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

this charge; the proof is but too abundant in our *speeches*, and *writings*, that a degree of severity, in opposing men of corrupt minds, and habits, is allowable, and even necessary, we admit. But that, generally meekness, gentleness, and love, are the scriptural, and successful weapons to be wielded, in subjugating men to the truth, there can be no doubt. When, therefore, we represent our opponents, (men too of good standing in their own churches, both for talents and piety,) as *fools, bigots, dumb Dogs, hirelings, caring only for the fleece* &c: we greatly err. For with how much propriety soever, the Holy Spirit of inspiration, applied such language anciently to false prophets, to men of corrupt minds, still the application of such epithets *by us* poor fallible erring creatures, to our fellows, *sounds harsh and unseemly*. Besides what end is to be answered by such a course? We are seeking to reform the Church, as well as the world. Can we expect then, to reform the Church by abusing her?—to influence her to receive the truth at our hands, by representing her as a composition of covetousness, dishonesty, and in a word, of almost every bad principle and practice? Impossible. We cannot expect it. As well might we expect to induce an individual to throw off his coat, by driving him forth to meet the fury of a snow storm, as to make men relinquish their favorite views, a practice, by a course of unfriendly opposition. But let the gentle breeze of kindness, and love blow upon them, and soon their hearts will be warmed; and we shall see them throw off the hampering habiliments of sectarianism, and stand forth, arrayed in the garments of salvation. Now this is the doctrine, both of reason and revelation. Reason says, if you would bring an opponent into your views, you must treat him kindly; you must convince him that you love him, and are sincerely desirous to promote his best interests. Such also, is the doctrine of the Bible. Its general language is, that of love, of good will, of long suffering. We are told to be "Imitators of God, as dear children;—to be perfect as our Father in heaven is perfect." How then, does he conquer opposition? The answer is, By love, by goodness. "We love him because he first loved us." 'The goodness of God leads to reformation.'—Come then, dear brethren, let us go and do likewise. But we have some things more to say upon this subject. We have a case from apostolic example, which we think is in point, and to which we request your particular attention. It is the apostle Peter's defence, before the believing Jews at Jerusalem, upon a charge of preaching to the Gentiles.

But before we come directly to speak of the apostle's defence, as introductory to it, we shall notice some analogies which exist between the condition of the apostle, in relation to the circumcision, and *ours* in relation to the opposers of reform.

1. Peter, and his opposing brethren, had embraced the gospel. So we, and our opposing brethren. 2. Peter understood the gospel plan, *better* than his opposers. So we believe, we understand it *better* than *ours*. 3. The point, for which Peter was arraigned, (the preaching of the gospel to the Gentiles) was long before his arrest, clearly taught by the Saviour, in the commission given to the apostles, and by Peter himself, on the day of Pentecost; yet such was the force of early impressions to the contrary, that the circumcision could not see it, in the blaze of noon day. So of our opposers. Our views of baptism for the remission of sins, of the independence of the churches, of the breaking of bread every Lord's day, &c. appear to us clearly enough taught; in the Christian Scriptures; yet our honest opposers, from the influence of false systems—of causes over which they have had no control, are unprepared to receive them;—as unprepared as many of us were ourselves, a few years since. (Here by the way I must make one reflection. Dear brethren, while we look back and consider the darkness, in which many of our minds were involved, in relation to many important truths; the honest opposition we then felt to views, since embraced, can we wonder that opposition should yet exist? And will not that charity that covers a multitude of faults, find an apology for our brethren, and lead us to hope that they will yet come to the acknowledgement of all the truth?) But 4thly and lastly. Though the Apostle knew infallibly, that his brethren were wrong,—were in great error, yet he never questions their honesty, or their Christianity; never intimated that they should be recognized as the wilful opposers of the Messiah's kingdom. So as it respects us and our opposers. Though we feel certain, that our brethren are in error, yet while they manifest an inquiring spirit; a spirit of meekness and candor, we should esteem them as brethren, and walk with them, as far as we are agreed in the way of holiness. This brings us directly to the defence of the Apostle. He is arraigned before the circumcision in Jerusalem, upon a charge of having gone in to men uncircumcised, and having eaten with them. It is said they contended with him, manifesting perhaps, much bitterness. But Peter in the spirit of meekness, never dropping a harsh word in relation to his captious opposers, rehearses the matter from the beginning, and expounds it by order to them. He tells them, "That he had been a vision at Joppa, as it had been a sheet let down as from heaven, by four corners, upon which were wild beasts, creeping things, and fowls of the air—That a voice said to him, arise Peter, kill and eat—That immediately three men were at the house where he was—sent from Cesaria unto him. That the spirit bade him go with them, nothing doubting. That six of his Jewish brethren accompanied him, and they entered the man's house—That Cornelius showed them how he had seen an angel, commanding him to send to Joppa for him, and that he should tell him words whereby he, and his house should be saved—That (in addition to all these evidences of the fact, that God had a people among the Gentiles) as he began to speak, the holy spirit fell on them, as on the Jews, on the day of Pentecost. That then he remembered the word of the Lord Jesus, how that he said, "John indeed baptized with water; but ye shall be bap-

tized with the Holy Ghost." And now comes the sweeping conclusion of this masterly defence. Forasmuch then, as God gave them the like gifts, as he did unto us, who believed on the Lord Jesus Christ; what was *I*, that I could withstand God? As might have been expected, all opposition is annihilated, by this ingenous and Christian defence, and all acquiesce in the reception of the Gentiles.

And indeed how could it have been otherwise; for the Apostle left them nothing to oppose unless they would withstand God! Happy would it be for us brethren, if when we are charged with errors in faith and practice, we could always like the Apostle Peter, bring in the authority of God between us and our opposers, and thus by taking shelter behind the shield of the Almighty, leave them to settle the controversy with their Maker. But how different a course might the Apostle Peter have pursued in his defence, and yet have spoken nothing but the truth. For instance, he might have addressed the captious Jews thus: Brethren; you have arraigned, and are contending with me, because I have preached the Gospel to the Gentiles. Now in this, your folly and ignorance are manifest. Did not the Saviour commission *me*, with the rest of the apostles to preach the Gospel to every creature? Is it not clear then, that you are fighting against God, in opposing me? Not one of you understand the gospel system; you are perfect dunces in religious matters, notwithstanding all the means of instruction you have had. You would, by your ignorance and folly, exclude from eternal salvation, millions and millions of Adam race," &c. Thus we might put into the mouth of the apostle, a defence of which he would be ashamed, and yet every thing in it be true. And now dear brethren, I close this communication, by seriously requesting you to inquire, whether too many of our defences are not more like this last put into the mouth of the apostle Peter, than like his real defence?

