1831, at Shell's meeting house, Sullivan co. E. Tenn. Preaching brethren are invited to meet with them at said conference. The number in that conference is about 500.

Extract of a letter from Madison co. Mo. Nov. 21, 1830.

There is a considerable excitement among the different denominations, for Christian liberty. One whole association in this section has remonstated against creeds, and meet on the New Testament alone. They are friendly with all Christians.

WM. McMURTREY.

Extract of a letter, dated, Greenford Ohio, Dec. 16, 1830.

We have great encouragement in the cause of God. Times are good—the kingdom is advancing—additions are daily made to the church near Salem—able young men are growing up among us, who are proclaiming the reign of heaven, and the way of salvation through faith, repentance and baptism for the remission of sins—bigotry is declining, and many sectarians have come to us by night, and demanded baptism. JOHN FLICK.

An extract of a letter to the Editor, written by Mr. M. T. Elder.

PIKE COUNTY, GEORGIA, Oct. 25, 1830.

BRO. STONE:—I have been a constant reader of the Messenger for a long time, and am pleased to hear that the good Lord is carrying on his work in many places. As it respects the Christian cause in this section, I hardly know whether I had best say I hope it is progressing, or to say *positively* it is gaining ground, I would rather decide that the little leaven hid in three measures of meal, is secretly fermenting generally, for there is greater enquiry at this time for the *truth*, than we have ever witnessed in Georgia. Great tumult, and in some places uproar among the people about reformation—the Baptists and Methodist are here splitting and dividing—many churches of the Baptist have reformed, and others are waiting an opportunity; as there are but two or three leading ministers, and they so powerfully opposed, in many places by the old side Baptists, that the *General Atoners*, i. e. the reformed are retarded. *White* and *Wilson* are foremost in the reformed ministry, and are worthy men. They have left all creeds out of view; declared them unprofitable, and have openly come out like soldiers for Christ. and are powerfully contending for the scriptures, as the only rule.

Scores of the Methodist are waiting to see what will be done at the Reformed General Conference. And then if it should so turn out, that those delegates, according to profession, loose sight of clerical dignitaries, they will join them; but if great officers are created, as many believe is intended, then they will remain as they are.

[We are sorry that we have not room for the whole letter; many other valuable communications are on hand, which shall receive attention in future.] 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. V.] GEORGETOWN, KY. FEB. 1831. [No. 2.

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.

ONE THOUSAND PRESBYTERIAN MINISTERS WANTED IMMEDIATELY.

A FEW days ago, a religious hand-bill was put in our possession which demands some little attention. Its object professedly is, to set forth the destitute state of our country; for the lack of competent ministers; and to solicit aid, to educate young men for Presbyterian preachers. It is signed by the Corresponding Secretary of the Western Education Society of New York. From the features of this hand-bill, it appears not to have been designed for the public in general, but is directed to be read in certain religious meetings; and then, most probably, to be carefully preserved in trusty hands, only to be shewn when and where occasion might require. The gross misrepresentations of leading Presbyterians, concerning the religious state of our country, for the lack of ministers, have been so thoroughly exposed at different times, that, it appears, they have begun to circulate their appeals through a more private medium. They are now sent out in hand-bills, committed to trusty persons, who are directed to read them only where there is a probability of their taking effect. The same hand-bill gives directions, how societies of females are to be formed, to aid in the education of young men for ministers; and, also states, that each society, thus formed, will be expected to raise and forward to the Corresponding Secretary, at least, the sum of five dollars annually. Indeed, assurance is given, that much is expected from females in the great work of preparing young men for the ministry.

In giving "the deplorable state of our country" for the lack of competent ministers, the writer of the hand-bill begins with our own state. Here he presents an extract of a letter from a member of the Ontario Presbytery, which is as follows: "Almost the whole of the southern part of our boundary is a moral wilderness.

In almost every town there is a little church, and a little light; but all that surrounds is darkness; and, so far as my person alacquaintance extends, it is increasing daily; and all for want of help." Who this member of the Ontario Presbytery is, whose letter is designed to excite so much sympathy abroad, for the inhabitants along the southern border of our state, we know not; but his name richly deserves exposure. We have travelled much in that part of our state, which is here represented as "a moral wilderness;" where there is so much *darkness*, and we would fain comfort those whose tender sympathies may have overcome them by reading the above representation. It is true, Presbyterians and presbyterian ministers, are not so very numerous in the rough mountainous counties along the southern line of western New York, and, most probably, for a very obvious reason. That denomination of ministers are better suited with a more even pleasant country, where towns are populous, and inhabitants wealthy. Yet, the inhabitants of those counties are well supplied with preaching. In those sections the Methodists are numerous, and well supplied; the Baptists have many flourishing churches in that broken hill country, which are supplied with stated preaching; besides, there are several churches and ministers of the Christian connexion scattered through that "moral wilderness." Yet, says the writer of the above pathetic extract, "In almost every town there is a little church, and a little light; but all that surrounds is darkness." Now, how easy is it to see, that the "little church and little light" means Presbyterianism; but all that surrounds this *scene of radiance* is *darkness*. Sad representation! What! every thing darkness, except Presbyterianism? Such a statement is sufficient to excite disgust in every liberal soul. But here comes the winding-up statement. "Indeed, in four or five counties on the Pennsylvania line, there is but little more than the proportion of one Presbyterian or Congregational minister to ten thousand souls." Poor, destitute region—enveloped in darkness! And, for no other reason, than because there are no more Presbyterian ministers there! Alas! for the mountains of Tioga, Steuben, Alleghany, and Cataraugus.

