor I feel desirous of undertaking. But in the first place let me say that I can scarcely feel reconciled to such an event as that of Bro. Wright's leaving the "Abolitionist" so soon. He manages it with great tact and skill & seems just fitted for the station. Bro. Green frequently mentions his labors with great interest. And what could be done to better Advantage if he were to leave? I am much concerned to hear that he is so much afflicted with the Rheumatism. Let me tell you a little also, of our intended arrangements at Utica. We think of terminating the "Anti Slavery Lecturer" as a distinct periodical, with the December number. Perhaps we may revise and republish the then completed volume in a pamphlet form. Be this as it may, we shall probably cut down the "Friend of Man" to half its present size, and publish it semi-monthly at 50 cts pr annum, in order to give it a wide circulation. This will give me time, ^{if I remain its Editor, and} unless I undertake other duties, to edit my Christian Reformer either Monthly or Semi Monthly (probably monthly) and labor only a part of the time in my new enterprise, & the remainder for the Society. This is our present Calculation, unless some new shape should be given to our affairs, next week, at the Annual Meeting. — This you see would give me a lighter task than to edit your weekly "Abolitionist" and (if I understand you) another weekly paper of the size or class of the Boston Recorder. This is indeed more than I should dare to undertake. It is true I am in the habit of throwing out as much Editorial matter as two such papers ought to contain. But the Condensing of news, selecting miscellaneous matter, & attending to the petty details of a weekly newspaper, that is what I find burdensome and should be glad to get rid of. — And here let me say that my experience & observation have quite shaken my faith in ^{the} feasibility & economy of establishing weekly news papers, as engines of Changing the public sentiment. They make ^{too} much work, cost too much time and money, bring in too little, in return, circulate too sparingly among the people,

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I think I sent you my long article on Christian Reformation. — What do you say? Am I right in the views I express in these documents? — If you are to work together, we must first see how far we are agreed. I am writing in a very loose, vague liberality in this regard. I don't know how far you are agreed. I am writing in a very loose, vague liberality in this regard.