Yours in hope of a better state of things, TIMOTHY.

For the Christian Messenger.

BALTIMORE, Oct. 1, 1830.

DEAR BROTHER:—With perfect good feelings towards you, I again wish to appear in your columns, to say something on my side of the subject. I have looked all over the Christian world, and into a great many books, in order to satisfy myself on the reasonableness of being so charitable; and at length meeting with your periodical, and also learning that you were an aged servant of Christ; I concluded that your experience, might enable you to give me the best advice that could possibly be obtained. I must express my gratitude to you, for giving me so patient a hearing, and for your advice to me in the close of your reply. I hope I may never shrink from being measured, by the same rule, which I measure others by, (viz.) the Word of the living God. I would have no objections to be considered by any man, as not a Christian, if he could make the just retort upon me, and

prove I was disobedient. I agree with you, my brother, that the only way to reform our fellow creatures from error, is, "to wield the powerful weapons of truth, love and forbearance towards them;" and it is only in compliance with this mode of procedure, that I can by no means, give any man the right hand of fellowship, who lives in neglect of the plainest commands of the Saviour. I am well aware of the odious epithets applied to any one, who thinks as I do. The religious world cries out, O how dogmatical! how censorious! how uncharitable! how extremely narrow minded! but none of these things move me. I will still contend for the honor of my Saviour's character, both as a legislator, and a King in his own kingdom, both for the reasonableness of his laws, and of the awful state of those who despise his government, and render his character, as a lawgiver, so very precarious. I feel myself on a rock here, and if it does not appear before I have done, that it is more odious to trifle with the sayings of Christ, and scorn the example of the apostles, than to contend that no man is a Christian, only when he follows Christ, both in word and deed, I will forfeit all pretensions to knowledge in this particular.

"You say "you will not contend that unbaptized persons are Christians in the full sense of the term." You have no doubt, satisfied your own mind, as to the meaning of the above mysterious sentence, (for indeed I cannot see the shadow of a meaning in it,) *Christians* in the full, and *Christians* not in the full sense of the term, is what I do not as yet understand, and what it is, "to be pious and holy people," and yet not Christians, is to me equally mysterious. If you can reconcile disobedience, with either piety or holiness, (I do not care how you may cherish the sentiment) I shall still think it is a very unholy, and impious alliance. You must either charge the Book with being mysterious, or you must think it is of no importance, to do, what God says must be done; one or other of these sentiments you must admit, to be any thing like consistent with yourself; to say that the Book is mysterious, I know (from what you have wrote) you will not allow, and therefore you must say, that those things which God has enjoined upon all those, who fear his name, may be dispensed with, if the people shall say they do not see it to be their duty, because they cannot see the command. You seem astonished because I do not admit the plea, that they may have been wrongly educated, and must of course be ignorant of it as a command. I will admit that it is the case, they have been wrongly educated, and also it is required of them, that they count all such things as loss, for the excellency of the knowledge of Christ Jesus our Lord. Paul had been wrongly educated, but what was his conduct, as soon as conviction had seized his breast? did he follow the course his education had taught him? No. He gives up all principles derived from that source, and says, "Lord what wilt thou have me to do," and he wrestled not with flesh and blood, but was found walking in the steps of the Messiah: happy course this! it is worth all the

quibblings in the world—and in the face of the world I affirm, that the reason why they do not submit and be baptized into the name of Jesus Christ, for the forgiveness of their sins, is, because they do not believe that Jesus is the Christ. Many tell us they believe the Bible; but it is only as the word of man, they do not believe that it is in truth the word of the living God, or they would tremble to trifle with that, by which they are to be judged at the last day. You and I are of the same opinion, (I think) with respect to faith, it is belief, and its bounds are "all things" revealed, all that God has given us as revelation, is contained in the Bible, and when men do not believe all, or the whole of said revelation, they cannot be termed believers of it, and if there is a part of it which will, and may be put in the back ground, where is the champion, who will step forward and draw the line of demarcation, between what is, and what is not necessary to be believed in order to salvation? The question you say you do not understand, is—I ask, where is the man or woman termed believer, who does not believe the whole that is to be accredited? To shew my meaning plainer, Baptism is a part of the revelation—men tell us they believe the same, while they are decidedly opposed to this part of the revelation. Is this man a believer of that revelation? I answer (without any fear of successful contradiction) No. What! a man who believes God's word, and trembles in consequence of it, to entertain such an opinion as this! (I tremble as I write.) Is this faith in that Book which contains neither too much nor too little? A word of which cannot fall to the ground, nay even the stars shall fall from heaven, sooner than his word return unto him void. Alas! alas! for those preachers who delude the multitude, by telling them, that this or that in God's word is not essential. God will reprove that lying spirit, he will shew all such preachers, that his character has been dishonored by them, and to their awful disappointment, he will prove to them when it is too late, that he meant what he said. Not every one who saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father, who is in heaven.

Obedience is better than sacrifice, and to hearken than the fat of Rams. I have much to say in defence of these principles, yet I feel my own weakness. The subject is a good one, or I would not take my pen, brother, to write a word against you; but I do it in sincerity, believing it more cruel to tell people all is well, when they are living in rebellion against God, than to tell them plainly the test of the Christian character Hoping you and I may so live, that we may be accepted at last with a smile. Is the prayer of your brother. JAMES HENSHALL.

REPLY.

BRO: HENSHALL.—I am pleased with the candor and firmness of your letter, and feel bound in the same spirit, briefly to reply. You say you cannot see the shadow of a meaning, in the following sentence, which you quote from my last; "I will not contend that

unbaptized persons are *Christians*, in the full sense of the term." One sense of the term is *anointed ones*, such as have "an unction from the Holy One." Another sense of the term *Christians*, is, to be called after the name of their head, Christ. In this sense none are Christians who have not been baptized into Christ, and so have "put on Christ." Therefore a person may have an unction from the Holy One, and so be an anointed one, or a *Christian*; yet in the full sense he is not a *Christian*, because he is not baptized into Christ. This was my meaning.