We have neither time nor room to follow this writer through all his destitute parts of the United States, or to correct all his misrepresentations. We shall, however, notice a few of the latter. After telling much of what might be done in Ohio, were there only Presbyterian ministers enough in that state, he says: "This state has almost a million of inhabitants, and not more than ONE HUNDRED EFFECTIVE MINISTERS! Is it possible! Now, these one hundred effective ministers are undoubtedly Presbyterians, while all the other preachers in the state are counted as mere cyphers. In Ohio, the Methodists are very numerous; the Baptists, considerably so; and there are not far from one hundred ministers, and as many churches, of the Christian connexion, besides Episcopalians, Quakers, Unitarians, Moravians, &c.—And yet this writer states, there are "not more than one hundred

effective ministers" in the whole state. Poor destitute Ohio!—Thy condition must be deplorable—not to have more than one hundred *effective* ministers within thy borders! We will, however, not despair of thy salvation; for, if there had been only *ten* righteous found in Sodom, it would not have been destroyed.

The state of Illinois is represented as very deplorable, for the lack of Presbyterian ministers. Mention is made of nine counties in that state, in which there is not a solitary Presbyterian or Congregational minister. Of three of these counties, Adams, Pike, and Schuyler, it is remarked. "*The soil never was pressed by the foot of a Presbyterian or Congregational minister.*" A wretched soil, truly—never to have been thus sacredly pressed. The inhabitants of those counties, however, have the gospel preached to them, by ministers of other orders; but it must be remembered, that all this goes for mere nothing, where Presbyterianism is not cultivated.

Among other things, the following statement is given of Missouri: "Missouri is larger by one-fifth than the whole state of New York. It contains about one hundred thousand inhabitants, on a soil, that is not surpassed in fertility. And there are but *five points* in this state, where are ministers of the Presbyterian denomination. What a pity that there should be only *five points* in Missouri Presbyterianized! This reminds us of the *five points of Calvinism*. But, is all the rest of the state a *moral wilderness?* Most certainly, from Presbyterian conclusion. Yet, Missouri has within it a respectable number of preachers of other denominations, among which are Baptists, Methodists, and Christians, and yet the light shines only on "*five points.*"

Passing over Indiana and Alabama, which are represented as famishing for the true gospel, we come to the old state of Virginia. This is, also, represented as wretchedly deplorable. The account states: "In almost every county in the Presbytery of Richmond, there is a part of the population, which must be supplied with the means of grace by Presbyterians, or they will, to all appearance, die without them." We have travelled some in Virginia, and know something concerning its religious condition. The Presbyterians in that state stand only as the third denomination in point of numbers. The Methodists, first; and the Baptists, second. The principal ground of this lamentation, then, undoubtedly is, because the Presbyterians have not the pre-eminence there. There are many preachers of various orders in Virginia, among whom are a respectable number of the Christian connexion.

North Carolina comes next. Of this it is stated:—"There are twenty-seven counties, without a single Presbyterian congregation." Suppose this to be true, and what, then? Must the inhabitants of those counties perish? In North Carolina, the Presbyterians are a small minority, compared with either the Methodists or Baptists. There is, also, a considerable number of the Quakers there, and a respectable number of preachers, belonging

to the Christian connexion. Yet, the condition of this state, is represented as very deplorable. The account continues: "It is estimated, that there are at least thirty thousand families, in this state, destitute of the Bible." What! thirty thousand families destitute of the Bible, in North Carolina!! We most solemnly believe the above statement to be a barefaced falsehood, unless the families of negro slaves are included in the estimate. Even then, such an estimate would be an imposition; since the laws of that state prohibit the education of negroes, which renders the Bible useless to them. We have seen similar degrading representations of other sections of our country, which, when examined, have been proved to be base fabrications. Such things richly deserve exposure; and the pages of the LUMINARY are open to communications on the subject, particularly from our friends in North Carolina.

We would further examine the contents of this hand-bill; but we are ready to lay it by with disgust. It however states, and this should not be forgotten: "If we had one thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed." Suppose there were one thousand ministers added at once to the present stock of Presbyterian clergy, where would they put them? Have they power to thrust other preachers out, and impose Presbyterian ministers on places and congregations where they are not desired?—No; but proof is needed, that many of them do not desire that power.—Are all their ministers now employed in the most needy places? No; they either go or stay, where they can live at the most ease, and obtain the highest salaries. They are the last men who start without the prospect of good pay. They are the last men to range the mountains and woods, in the southern borders of our own state, and submit to the privations and coarse fare of that portion of our inhabitants, and at the same time expect little or no temporal reward. This may account for there being so few Presbyterians along the Pennsylvania line.

The principal sections in the south and south-west, which are represented as deplorably destitute of Presbyterian ministers, lie in a climate not healthful to northern constitutions; and, as the southern states have never been very congenial to Presbyterianism, the western states in the same latitude, are mostly supplied with preachers from the denominations most numerous in the southern states. But as these do not happen to be Presbyterians, the mournful lamentation must be heard,—that our country is starving, through a lack of competent ministers—that is, a lack of Presbyterian ministers. What denomination in our country arrogates to itself such important assumptions as the Presbyterians do? Wailing and representing our countrymen as perishing, merely because they are not the dominant sect all over the land; representing every place as a *moral wilderness*, where there is no church of their order; pronouncing every thing *darkness* that surrounds them, merely because it is not Presbyterianism. What would they say, should some other sect, as numerous as themselves, assume the same importance? Make similar representations, and "deal damnation round the land," as they do? What, if they should represent every town and society, under Presbyterian instruction, as in the valley and shadow of death, perishing for the lack of the gospel? Would the reverend Presbyterian clergy brook such representations, without a murmur or complaint? Would they think themselves fairly and courteously dealt by? We presume not. Why, then, such presumptive arrogance on their part? The number of inhabitants in our country are estimated, again and again by the Presbyterians. So many ministers are needed to supply our countrymen with the gospel, and the estimate is immediately made, that that full number of Presbyterian ministers are needed. The increase of population in our country is estimated for each year, and this, in their computation, requires just so many Presbyterian ministers. In a word, they make little or no allowance for any other ministers, and we have strong suspicion that a secret hope is entertained, that they may yet be clothed with power, sufficient to put down all other ministers.