Neither can you understand me when I speak of *pious, holy people*, who have not been immersed. I really think the language is plain. Do you really believe that there are no pious, holy people among Pedobaptists and Quakers, or even among Baptists, and those who immerse, but not for the remission of sins? Yes, you say, "In the face of the world, I affirm that the reason why they do not submit to be baptized, into the name of Jesus Christ, for the forgiveness of their sins, is, because they do not believe that Jesus is the Christ." Then without doubt, you consign them all to destruction, for he that believeth not shall be damned. May we not say, how few shall be saved? None but the few, who have lately been immersed for the remission of sins; all the rest are unbelievers. The greater part of my yoke fellows in the gospel are cut off, if you are correct; for though we have been immersed, it was not with the understanding we now have, that immersion, connected with faith and reformation, was for the remission of sin. It may be, my brother himself was *holy and pious*, before he was immersed for the remission of sins. I confess if I am holy or pious now, I was so before I was immersed. If I was not so then, I am not now. For baptism affected not my character, but my state only, as bro: C. well observes in his Harbinger.

My dear bro: zeal for a favorite sentiment, has carried many beyond the boundaries of truth, charity and forbearance. I have known many so zealous for trinity, that they have esteemed it the sum of all truth, and considered all as destitute of faith, who did not receive it. I have seen others who seemed to view the opposite doctrine, as the very touchstone of truth, and viewed all who denied it, as unbelievers in the way to hell. I have equal certainty with you, that we are bound to believe every thing God has revealed. But where is the man that can say, he understands infallibly every thing God has revealed; the Pope of Rome excepted? If all may err, is there not a possibility that my brother may have erred also?

I as sensibly feel the difficulties of the present crisis, as you do, or can. Let us not be hasty nor rash in denouncing others. Let us calmly and honestly examine for the truth, the whole truth, and nothing but the truth; and follow it wherever it may lead. But should we be led to proscription, to intolerance, to unrighteousness, we may rest assured the truth is not our guide. O! for more of the mind that was in Jesus! Farewell. EDITOR.

THE MILLENNIAL HARBINGER.

The worthy editor of this work, A. Campbell, among the multiplicity of other matter, has in his latter No's. noticed some remarks of the Christian Messenger, and paid some attention to the people called *Christians*. He professes that it will give him pleasure to be rightly informed, if he has misapprehended us.—I assure him it gives us equal pleasure, to correct all misapprehension of any thing we have written or done. Should we in any case have mis-apprehended his meaning, in any of our remarks on some things he has written, we shall with pleasure receive correction. Towards him I possess the best feelings, and would rather suffer than inflict an injury on him.

In our August No. of the Christian Messenger, I remarked respecting the Reforming Baptists, that "Should they make their own peculiar views of immersion, a term of fellowship, it will be impossible for them to repel successfully, the imputation of being Sectarians &c." Mr. C. (p. 372) understands me to mean, *by their own peculiar views of immersion*, the immersion for the remission of sins. Had he more attentively examined that article, he would have seen that this could not be my meaning; for in a few lines above, I had written that, "Baptism, (immersion) in order to the remission of sins, and the gift of the Holy Spirit, when well guarded, has long been advocated by some of us, as the truth.' By the phrase, *well guarded*. I meant, that none but such as professed to believe with all the heart, that Jesus Christ was the Son of God, and who reformed, should be immersed.—What I meant by *their peculiar views of immersion*. was, that they debarred from their fellowship and union, all not immersed for the remission of sins.

Mr. C. observes, "The Editor of the Christian Messenger has, it seems, contended for the *theory* of immersion, for the remission of sins, when "well guarded"—guarded, I hope he means only by *faith in the subject*," (this is my meaning.) He adds "To contend for it in *theory*, and give it up in *practice*, is only to treat the authority of the Lord with contempt. Of this I hope he is not guilty." No; I assure Mr. C. and all others, of this I am not guilty. I both contend for it in theory, and practise it, from a firm conviction of its truth. Between Mr. C. and myself I see no difference on this subject, in theory or practice. The only apparent difference is, that I am not yet prepared to reject from fellowship all, not immersed for the remission of sins. If I understand him, he does. Should I reject all not immersed for the remission of sins, I should reject the greater part, even of the reforming Baptists; for very few of them were baptized for the remission of sins. I should myself be rejected, for when I was immersed it was not with this understanding. I will not blame bro: C. he acts from conviction no doubt.

On the same page (372) Mr. C. has approved and chosen the

name *Christian*, but with some hesitation and seeming reluctance; Because,

1. "Unfortunately some have assumed it as a name *only*."

2. Should they (the Reformers) assume to be called *Christians*, they would not be distinguished from others called *Christians*, who neither immerse for the remission of sins, nor show forth the Lord's death weekly, nor keep the institutions, manners and customs of those called *Christians first at Antioch*.

3. Because, those who bear this name, have gone into a crusade in favor of opinions, and laid so much stress upon them; fighting for years about their peculiar views of the Deity, and other abstractions.

4. Because the name *Christian*, now designates a *sect*, instead of the body of Christ.

Yet with all these abuses of the name *Christian*, Mr. C. from conviction of its being the right name, has taken it, but on a certain proviso, as follows. "But if any one shall suppose that the term *Christian*, denotes a Unitarian or Trinitarian, in its appropriatod sense, we shall choose the *older* name, *disciple*, and recommend all the brotherhood to be called, not *Christians*, but *the disciples of Christ*." This to me is the most extraordinary sentiment I ever read from the pen of Mr. C. From conviction of right he has taken the name *Christian*.—Yet contrary to this conviction he will throw off that name, should any one (friend or foe) *even suppose* it denotes a Unitarian, or Trinitarian, in its appropriated sense! We had ever viewed Mr. C. among the most firm and intrepid adherents to truth. We have thought he would rather suffer persecution, and death itself than forsake the truth. But now he plainly intimates, he will forsake her, to avoid the odium which he may incur, by advocating one of her divine articles—and will advise the brotherhood to do the same. Might he not with equal propriety say, I believe and practise immersion for the remission of sins; but if any one should suppose it a doctrine of Unitarians, or Trinitarians, I will relinquish it. This looks like temporizing. Are we mistaken in his meaning? I hope so; yet his language seems plain.

In the best feelings towards Mr. C. I wish to examine his reasons, for his hesitating in taking the name *Christian*.

1. Because "unfortunately some have assumed it, as a name *only*." I ask Mr. C. what right has he for preferring this charge against us, for we are certainly intended by him. We must and do acknowledge, that we have not lived as holily, as humbly and as devotedly, as we ought; but who are they that have a right to cast stones at us? We are acquainted with many of Mr. C's. warm adherents and admirers—many of them are respectable, and highly respected by us. Yet they have not distinguished themselves above all others, in devotion, piety, justice nor benevolence. They are neighbor-like. With all our imperfections we shrink not from a comparison with them. Why should he make this ungenerous insinuation against us as a people, that we have taken the *name* only? Our bitterest opposers, though they

brand us heretics, have never attempted to defame us, as destitute of goodness and virtue. Did Mr. C. hesitate to receive the doctrine, that human creeds were evils, and should be rejected—that the Bible alone should be received as the rule of faith and practice—that faith depended on testimony—that the spirit was received through faith &c. Did he hesitate to receive this doctrine, because *unfortunately* it was taught by us, years before he was known? He might have said as justly, that we *Christians* had taught this doctrine *only*, and therefore he might have hesitated to receive and propagate it. Is it unfortunate to the cause of truth, that we have taken the name *Christian*? Could we be convinced that this was true, we should be anxious to find the way in which, with a good conscience, we might relinquish it, in favor of those who could more worthily wear it.

Another reason for hesitating to take the name *Christian*, is, Because those who bear this name, have gone into a crusade in favor of opinions, and have laid such great stress upon them; fighting for years about their peculiar views of the Deity, and other abstractions. It is true, we have for near 30 years contended against human authoritative creeds—that the Bible was a sufficient rule—that faith depended on testimony—that the Spirit operated through faith &c. For these we have contended—for these we have been reproached and rejected by all sects. If this be a crusade in favor of opinions, where has bro. C. been? Have we been fighting for years about our peculiar views of the Deity? What peculiar views of the Deity have we? We have not shunned to declare, that "with us there is but one God the Father, of whom are all things, and we in him." Is not this a fact not an opinion? Do not all agree in this fact professedly? With no one have we even fought respecting the Being and attributes of Deity. We have denied the unscriptnral speculations, respecting the mode of his existence, and the unscriptural term trinity? Has not Mr. C. done the same? What he may mean, by *other* abstractions we know not, and therefore say nothing. We acknowledge our opponents have often pushed us to extremes. Like them, we have too often indulged in metaphysics. Probably bro. C. may hereafter see cause for making a similar acknowledgement.

Another cause of his hesitating in taking the name *Christian*, is, because the name *now* designates a sect, not the body of Christ. And does Mr. C. really think that the Reformed Baptists, are the only body of Christ? Where has been this body of Christ, before the Reforming Baptists arose? O that I could see indeed the body of Christ, shining and living in his holy, loving, uniting Spirit! We, who bear the name *Christians*, were once sectarians, established on Sectarian foundations, and known by Sectarian names, and actuated by Sectarian principles. We saw our error, and knew no other way of correcting it, than to take the Bible alone for our foundation, and follow wherever it might lead us—to take the name *Christian*, and endeavor to adorn it by a holy life; and to labor to be actuated by the spirit of our Lord,

the spirit of love, peace and unity, which we knew would be ultimately the death of Sectarianism. The wish and prayer of my heart is, that Mr. C. and his "brotherhood," may more gloriously adorn the name, which they have taken, than we have done—that they may never cast it off for fear of reproach—that they may avoid every vestige of Sectarianism, and unite in one body, the body of Christ, the poor distracted word, and cause the nations of the earth to sing for joy!

I blush for the Sectarian spirit of the C. Conference, in Franklin co. Ohio. Mr. C. (p. 430) states it as report, that they have cast out of their connexion, a bro Isaac Painter for proclaiming immersion, for the remission of sins—and that they have past a resolution, prohibiting from their meeting houses and pulpits, all persons favorable to the views of A. Campbell. Against such a course, I enter my protest, as a departure from the very principles of our profession. I hope the report is not correctly true, or that it is highly colored. I deal not in reports, else I should state another from the same conference. I well know that report, when once set afloat, cannot be easily stopt, and the more slanderous, the more swiftly it flies. We are however, afraid that the report stated by Mr. C. is true; because we have received similar advices, of other brethren, acting in a similar manner. Against such conduct, we lack language, to express the full disapprobation of our heart. I hope Mr. C. did not design to confound all, that bear the name *Christian*, with the Franklin conference. If he designed to castigate them only, and those who are guilty of similar conduct, we blame him not. But if he would implicate the whole body of *Christians*, we must dissent from him, and say the charge cannot be sustained.

In the 10th No. of the M. Harbinger, (p. 472) The Editor has animadverted on our inconsistency, in receiving into the kingdom by immersion, and yet admitting the unimmersed, to the blessings of the kingdom. This we have long felt, and acknowledge it a difficulty, we are unable to solve to our satisfaction.—When we consult our former experience, and the experience of thousands, our present feelings towards the pious unimmersed, the force of education and example, we are strongly impelled to acknowledge them brethren, and admit them with us, to the blessings of the kingdom. But when we are asked for our divine authority, from the New Testament, we have none that can fully satisfy our own minds. In this state our minds have labored, and are yet laboring. We are determined not to be hasty, but examine more diligently the precious book for information. We beseech all our brethren, to search the scriptures with honesty. O! think not that we have the knowledge of all truth, and need no more. Never close your ears to any thing, because it is different from your views. This has been the ruin of every reformation since the apostacy. Of this we were apprised, when we left all for the truth's sake. We determined then, to lay open to conviction, and learn the truth, and receive every ray of divine

light coming from the book of God. Let us beware of a departure from this principle. Let us think, and let our brethren think—Let all be free. On facts, not opinions, should our faith be fixt; and for disobedience and not for opinions, should we reject any called a *brother*. Let us not for mere opinions contend with, and reject one another. Take heed, lest Satan gain an advantage over you, and lead you to destroy what you have been building up. You have long contended that the Bible was alone, sufficient for the faith and unity of the church. Will you now by disunion, and division prove your declaration false, and again settle the *now* wavering Sectarians, on their sandy foundations? May the Lord and King of his church, reign in his glory; and may all the kingdoms of the earth, become his willing obedient subjects. I have been long expecting to see increasing light from the book of God. I shall hail the first dawning of it, when, and wherever seen. I will joyfully and thankfully receive the truth, even from an African. Popular opinion is as the changing breeze—popular favor, at the sacrifice of liberty, or truth, is sought only by the vain and giddy; but spurned by the man of wisdom and piety. Such a man will sacrifice to truth, Fame, ease, wealth, and life itself, should it be required. Like Moses, he prefers the reproach of Christ, to all the treasures of Egypt. Or like the great Head of the Church, who preferred truth, with persecution and death, to all the glories of the world.

May this spirit universally prevail in the earth! EDITOR.