We close, by remarking—we most sincerely desire, that the gospel may be preached faithfully, in every part of our country; and we would say to the watchmen, in Zion, be faithful and diligent in your calling. But we do as sincerely desire, that narrow, contracted, selfish, intolerant sectarianism, may be speedily swept from the free soil of America. And let the people say—Amen!—*Gospel Luminary.*] D: M.

Associated Methodist Churches.—A convention of ministers and lay delegates, from various parts of the United States, assembled in the city of Baltimore, on November 2d, for the purpose of forming a constitution and book of discipline for the government of the Associated Methodist churches. The Rev. Dr. Francis Waters, of Maryland, presided and Messrs. Lipscomb and Stockton were appointed Secretaries. The convention continued in session nearly four weeks. The following is the preamble of the constitution adopted by them.

We, the representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ, as the only head of the Church, and the word of God, as the sufficient rule of faith and practice, in all things pertaining to godliness, and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God; and, whereas, a written constitution, establishing the form of government, and securing to the ministers and members of churches their rights and privileges, is the best safe-guard of Christian Liberty; we, therefore, trusting in the protection of Almighty God, and constituents, do ordain and agree to be governed by the following elementary principles and constitution:

1. A Christian church is a society of believers in Jesus Christ, and is of divine institution.

2. Christ is the only Head of the Church, and the word of God the only rule of faith and comfort.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God or the rights of his fellow men.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great practical system of Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

11. The church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

The Associated Methodist churches, we understand, now number between 300 and 400 ministers, and between 30,000 communicants. They are seceders from the Methodist Episcopal Church, and resemble the Presbyterians in conferring upon the people a share in the government of the church, and in abolishing the order of bishops, and other distinctions of the clergy.

N. Y. Observer.

THE LORD'S SUPPER.

THE character and design of this blessed institution, are not the subjects proposed for investigation, at the present time.—The question to which I would particularly invite the attention

of the brethren, is this: How often, is it the privilege and duty of the Christians, to attend to the Lord's Supper? I unhesitatingly answer; every first day of the week. In proof of which, I will now exhibit a considerable portion of that testimony, by which this conviction has been produced. And just here, may I not indulge the hope that prejudice, which ever acts on extremes, will have nothing to do with our minds in this examination; but that truth in the love of it may alone guide us. It is necessary then, first of all, that we glance at the origin of this Institution, and from thence closely trace, in the order in which they appear, all the intimations made of it in the New Testament. Our Saviour in instituting the Supper thus commands: "This do in remembrance of me." Luke 22—19. Notice here, not only the design of the institution brought to view; but also a positive command to do it. Were we to stop here, we might readily conclude, that the frequency of our attention to it, was a matter, the determination of which, was left entirely to the whim, the caprice, the zeal or the coldness. of an uninspired man, sett of men, or congregation; but when we recollect, that the gospel system is perfect, that its laws and commands are perfect, and that herein we are thoroughly furnished, we feel disposed to examine farther, and if not from the lips of the Saviour, from the practice of his apostles at least, learn the proper understanding of this command, and the attention due to it. And indeed, nearly the whole order of the Christian Church, is thus to be learned. We find, then, on the day of Pentecost about three thousand inducted into the Church, and that "they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts II. 42. If the breaking of bread, does not here mean the emblem of the Lord's body; to what does it allude? The writer is evidently in this verse speaking of acts of public worship; this the connexion proves; on the one hand, the teaching of the apostles, and fellowship, are named; and on the other, prayers; and it seems, they continued publicly as steadfast in the one as in the other. Luke immediately connects with this, a short account of their temporal affairs. He adds, they were all together and had all things common; sold their property, and divided the proceeds with those that needed; they broke bread from house to house, and eat their meat with gladness, &c.—by which last expression, I merely understand an allusion to their manner of taking their daily food. Such a construction here does no violence to the context; in the former verse, it evidently would. But the xx. 7, of Acts, will bring us at once much nearer the subject of inquiry: "And upon *the first day of the week* when the *disciples came together to break bread*, Paul preached unto them." Observe here *the time* of their assembling was, *the first day;* the principal *object* of their meeting was *to break bread.* Paul's preaching being adventitious. Suppose I should say, on the 22d of February, when the Lexingtonians assembled to celebrate the birth of Washington, Mr. Clay addressed them. Would not such an expression sig-

nalize that day of the year, (for it returns but once in a year,) as a day of assembling among that people, for that purpose? and does not the other equally signalize the first day of the week, (which returns every week,) as a day of assembling among Christians to break bread; and if the bread here, is not that of the Lord's supper; whence is it? Did they solemnly meet as a church at Troas, to eat a common meal one before the other? or for what purpose, if not the one proposed? In Hebrews x. 25, the apostle exhorts his brethren, not to forsake the assembling of themselves together; where the necessity of such an exhortation, if no regular time of assembling had been pointed out by inspired authority? Could there be a breach of such a command or exhortation, if it were as orderly to meet yearly, semi-annually, quarterly, or monthly, as weekly? And indeed the same uninspired authority, that says *monthly*, may say *yearly* or *triennially*. If then the first day be the day for christians regularly to assemble, it will appear from 1st Cor. II. 20, 21, 33, that when they did assemble, it was to eat the Lord's Supper; for how could they abuse that, which they did not attend to? And the apostle here, after reproving them severely for its abuse, directs them how to attend to the institution when they did thus meet. Let us imagine one thus addresses his congregation, "Friends, when you come together, it is not to hear preaching, for one sleeps, another laughs, and another talks." Would not such a reproof or admonition plainly prove, that they did come, or ought to have come together to hear preaching? If so, the language in the passage just cited, being similar in form, this conclusion irresistibly follows; That they met every first day; when they did meet it was to eat the Lord's Supper; therefore they eat it every first day of the week.