P. S In our future numbers, we shall pay particular attention to the subject of immersion, for the remission of sins, and endeavor to remove every objection to it. This we feel impelled to do, as an indispensable duty at the present crisis.—EDT.

A REQUEST.

BRO. STONE.—A report is in circulation, that you have become a friend to slavery, and that you are entirely changed from your former views of it, and have now become a slaveholder. Through Indiana and Ohio, and in some parts of Kentucky, this is commonly reported. I request you to state plainly for our satisfaction, and that of many others, the real state of your mind and practice with respect to slavery. Your friend and brother.

F. P. R.

REPLY.

DEAR BROTHER.—I feel no hesitation to comply with your request. My views of slavery have not changed for more than thirty years. I then from conviction of its being wrong, emancipated all I had. The record of this act, stands on the books of the Bourbon county court in Ky. Since that period, another by inheritance came into my possession. He was a young boy of 6 or 8 years old. I raised him till he was about 25 years of age. I then emancipated him, and gave him up to the Georgetown Colonization Society, with his wages for the last year. This society have sent him off to the parent Colonization Society, in

the city of Washington, with funds sufficient for his transportation to Liberia in Africa.—I have with me at present, three grown negroes; one male and two females, with four infant children. These were bequeathed by my wife's mother, to her and her children forever; and they were put into the hands of trustees, by the same will of the mother now deceased, for the benefit of my wife and children. Over these you may see I have no control—nor have I any more right to emancipate them, than you or any one else. As I cannot emancipate them, I am seriously disposed to emancipate myself and family from them. This may be realized not long hence. Yours in gospel bonds.

B. W. STONE.

This number closes the 4th vol. of the Christian Messenger To my numerous friends, who have aided in the support and spread of the work, I tender my humble thanks. At the earnest solicitations of many friends, I have determined to continue the work, and expect to commence the 5th Vol. early in January next. I earnestly invite my friends to exert themselves, in obtaining as many responsible subscribers as practicable. I shall devote myself to the publication of the Messenger, with a view of rendering it useful, and edifying to my readers. My object shall be to contend for gospel facts, and the great principles of religious liberty—to endeavor to commend the truth, in all its loveliness, and oppose error wherever it may be found. It is now near thirty years, since we saw, and deplored the evils of Sectarianism, party names, and party creeds; and our decided course from that period down to the present time, gives the best proof of the sincerity of our profession. For the sake of truth *alone*, we withdrew from a popular and dominant party, renounced a good salary, were separated from our nearest and dearest friends; and incurred the keen resentment, and displeasure of all the sects.

Conscious of the correctness of our course, we appeared before the world, with the sword of the Spirit as our only weapon—we met hosts of opposers—the darts of obloquy, scorn and misrepresentation, were showered upon us. Undismayed we stood, and held up and defended the Bible, as the only authorized creed of heaven—the name *Christian*, as that alone by which the disciples of Christ should be called—and the union of all Christians, on the foundation of the apostles and prophets. We proclaimed salvation through Jesus to every creature—that faith, and the obedience of faith, were required of all—that all had power to believe and obey, who heard the gospel—that no previous work to faith and obedience, could be reasonably expected—that *now* was the accepted time and day of salvation. We thus persevered, contending earnestly for the faith once delivered to the saints; and, though our opposers were mighty and numerous, fighting under the banners of long-established systems, yet the

smiles of heaven were on us; multitudes sunk into the will of God, and rejoiced in the light and liberty of the gospel.

We earnestly desire peace and friendship, with all men; but if we cannot have them on gospel principles, we shall not ask them. To aid in the dissemination of truth, through the Messenger, several friends are enlisted; and others are solicited to the same object. All who wish to patronize this work, will please advise us of it, and send us their names before the next No. goes to press—also, let such as may wish to discontinue, advise us of it before the 1st of January. I hope my former subscribers, who have not paid, will delay no time in forwarding their dues, to my agent nearest them, or to myself. EDITOR.

P. S. should it not be convenient to pay for the next Vol. when the 2nd No. of it is sent, it may be deferred till the delivery of the 6th No. EDITOR.

SMOKING.—The young man who, unjustified by the plea of ill health, or unsanctioned by the prescription of his physician, has acquired the habit of smoking pipe or cigar, may assuredly congratulate himself on having reached the second stage of his progress from temperance to dissipation—from elasticity of spirit, and vigor of frame, to premature imbecility and decay. As the reckless poacher is gradually led on, from his work of midnight depredation in the woods, to more daring acts of violence and rapine; so will the youthful smoker be too often insensibly allured from a wanton indulgence in the cigar, to sins of intoxication, and the ultimate sacrifice of his health, his character, and prospects. Let parents, then, as they appreciate the responsibility which devolves upon them, solemnly protest against, and resist, the first encroachment of this pernicious habit in their family. Let the women of our country, whose influence is commonly as beneficent as irresistible, exert their powers in decrying the noxious practice, and averting from those in whose reputation and welfare they are so deeply interested, the moral pestilence. If the leaders of fashion in the land are resolutely bent on destroying the little remnant of energy and character which they still possess, let them pursue their ignoble propensities, and achieve the work of moral ruin as they are wont to dissipate their fortunes, in private. Society will be disposed to contemplate with singular philosophy and forgiveness, any act of moral suicide which these "spoilers of the human hive" may be tempted to commit. But let them not contaminate with noxious exhalations the public atmosphere. [*Illustrations of Medicine.*

UNITARIANISM IN IRELAND.

We have occasionally given accounts of the tyrannical and persecuting spirit which, within a few years past, has manifested itself in the Orthodox part of the Synod of Ulster, in Ireland, and of the noble defence of the principles of Christian freedom, made by the *liberal* members of the Synod. It appears that the

persecuted members have withdrawn, and formed a Synod with the title of the "Remonstrant Synod of Ulster." It is to this synod that the Rev. Mr. Porter refers in the following extract of his speech at the late anniversary of the British and Foreign Unitarian Association.

I cannot sit down without bearing my testimony, humble as it is, to the zeal, determination, and disinterestedness with which the Remonstrants against the late inquisitorial proceedings of the Synod of Ulster, have conducted themselves, and expressing my earnest prayers for the usefulness of their lately-formed Remonstrant Sonod. Surely this work also is in good hands. Of one member, as has been well expressed by Mr. Madge, you have yourselves had an opportunity of judging; I mean the Rev. Henry Montgomery, a man whom I regard as one of those distinguished individuals whom heaven occasionally indulges to the human race for effecting high purposes; a man endowed, as you well know, with eloquence, industry, and sagacity, which eminently qualify him for the glorious task which he has been called upon to perform, and which he has performed so nobly. When I look to him, and those who are enrolled with him in this important warfare,—Blakely, intrepid, bold, and true; Mitchell, mild learned, and persuasive; John Watson, a man endowed with apostolic singleness of character, and as you are all aware, with not less apostolic patience in enduring, and apostolic meekness in forgiving severe, unmerited, unprovoked persecution: Glendy, Davis, and Campbell, the Nelsons, the Alexanders, and others, whom I stay not now to name,—I bless my God that there are men yet left who are equal to a trying time; and I contemplate the establishment of their recently-formed Synod as a new era in the history of religious liberty in my native land. Thus much I may be allowed to say notwithstanding my connexion with one of their body; a connexion which forms my highest earthly pride. Most sincerely do I pray that their measures may be made productive of righteousness and truth, liberty and peace. Surely, if any ecclesiastical associations are to be tolerated, they are those which disdaining the petty artifices of narrow-minded men for obstructing and damning up the current of religious opinion, that it may only flow in one direction, confidently launch out into the stream of time; using the Scriptures for their only chart; hoisting no sail to catch the deceitful breeze of popular applause; hanging forth no party-colored ensign as a rallying point for popular prejudice; not doubting that, though they may have to pass through the waves of even stormy discussion, the tide on which they are embarked, will at last convey them into the great ocean of divine truth. Such is the Remonstrant Synod of Ulster; and as such do I most fervently bid it God speed!—*C. Register.*

For the Christian Messenger.

BROTHER STONE:—The notice I took of a sermon, delivered by a "Presbyterian D. D." in Harrison county in July last, has

arrested the attention of that Rev. gentleman, and has drawn from him a lengthy notice of it, in the Western Luminary of Sep. 1st. Perhaps it may be necessary for me to notice that production, although I exceedingly regret, that I am called upon to devote any attention whatever, to a publication so malignant and uncandid, as the one now under consideration; and were it not for the ungenerous inuendoes, and unfounded assertions it contains, I can assure the public that, this vain and arrogant doctor, and his malignant production would both be unworthy of my notice. I feel constrained to inform this *waspish divine*, that although he manifests so much clerical arrogance and vanity, and assumes such a lofty attitude, yet his abusive production, his lordly mein, his gasconading menaces, and the dignity of his office, have no terrors to me, nor shall I be deterred by his threats, from acting in any manner I may think proper.

Inasmuch as this Doctor of Presbyterianism, has introduced my name before the public, with a view I presume, of diverting public attention from the investigation of an important subject, to mere personal abuse and invective, I shall make this publication under my own name, acknowledging that I am the author of the piece signed "Philip," published in July last, and will also announce that the "Presbyterian D. D." whose discourse I noticed, was no other than the Rev Thomas Clelland. It is not my purpose to notice all the ungenerous insinuations, and spiteful remarks of Mr. C. in reference to me; this would be to divert the attention of the public from the point at issue, without the attainment of any desirable end whatever; such a course, I have no doubt, would be entirely congenial with the feelings of this petulent preacher, but with it the pious would be disgusted.—Mr. C. frequently attributes to me the epithet "cynical." I know of no reason why he has done so, unless he is himself so saturated with the *growling*, and *snarling* qualities of the canine species, that he regards all others as equally deplorable, and pitiable as himself; if this be his reason for thus speaking of others, I am happy to know, that society is not to a very great extent contaminated with such men.

Mr. C. no doubt thought he would greatly mortify my pride, when he remarked that B. W. Stone was my "master," but in this he was greatly mistaken, I look upon it as an assertion so devoid of truth, and so pitiful and contemptible in its character as to be entirely beneath the notice of a gentleman, much less a Christian.

Mr. C. also represents me as trembling for my foundation: this will inform him, that I have yet to tremble for the first time, for the foundation upon which I stand—that foundation is the immutable one, which God has laid in Zion, and against which, our heavenly King declares, the gates of hell shall not prevail, much less the puny efforts of such a pragmatical doctor as Thos. Clelland. Standing as I do, upon the foundation of the apostles and prophets, I do assure this fretful Sectarian, that I have no fears

whatever upon this subject, nor have I ever yet trembled for its impotency; but if I stood upon as sandy, human and pitiful foundation as the West minster Confession of Faith, I should tremble indeed; this, I have no doubt is his situation; hence, we see him in great *wraih*, because he is, perhaps conscious his time is short.

He endeavors to quibble about my statement, that he remarked, "some ignorantly denied we were commanded to worship the Holy Ghost," and makes a quotation from Mr. Stone's letter to Dr. Blythe, as the language used by him in his sermon at Mt. Pleasant. I see no difference in sentiment, in what I represent him as saying, and what he admits he said. I yet believe he used the very words I gave, but if he prefers the phraseology of Mr. Stone, he can adopt it, as it means the same. Surely Mr. C. has committed the writings of Mr. Stone to memory, as well as his own catechism. No doubt the writings of that gentleman has made an indellible impression upon his mind; from the uneasiness and trouble they have given him. Why does he stop here to quibble about mere phraseology? and why accuse me of "misrepresentation," when I fairly exhibited his proposition, and he admits, I presented the "proof's cited" by him, in the exact order he quoted them? Mr. C. after devoting much of his time to the evil passions of his nature, indulging in a great variety of ill-natured remarks, and abusive epithets, at length reaches the subject of controversy between us, and after long reflection, and time for great research, behold! he has nothing better to offer in favor of the Holy Ghost being an object of worship, than his *four* texts before noticed; he therefore reiterates them. The first of which is Cant: iv, 16, "Awake, O North wind, and come thou South; blow upon my garden, that the spices thereof may flow out."—"This language," Mr. C. thinks, "is beautifully figurative. The speaker is the church, the spouse of Christ, considering herself as a garden." If the speaker is the church, "the garden," why not ask the wind to come upon *her*, instead of her garden? I ask the reader to examine the passage, and endeavor to ascertain in what part of the verse he meets with a divine command to worship the Holy Ghost; for it is to sustain this point that Mr. C. quotes the text. I believe that Solomon in all the book, from which Mr. C. makes his first quotation, neither mentions church, worship nor spirit; how can this Presbyterian Doctor therefore have the impertinence to affirm that, the above passage is decisive proof that the Holy Ghost is an object of worship?