But I would ask, by what authority is it, that the first, instead of the last day of the week, is so generally regarded as a day of worship? It will not do to say simply, because on that day the Lord arose. Have we apostolic example for its observance? If we have not, all our reasoning, good as it may be, must fail:—Were fallible reason alone the standard, innovations would never cease; but I contend, we have authority for its observance; and that in Acts xx. 7. already referred to. I know the women came to the sepulchre on the first day; but it seems, not to worship. The disciples on the same day assembled together; but it was for fear of the Jews. John xx. 19. The same authority then we have for assembling on the Lord's day; the same we have for breaking bread when we do meet.

Having fairly arrived at the conclusion proposed, as I humbly conceive from scriptural authority, let me now turn your attention to another source of information on this subject, which, if it does not strengthen, cannot possibly weaken, the conviction produced by the authority already quoted; I mean the History of the Christian Church, for the first three centuries of its existence so far as it has come to us; I care not whether by Heathen or Christian writers, whether of this sect or that, all concur, (so far as I

have read them) when speaking of the order of worship, practised in the primitive churches, in asserting that they assembled on the first day of the week, sung hymns, prayed, commemorated the death and resurrection of the Lord, &c.

This history, I am aware, is not inspired; but there is a degree of respect to which all history well authenticated is entitled.—Let this however go for what it is worth; to the Bible alone I appeal as sufficient on this point. How striking, then, the contrast between the order presented to view in the gospel, and that exhibited around us! In the former, each church had its Bishop chosen, and ordained to preside in its assemblies; and deacons, to provide necessaries or conveniences for worship. Like a family, its members were familiar, affectionate, and well acquainted; when one grieved, all were sorrowful; when one rejoiced, they all rejoiced; every Lord's day they assembled, they sung, they prayed, they broke bread, they read the scriptures, and exhorted, and encouraged each other as fellow labourers, heirs of the same glorious inheritance, and expectants of the same blissful immortality. In the order of the present day, if a church, perchance, have nominally a Bishop of her own, is he such as Paul would, were he on earth, approve! I think not, in most cases. If there are deacons, how seldom are they afforded the means of doing their whole duty!—What coldness and indifference! what a want of affection, sociability and fellow-feeling pervades society! and why? They seldom meet. What a shameful ignorance of the scriptures, compared with the intelligence attainable by every christian! and why? They seldom read I may be told, they can do this at home. How many, I would ask, do it? He that neglects those religious duties which are social or public, is apt to neglect those that are private.

But it has been objected that by attending to the order proposed every week, there is danger of becoming mere formalists. I reply, there is danger of this in any order; every act of religious worship not attended to in the Spirit of Christ, is mere form; and surely, none will therefore contend for informality or disorder. It was for this cause Paul left Titus in Crete, that he might set things in order in the Churches; and the same apostle exhorts his Corinthian brethren to do all things decently, and in order, having previously declared that God was not the author of confusion. But it has also been objected that the Lord's Supper will thus become too common. Is it possible, that for the sake of ease, or from any other motive, a christian can object that any part of the religion of Heaven can become too common? Is prayer too common? Are praise, exhortation or reading too common? If not; let it not be said that the remembrance of the Lord can become too common. But should there be any other objections urged I would answer them all with this one sentence; If the Lord by his apostles has so ordered, assuredly it becomes us humbly to obey.

Dear brethren, I feel conscious I have not written one word

of this in the spirit of contention: But, by Almighty aid, to elicit truth and promote practical religion as far as lies in my power. Farewell.—Yours in love: JNO. ALLEN GANO.

Jan. 18, 1831.

REMARKS.

Bro. Gano has certainly manifested the spirit of a Christian in his dissertation on weekly communion. His arguments are plausible, if not convincing to all. It is hoped that investigation of this subject will be undertaken by such as may think differently, and that they will communicate for the C. Messenger the result of their investigation. My ardent wish is, that truth, moderation and brotherly affection, may direct every pen that writes for the Messenger. We wish to purge ourselves, as well as the Messenger, from anger and evil speaking, and to endeavor to exhibit the meekness and gentleness of Christ in our lives, and in our communications by the Messenger. We solicit bro. Gano to continue for the Messenger his exhibitions of truth.

EDITOR.

THE CONFERENCE IN TERRA CONFUSA.

[CONTINUED.]

The Conference met according to appointment. After mutual salutations and solemn prayer to Almighty God, Mr. C. arose and thus spoke: Brethren, I well remember at our last Conference I suggested my conviction that we should never unite on any Confession of Faith devised by the wisdom of man. If possible, I am more confirmed in this opinion during that conference, and since its adjournment. On the very first article of the Creed under review, the Conference was divided, and each side on the question seems to be tenacious of its own peculiar views. The present revolution in the Church of Scotland, on the subject of religion, still confirms my conviction. It was long thought that Confessions of Faith were needful to unite and keep in union the Church of Christ; and the Church of Scotland was referred to as decisive proof—but that church is now divided, and still dividing; one part having thrown off authoritative human Creeds, and have taken the Bible alone as their only directory. The same things have lately taken place in the Presbyterian church in Ireland And who living in America does not see the Baptist Church divided and torn apart, though that Church was tho't to be blessed too with a strong bulwark of a Confession of Faith? Facts are stubborn things, and these prove that creeds, formed in the wisdom of man, and made authoritative, are the causes of division and not of union. We are now examining the doctrine, whether the scriptures can be savingly understood without the inward illumination of the spirit. Some of us affirm, and others deny. On this we cannot agree, and therefore we shall differ on every point connected with it. A preacher rises to address his audience, under the impression that they cannot savingly

nor profitably understand him! How heartless his work! Should he honestly tell his impression to his audience, and say, I arise to address you on the important subject of religion, yet I am well persuaded you cannot savingly nor profitably understand me, might not the people say, and justly say, Why then should you labor for nought? Why preach to us at all! And why should we weary ourselves by attending to you? Did our Lord or his apostles thus preach? No: They preached—the people believed—and through faith they received the promise of the Spirit Let us glorify the word of the Lord, by taking the scriptures for our only rule of faith and practice, and by laboring to conform our lives to their divine precepts. Diversity of opinion may exist as from the beginning; but by following the advice of the apostle Paul, as translated by McKnight, no evil will ensue—"Him that is weak in the faith, receive ye, without regard to diversity of opinions."

Mr. R. I perfectly accord with every sentiment expressed by bro: C. This conference unanimously believe the scriptures of the Old and New Testament to be a divine revelation, and that they are given as the infallible means of our salvation through faith and obedience—therefore, as such we receive them, and will labor to observe all things whatsoever are commanded us in them. Uniformity of opinion has been long, but in vain attempted, The laws of Church and State have endeavored to coerce it. Such laws could only cause hypocrites and temporizers to submit; but free honest minds could never, and will never be bound by authority not divine. On such characters these laws have borne heavily in every age, while hypocrites have been protected by them. The first and worthy members of the Bible Society have set an example worthy of our imitation. They have given us the Bible without note or comment—let us receive it as it comes, without any human appendage—and receive one another without regard to diversity of opinion. We may be reproached for this diversity of opinion. So were the Reformers in the sixteenth century, by the Papists. Happy would it have been to the reformers, happy for the world, had they (the Reformers) patiently borne these insults. But being too sensitive, and not willing to bear the reproach of the diversity of opinion among them, they, to promote uniformity of faith, established their creeds. While we wrangle amongst ourselves about our opinions, infidelity and scepticism are spreading their destructive influence in the world. I should rejoice to see a uniformity of faith; but I should rather rejoice to see the unity of the Spirit among Christians. The latter is the only sure step to the former.

Mr. B. I acknowledge the plausibility of our brethren's arguments. Yet I cannot see how a church can exist without a Confession of Faith, or some church covenant as a bond of union. The Baptist Church has long lived in union, and prospered, but

it appears to me evident, that their unity was maintained by their Confession of Faith, without which they must have dwindled.

Mr. C. With due deference to our bro: B's. opinion, I have not known the Baptist Church signalized for unity among themselves. It must be acknowledged, that they, as well as others, established on creeds, are divided into several sects. That part called the Regular Baptists, are acknowledged to have lived for a long time in unity; but this effect I cannot attribute to their creeds, but to their ignorance of them; for not one in one hundred has ever read them A worthy Baptist, from a church not far distant, lately told me, that some years ago he had joined the Baptist Church, and lived in peace and unity with it. The leaders of the church, wishing to have their members confirmed in the doctrines of their creed, determined to have it read every monthly meeting. The result was, that in a very short time many rejected the doctrines, and the church was about equally divided. Their former ignorance of the creed was the cause why they lived in peace and union. Had the creed been left with the moles and the bats, it is evident from fact that as peace and unity did exist between persons of different opinions, so they would have continued to exist; but the exposure and enforcement of it destroyed union and produced division. What but Creeds has effected so much division in the Baptist and Methodist Churches of late? So much in the Presbyterian Church in Ireland and Scotland at the present time? What, but a human creed, at first broke the unity of the Christian Church? And what, but human creeds, has perpetuated and multiplied those divisions? It must, I think, be confessed, that the Head of the church gave the Scripture alone as the rule of faith and practice to the church—and that the church had no other for several centuries after; yet with this alone she lived united. And why cannot we, in this day, do the same?

Doc. P——, I am well persuaded that we shall never agree to receive *in toto* any of the existing creeds amongst us, nor can we with our discordant opinions ever form one in which we can agree. Were it even possible that we could form one, in which we could now agree, yet in the present state of inquiry, who can say that we should agree in it one year hence? We dare not bind ourselves to believe in it, if we should discover it erroneous; this would be an invasion on the rights of conscience, and a death blow at our religious liberty. If we dare not bind ourselves, surely we should not be so presumptuous as to attempt to bind others. All human works are fallible, and therefore may be erroneous. I am willing to relinquish the idea I at first entertained of forming a creed, which shall comprise our whole faith of the scriptures; yet I think it proper and practicable to have a summary of the essential doctrines of the scriptures drawn up, and subscribed to by us all The propriety of this cannot be disputed. I therefore will make a motion to this effect; and that

it carried that a committee of five be appointed to prepare such a summary against our next meeting.

Bish. M——, Against this motion I have no objection, but I fear we shall never agree on what may be deemed the essentials of religion. Yet I am willing that we make the attempt, and therefore agree to the motion.

Mr. C——, I am far from being sanguine in the anticipation of good resulting from the course proposed, yet am willing to test it by experiment. I shall not oppose the motion. The motion was unanimously agreed to: and Messrs. P—, M—, B—, R— & C—, were appointed a committee to draw up a summary of the essentials of religion, and report to the Conference at their next meeting. Adjourned to meet again in four weeks.—Editor.