By way of additional support of his darling hypothesis, Ezekiel xxxvii, 9, is adduced. "Then said he unto me, prophecy unto the *wind*, prophecy son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath, and breathe upon these slain, that they may live." In this text, Mr. C. also finds both precept and example for worshipping the Holy Ghost; but I submit it to the impartial to say whether either of the preceding passages, contains either precept or example for worshipping the Holy Ghost, the third person of Trinity. But lo, "Doctor Scott

says" so; this may be high authority for a Presbyterian Doctor to adduce in support of some of his favorite whims, or dogmas; but surely none but "a modern wiseacre" would have the audacity to support a fundamental doctrine of christianity, upon such authority as Doc. Scott. Why not quote the Pope of Rome to help him out? This is a happy *fact*, that one Doct. of Divinity has for supporting his notions, by appealing to the opinions of another.—Do, Doctor, give us something to the point from the Bible, endeavor to make a little nearer approach to a command to worship the Holy Ghost—than *North* and *South wind*, *garden*, *blow*, *awake*, *breathe*, and *prophecy Son of Man;* and do make a *little* better use of your learning, before you again make such an imposing appearance with your *ad hominem*, *ad rem*, and by so doing, you may not be induced again to turn *garden* into church, and *wind* into spirit.

After quoting the above passages, and calling to his help Dr. Watts, and Scott, he then passes on to Mat. xxviii, 19, "baptizing them in the name of the Father, Son, and Holy Ghost."—Here Mr. C. is equally unfortunate in his proof as before, where is the command in the above text to worship the Holy Ghost? If Mat. xxviii, 19. is authority for us to worship the Holy Ghost; then may we with equal propriety say, that Moses was an object of worship to the Israelites, for they were all baptized unto him, in the cloud, and in the sea 1 Cor. x, 2. Then may we also say that the *one body* into which *all Christians* are baptized, is also an object of worship 1 Cor. xii, 13, but this I apprehend Mr. C. will not admit. His last text is 2 Cor. xiii, 14. "The *grace* of the Lord Jesus Christ, the *love* of God, and the *communion* of the Holy Ghost be with you all." Does this text favor us with a "divine command" or apostolic example for worshipping the Holy Ghost? Is there an address in it either to the Father, Son, or Spirit. If the apostle designed it as a prayer, it would be to the *grace* of Jesus, the *love* of God, and the *communion* of the Holy Ghost. Therefore to say that "this form of apostolic benediction includes in it a prayer, would be a waste of words to" disprove. Paul observes in Gal vi, 18. "Brethren, the *grace* of our Lord Jesus Christ be with your spirit." Does not the apostle make the grace of Jesus, as much an object of prayer in this passage, as he does the Holy Ghost in the preceding one? I understand that Paul in 2 Cor. xiii, 14, desires that the *grace* or favor of Jesus, the *love* of God, and *communion* of the Holy Ghost, may be with the disciples at Corinth. Remember that Mr. C. declared in effect, that a divine command for worshipping the Holy Ghost could be easily given, and that on two occasions at least, he has made the effort, and the four passages above cited, is all the proof he has thus far been able to produce from the Bible in support of his position; I therefore submit it to the public, whether Mr. C. has redeemed his pledge, or sustained his point by the least shadow of Bible proof. If Mr. C. requires of me a divine command for worshipping the Father, or the Son; it can be given in

language clear and pointed. Should I be called upon for authority to worship the Son of God, as a being separate, and distinct from the Father, I would give the language of Jesus when he declares *that all men should honor the Son*, even as they honor the Father; and that of Paul, when he declares *that God has highly exalted Jesus*, and that at his name every knee should bow &c. I should not think of going back into dark passages, that speak of *garden*, and wind, and say Doct. Scott says so. So when Mr. C. makes such an imposing appearance, and asserts the great ease with which he can prove that we are commanded to worship the Holy Ghost, I want him to give us the proof clear and pointed—and I now defy him to present one passage, where either God, or Jesus, a prophet, or an apostle commands any to worship the Holy Ghost. My object in noticing this discourse was distinctly stated, and all I designed was to submit this proposition, which is regarded as such an important and fundamental doctrine in theology, by our Divine, and to exhibit all the proof this great man could adduce from the Bible, to support the hypothesis, that we are commanded to worship the Holy Ghost; with a belief that impartial minds, after examining the evidence, would then abandon a position, that has not a shadow of Bible proof to sustain it.

Mr. C. is quite enraged, because I had the "impertinence" to notice one *item* of his discourse, and adverted to the proof he adduced to sustain it; no doubt, he was mortified at having his abortion made public; and hence he has introduced into his publication a variety of subjects not connected with the one under discussion, with a hope, I presume, of diverting public attention from his *windy effort*—this accounts for his personal invective, instead of "temperate discussion." I did design noticing several other items of Mr. C's. spiteful production, but fear I have already been too tedious, and may already have noticed too much that has no bearing upon the subject at issue. Perhaps some of my remarks may appear harsh; but if I answer, or notice Mr. C. in any way, I must treat him as he deserves. I have not spoken with a view of rendering evil for evil; nor will it be expected that I should speak of an illnatured, snarling creature, in the same way I would of an humble, self denying, God-fearing man; and I want this wrathful doctor to know, that his abusive language, sneer's or *threats*, have no terrors to me. He may play the tyrant over his adherents, who may tremble beneath his clerical rule, yet he shall not assail me with impunity, while I acknowledge it might perhaps have been better for me to have treated Mr. C. with the same contempt that Mr. Stone did; and regarded his petulent production as altogether unworthy of notice.

THO'S. M ALLEN.

Extract of a letter from Elder Isaac N. Walters, to T. M. Allen, dated Dublin Ohio, Nov. 3, 1830.

"I saw the notice in the Harbinger to which you alluded, and was truly astonished that A. Campbell would [illegible] communica-

tions when they came from such sources; which led me to believe that many of such notices are of but little force. You desire to know whether there was such a preacher in the Christian connexion, as Isaac Painter There is a man by that name, but he never was a preacher, 'though he spoke in public sometimes, but he never had any letters of commendation that I know of; but this I do know, he never was recognized among us as a Christian preacher. The conference you speak of, I was at, and clerk of the same. Said Painter came on the last day of our conference, claimed his membership, and desired a letter of commendation as a preacher: We would not give him such a letter. He then declared his sentiments in regard to baptism—which were, baptism to be regeneration. The conference agreed they could not fellowship that doctrine. Said Painter then applied for a letter of dismission, certifying his moral character, which was granted; this was at his own request.