(*To be continued.*)

Extract of a letter from Elder Adam Vickrey, *dated Monticello, Ky. Dec. 16th, 1830.*

Dear Brother:—Since I last wrote you, my mind has undergone an entire revolution on the subject of Baptism, having lately perused Mr. Barkly, a Friend Quaker, and Mr. Campbel, on that subject. The former proves by incontestable evidence, that the apostolic order of baptising was by immersion; and that it continued without variation, for ages after. He adverted to this testimony, and proved how far the Pedobaptists had digressed from the ancient order of baptising, both in mode and subject, and that if it were essential to salvation, as they themselves held it, that it could not be such in any other way but in that God had ordained. Mr. Campbel proves conclusively, the same thing in the first instance: but he also proves as conclusively, by the word of God, the importance of Baptism, and that by immersion: and that it is obligatory upon a perishing world in the present day. On a review of the sacred oracles of God, I yield the point, and submit to the ordinance of God's house, by being immersed, and do feel consoled under the view of thus submitting to the commandment of the blessed Redeemer. Dear Brother, shortly after my first address to you, I attached myself to the Christian Church, where I may say, I have lived in peace ever since. Some small difficulties occurred on the subject of Baptism; but my Brethren were very tender and kind towards me, and I am glad to say, by the Grace of God I hope, that difficulty will be now forever buried. I am still trying to warn sinners to flee the wrath to come.—Times here are somewhat flattering. A union has been lately formed between the separate Baptist Church and the Christian Church, at the Beaver Creek Meeting-house. The former have taken the name *Christian;* they have united on the word of God, and agreed to have no other rule but what is found written in that Book.

REMARKS.

In this extract, we have another argument for Christian for-

bearance. Had the Christian Church dealt with this quondam Methodist, unimmersed brother, as many would counsel us in the present day, the probability is, that he would have been offended, and closed his eyes forever to the light. A brother Christian, of the late reformed order of Baptists, informed me a few days ago, that the reformed church, of which he was a member, acts in a similar way; they admit Pedobaptists to their communion—Methodists have communed with them—and generally afterwards have submitted to be immersed. I fear, forbearance, and such kindred virtues are overlooked in our great zeal for immersion, as that alone by which the blessings of the Kingdom can be enjoyed or obtained.——[Editor.

For the Christian Messenger.

Grassy Point, Ohio, Dec: 25, 1830.

The day of inquiry and of investigation has come, and truth only can stand. The theories, speculations and dogmas, that have long stood proudly eminent in the christian theology, are now shaking, falling, and losing their pernicious influence.

Perhaps, not since the apostles entered Athens, Rome and Corinth, have there been so loud cries to save the Dianas and favorite systems of the priests, as are now resounding through our land. Years since, has the orthodoxy of the day been questioned, and successfully opposed. A people have risen up, who deny all party names, and are designated by that name, intended by the Head of the Church to swallow up all others—i. e. CHRISTIAN. They reject all human creeds and disciplines, and receive the New Testament as their only rule of faith and practice. A people, who have gone on and prospered, amidst surrounding and inveterate foes, who have incessantly reproached them with the most frightful epithets that sectarian malice could invent. But all this has neither intimidated their courage, nor stopped their progress.

The promulgation of a free gospel, untrammelled by priestly domination, through their instrumentality, now makes the foundation of spiritual Babylon shake, the builders tremble, and the world to look on amazed. What will the issue be of all this commotion, this mighty struggle, this general combination of the priesthood, to keep down the prevalence of apostolic truth? "The Lamb shall overcome them."

All the cruel and unhallowed instruments of their fruitless warfare, shall soon forever fall pointless from their hands. They shall yield the contest, and own the *Lord is King in Zion.* Their confessions and disciplines, their doctrines and commandments, will be as the cob-webs of the morning, and as the glimmering taper in noon day.

To the standard of heaven, (the Bible,) which is already raised up in Zion, shall the people gather. There the repenting priest, and submitting bigot, shall forget their rage, be created anew, and dwell in peace and union with the flock of Christ. This is

no enthusiastic vagary. The time is sure. The night is far spent, and the day is at hand. Light is springing up—men are now waking from their long sleep—some are opening their eyes, and are walking forth to salute the dawn of the glorious day, that shall bring *peace on earth, and good will to men.*

Authoritative creeds are fast falling into disrepute. Societies built by the devices of men, and governed by human legislation, are now crumbling to pieces; and many, knowing they have followed *cunningly devised fables*, now seek for *the more sure word of prophecy.* Some seem fast advancing to the margin of apostolic ground. Others, alas! in their travels, unhappily wander in the smoke of the great spiritual city, and seem to settle on notions of their own creation, believing that they are *radically* reformed!

I feel rejoiced, my brethren, that the foundation of God standeth sure; and that as far as we have built upon it, we remain unshaken. Our profession is a good one, and if we err, it must be in practice. Let us be careful to maintain good works, that our lives may not contradict our holy profession. Let us still bear the scorn of proud sectarians with meekness and patience. Though they may deem us heretics, and may say that we have unfortunately assumed the name *Christian only;* that we are on a *crusade* for *opinions;* that we are a sect, &c.—Let them reproach and exhaust their strength against us; yet let us go on in the strength of the Lord and fear them not. Our cause—the cause of *Christian union—that the Bible is the only rule for God's people—Christian* their only proper name, is mightily spreading and prevailing in the earth. I have been laboring for the promotion of this cause twenty-four years, and have suffered much for its sake, and yet feel willing to live and die in it.

JOSEPH THOMAS.

Extract of a Letter from Elder D. Osborn, dated Fountain County Ia. December 16, 1830.

Brother Stone:—The prospects of the Redeemer's cause in this vicinity are somewhat flattering. The doctrine of Immersion for the remisson of sins, is gaining ground in this country.—Some few of our preaching brethren are, with boldness, proclaiming the ancient gospel. Within a few days, brother Combs and myself have immersed nine or ten in this neighbourhood. The spirit of enquiry is now engaging the minds of the people in this new country, and through the labours, and influence of God's servants, the pure sunshine of the everlasting gospel is illuminating the minds of the people in such a powerful manner, that the shackles of priestcraft and tradition are fast losing their power. We look forward with joyful hope to see the day when our churches shall come in to apostolic order, and the Redeemer's kingdom be built up in every soul.