There was no such resolution passed, or thought of, as prohibiting any person or persons from our pulpits or houses of worship, that believed in baptism for the remission of sin; for we would oppose Peter and the New Testament if we had pursued such a course. There are several of our preachers that believe that system. Times are good in my travels; in about 16 months I have baptized 183."

REMARKS.

We are glad to have it in our power, by the statement above, to correct the report stated in the Harbinger respecting the proceedings of the Christian Conference in Franklin co. Ohio. The contradiction of that report, especially coming from bro: Walters, has fully satisfied our minds of its incorrectness. We hope bro: Campbell will as early as possible do that Conference justice, by giving bro: Walter's letter a place in his Harbinger. How careful should we be not to take up hastily an evil report against our neighbor, and how careful not to publish it to the injury of religion. When we read the report in the Harbinger, we confess we were wounded—wounded at the conduct of our brethren, if the report was true—and if false, we were wounded that it was so widely circulated by one, who so loudly and successfully proclaims reformation. EDITOR.

P. S. The above letter was received after the notice we took of this report, was printed off. EDT.

Extract from Elder J. E. Matthews, Barton's Ala. Oct. 29, 1830.

I hasten to give you some information respecting the progress of religion in this country lately. At the Camp Meeting in M'Nairy county Tenn. near M. W. Matthews, held on the 3d Lord's day in Sept. 22 were immersed. At Purdy in the same co. the week following, about 10 were united with the church. At Republican, the week following 26 were immersed, and several belonging to other churches united with us in a church relationship. The Sunday following I baptized 4 at my house. The

next week a Camp Meeting was held both in Limestone county and in Morgan. In Limestone I am informed that about 25 united with the church. In Morgan 7. We have experienced great opposition at the last place, but I think that truth gained ground rapidly at the late meeting there.

At Republican, Lauderdale co. Ala. The Brethren assembled in conference. Several subjects of interest were considered, among which was the ordination of Elders in every church. It appeared to be the almost unanimous opinion of the brethren, that if our churches were on apostolic ground, they would have Elders, or men of age experience &c. set apart in every church as Bishops, or overseers, whose duty it should be to exercise discipline, administer the ordinances, and assemble the church frequently, so that in the absence of the preachers or evangelists, the churches might be kept organized. The conference recommend this subject to the careful consideration of the churches generally.

The brethren called Christians, from the several churches of like precious faith, in Giles county, met together at the new meeting house on Hands creek Monroe county Virginia, Sept. 11th 1830. And after the 15 Chap. of Acts was read by the Pastor of the church, the visiting brethren were received by the Elders and brethren that compose the church in that place.

2ndly. 1 Cor. 14 Chap. was read by the Pastor, part of which was to be regarded as a directory to the church now assembled, in attending to business, in decency and order, after which the Pastor resigned his official place to the assembly.

3dly. Elder Elisha Beller was unanimously called to preside as moderator to the assembly, during the time of its sitting.

4thly. Enquiry was made into the condition of the several churches in this union. They were all declared,

1. To have been planted by Elders in the church of Christ, set apart to the work of the Ministry, by prayer and fasting, and the laying on of hands of the Presbytery.

2. They were declared to have no other master, but Christ, nor any other law, but the law of Christ contained in the Bible, for their faith and government.

3. Each church was declared to have Deacons in them, set apart to the office according to what is required in the New Testament, and,

4. Where there was no Elder who labored in word and doctrine, to take the oversight of the church, the Deacon or Deacons in that church, took the oversight thereof.

5. The stationary Elders who labor in the churches in these regions are—Elisha Beller, Thos. Kirk and Landon Duncan. The unordained—Nicholas Carper, Isaac Scott, Isaac Harless, Parker Lucas, Charles Cummins and Jos. Standly.

6. The number of names taken together, now in fellowship in the several churches in these regions are about 190.

7. Agreed, that Elder Barton W. Stone be requested to give these minutes an insertion in the Christian Messenger, and that Landon Duncan, transmit the same to him for this purpose.

Signed in behalf of the church,

ELISHA BELLER, *Mod.*

LANDON DUNCAN, *Clerk.*

EXTRACTS.

Bro: Griffith Cathey writes, Maury co. Tenn. Sept. 18, 1830.

Religion, I think, is still progressing, but slowly in some places. Among the Baptists in this country there appears to be a very great commotion. There is not one church or branch of a church, but appears to be shaking and splitting to pieces.

Bro: Samuel Rogers from Wilmington Ohio, writes Oct. 2, 1830.

Since last May we have baptized near 200 into the name of the Father, Son and Spirit, for the remission of sins. Some new churches have been formed. They all continue to show forth the Lord's death, every Lord's day. Bro: Aylett Raynes is the principle acter in the reformation. There is a number of us who contribute what we can to it.

Bro; John L. Davis of Brattonville S. C. writes, Oct. 12, 1830.

"We have some increase. I have immersed five persons lately, and planted a small church at Republican meeting house."

No Hymn Books have been sent him, for want of opportunity.

EDITOR.

Bro· Elisha Randolph of Somerville Ala. writes, Oct. 18, 1830.

The prospects of religion are brightening a little among us. Four were baptized last evening, and some more are expected to day. We have great opposition by the reputed orthodox, but we think their opposition will be of little avail, for the truth will prevail. I send you 14 new subscribers.

Bro: Daniel Long writes, George's Hills, Alleghany, Md. Sept. 20, 1830.

That at a five days meeting in Brush Creek Valley, Bedford Pa. in the first week in August, preaching the word was blessed to the conversion of many—31 were immersed, and the brethren were greatly refreshed, rejoicing in the hope of eternal life. He adds, that of late about 50 have been immersed on his circuit.

CONFERENCES.

We have received for publication several minutes of different C. Conferences. Our work is too limited to give them all a place in our columns. We can only give the substance of them.

The Flat Rock C. Conference met at Liberty, Shelby co. Ia. Aug. 26, 1830. Elders present; Henry Logan, A. Vorhis, Jessee

Frazier, J. Longly, Joseph Hatchill, Gabriel C. McDuffe, Elijah Dawson, Wm. P. Ritchie, Joshua Selby and J. Plummer—unordainee J. Young. The Elders and brethren agreed to recommend to the churches to come more closely into the order of the New Testament. They express their opinion that the church is the highest tribunal on earth. They recommend James Young as a teacher of religion. The conference is next to meet at Ben Davis' creek, Rush co. on Thursday before the 3d Lord's day in August 1831.

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