The Indiana Christian conference met according to appoint

ment, in Orange County, Ia. at Bethel Meeting-house.—Elders present—Lewis Byram, David Stewart, Jacob Shievely, Wilson Scott, Elijah Goodwin, David G. Stewart.—Unordained labouring brethren: John C. Collins, John Duncan, Eli Stewart, Stroud Vanmater.

The brethren, after conversing freely, unanimously agresd, to lay aside the Minute-Book for the present, for the following reason, viz: That some of our dear brethren were opposed to it. Agreed that our next conference be holden at Stamper's Creek, Orange County, Ia. the Monday after the second Saturday in Sept. 1831; and that the meeting commence the Friday before. We solicit the attendance of our brethren and friends. Agreed that the above be inserted in the Christian Messenger.

August 15, 1829. DAVID STEWART.

Extract of a Letter from Dr. S. Roach, dated Bloomington, Ia. Dec. 22nd, 1830.

"At our Camp-meeting the first Lord's day of Sept. ten professed faith in Christ. The brethren present with the Bishops, held a conferrence, named the spot Concord Camp-grouad, and agreed to hold annual Camp-meetings there, on the first Lord's day of September. Preaching brethren are invited to attend with us. This spot is three miles South of Bloomington, Ia.

QUERIES proposed by Dr. Roach.

Query 1. Does Paul, in 1. Cor. VI. 1. forbid sneing at law a brother for non-payment of debt?

Ans. He does not forbid us to go to law before the saints.—Not to pay a just debt, when we have the means, is an open violation of the laws of our King, and suit against such a culprit should be made to the church of which he is a member, and judgment given by the church.

Qu. 2. In the first verse, where he says, "a matter," does he not allude to the crimes mentioned in vs. 9 & 10?

Ans. I think the term "a matter," is very indefinite, and refers to every description of crime.

Q. 3. Can the judge do a bro. more justice in these trespasses, than the church?

A. I think not.

Q. 4. Can the church do a brother justice in case of debt?

A. Certainly.—B. a brother justly owes C. a sum of money. B. is able, but unwilling to pay. The church judges, he must pay or be excluded from fellowship. If he is willing but unable to pay, the church should assist him, so that justice may be done to C.

Q. 5. Can any evidence be produced, making it my duty to wait my brother's negligence, and thereby suffer, until the church has formally turned him over to Satan?

A. I think, 1st Cor. VI. 1-6 is sufficient evidence.—EDITOR.

Extract of a Letter from Elder W. Dunkeson, dated Hopkinsville, Ky. Dec. 15, 1830.

"The prospects of religion are much more encouraging where I travel than when I wrote you last. I have for the last few days, introduced six into the Redeemer's kingdom, by immersion, and many more appear to be on the way.

(BY REQUEST.)

The Constitution of the United Baptist Conference, or Association, In Washington County, Georgia.

This assemblage of Churches may be called the United Baptist Conference, or Association, and we agree to unite on the following principles:

1st. This Conference shall (if the churches think proper) meet annually, as an advisory council.

2d. This conference shall be composed of Messengers from the different churches, so as for each church to have two members if they choose and no more, until any of them shall have more than one hnnred members. In that case any church may have one additional messenger for every fifty. The Messengers' names shall be inserted in their letter.

3d. This conference shall have power to make its own rules to govern itself while in session, but none of its rules shall be binding on the churches, for they are free and of right ought to be.

4th. It shall be the duty of this conference to give their best advice in cases of difficulty, and to endeavor to keep up a union among the churches and arrange General Meetings, &c.

5th. This conference shall admit into its body, any church whom they find sound in the faith, and moral in practice; also, if any church in order wishes to withdraw from this body, she may at discretion, or on application she shall have a letter of dismission.

6th. As the love of money is the root of all evil, and has produced so much distress among christians, and we wishing to live in peace, therefore this conference shall not engage in, nor in anywise encourage any religious speculation, called Missionary, or by any other name, under pretence of supporting the Gospel of Christ.

7th. We the churches composing this conference, believing the books of the old and new Testaments are the word of God, declare that we take the new Testament for the rule of our faith and practice; for we are not under law but under grace.

8th. We the churches, composing this conference, do not acknowledge any creed, confession of faith or discipline given by any man or set of men as rules governing the churches, but we do reject all traditions of men whatever.

MESSENGERS' NAMES.—Jourdan Smith, Samuel B. Tarver, James Moor, Jesse Collins, John Rees, Thomas Green, Wm Darden, Joseph Brantley, Hardy Johnson, Ely Yates, John Bar-

ber, Joseph Hagen, Wm. Grover, Curtis Cobbs, Laban Hargrove, Joshua Roundtree, Henry Brown, Joshua Clifton, John S. Kirklin, Robert Donaldson.

AARON ADKINS, Clk. JOURDAN SMITH, Mod.

EXTRACT FROM H. HILDRETH.

"I consider the bitter controversy about matters of opinion and the spirit of mutual recrimination, which have prevailed in the religious world for the last fifteen years, as among the greatest obstacles to the progress of practical Christianity, as among the strongly operating causes of the late movements in favor of infidelity, and as having contributed not a little toward the recent multiplication of crimes.

"The age, I aver, is disgraced by a spirit of angry controversy and mutual accusation among ministers; and I hereby enter my solemn protest against this enormous and crying *immorality*. For my own sin in this matter, I desire to feel ashamed, and abased; and I call upon my guilty brethren to repent of *their* sin; that we may confess our faults one to another, and pray one for another, that we may be healed."

A public religious discussion or debate was lately held in Newark, N. Y. between Mr. Simon Clough of the Christian denomination, and a Mr. Brewster of the Baptist denomination, respecting the nature of Christ's person. It seems that Mr. Brewster was overcome by argument, and left the place before the discussion was expected to close.

QUERY:—Are such public discussions on this subject profitable to society?

HAVE FAITH IN GOD.

In the present warm contest of system against system, doctrine against doctrine, and opinion against opinion, there is danger lest the vital part of Christianity be overlooked and neglected. Alas! Of what avail is all our boasted faith in systems, doctrines and opinions, if love, justice, mercy, faithfulness and humble obedience be not produced? To effect these, were all the doctrine and promises of God given. Where these are wanting, all the doctrine of heaven to us has proved unavailing. The faith of Abraham is proposed as an example to all in every age. God promised him, "That in him and his seed all the nations of the earth should be blessed." He believed that God was true—that his promise could not fail—though he had many trials to cause him to doubt; yet he never staggered, but was firm in the faith, giving glory to God, by thus accounting him faithful, who had promised. Did we only believe God, or Jesus our Saviour, as we do our fathers, how much happier would be our condition! A father has an abundance of food, raiment and every good. He says in the love of a father to his children, my sons and daughters, I have an abundance for all your wants. It is my

pleasure that you enjoy them. I now declare to you that whatever you shall ask of me, you shall receive. They believe that their father cannot lie. When any need bread, or any thing else, they know where it is to be had. To their father they go in the confidence of receiving what they may ask. Our heavenly father has boundless stores for time and eternity. He delights in mercy. He promises to all his needy creatures on earth whatever they may ask. Did we believe God, we should humbly and thankfully apply to him for what we needed? without the fear of being denied. The Lord has promised to give the Holy Spirit to him that asketh—The word of promise is one thing, and the thing promised is another. I promise my son a certain farm if he will perform a certain easy condition within his power. The promise is one thing, and the farm is another. The son receives the promise with gladness, but the thing promised is not received till the condition is performed. Too many, I fear, rejoice in the promise, without having received the thing promised, the Holy Spirit of promise.

Love to God and man is the very essence of religion, without it religion is an empty name. EDITOR.

For the Christian Messenger.

By an unhappy turn in the wheels of the car of reformation we find ourselves thrown back upon the ages that succeeded the apostles, in which, from an erroneous interpretation of the figurative language of a few passages in scripture, in which the symbol was identified in word, with the thing signified, very similar to the mistake which afterwards led to transubstantiation. It was universally supposed, that baptism was invariably accompanied with a supernatural effect, by an *immediate* divine agency, which totally changed the state and character of the candidate, and constituted him a child of God, and an heir of the kingdom of heaven. Hence it was almost constantly denoted by the terms, *illumination*, *regeneration*, and others, expressive of the highest operations of the Spirit; and it was believed to obtain the *plenary remission of all past sins*, it was sometimes, in order to insure that benefit; purposely deferred to the latest period of life. This was the case with the Emperor Constantine; who, after having spent many years in adjusting the order, and orthodoxy of the Christian religion, and determining matters of controversy, between bishops and councils, and ratified the Nicene creed, submitted to baptism, as we are informed by Eusebius, for purifying himself from his offences, and cleansing his soul from guilt, which he believed was to be effected by the power of mystic words and the saving love.—When he was baptized, which was just before his death, he said to the bishops who surrounded him, "This is the period I have so long hoped and prayed for; the period of obtaining the salvation of God." Constantine was a Novatian. The Novatians formed a sect that sprung up in the third century, which, on account of their views of baptism in

washing away sin, and their interpretation of Heb. vi, 4–6, believed that no person who had been excluded from the fellowship of the church, ought ever to be restored, even upon repentance. A practice contrary to this sentiment caused them to separate from the church, and to form a new sect. They reasoned thus: Baptism is to be performed but once in a man's life, and it is the only act by which sin is remitted, therefore all the sin that is committed after baptism, has no remission; and a church which re-admits persons, who by having sinned after baptism had forfeited their membership, is a corrupt church. Constantine, to avoid the remediless fate of those who might sin after baptism, preferred to sin on until just before his death, to which period he designedly put off his baptism, when he was baptized and cleansed his soul from all sin and received the salvation of God. The Roman Catholics have remedied this evil by instituting the *ordinance of confession*, which is *one of their seven sacraments*. They maintain that "all sins committed previous to baptism need not be confessed, for it is the doctrine of the church that they are all washed away by the administration of that rite;" and they "maintain that the remission of sins committed after baptism can be secured in no other way but by confession to a priest, when this can be done; when a priest cannot be obtained, then the *desire* to confess will be accepted of God." I shall be very sorry to see Bible Christians of the present day, or any portion of them return to this system of things, or to any part of it; I greatly fear that this will be the case from the signs of the times. This old doctrine, in part, is brought to view as a new discovery, and is about to be made the occasion of a new sect. I feel greatly afflicted at this, and regard it as a real calamity. I do this because I am fully convinced that the leading idea of the system is founded in mistake, and because the present Sectarian system of things which is so derogatory to the honor and service of Jesus Christ, the happiness of his people and the conversion of the world, will be strengthened and perpetuated by it. I say, this new principle, or this old one revived, that is about to be the basis of a new sect among the Baptists, is founded in error. The error arises from wrong views of the few places in the New Testament, in which the *promise* of the remission of sin is connected in *expression* with *baptism*. From this it is asserted that Baptism is the only medium or action known in the word of God, by which he remits the sin of believers. With fully as much confidence as this sentiment is asserted, I assert the contrary. Here then is an issue made up fairly between what may be called *the Baptist reformers*, and myself. I desire to be fully understood upon this subject, and will state the principle which I defend with proper limitations and qualificatinns. I maintain that it is the doctrine of the New Testament, that God justifies the Gentiles by faith alone, and that Baptism has no more to do in procuring the remission of sins, or is no more the action through or by which sin is actually remitted, than any other work of faith

is—and I moreover assert, with a view of proving it beyond any reasonable doubt, by the word of God, that Baptism is wholly misapprehended in its design and use as administered to the Gentiles, when viewed as the reformers view it. You perceive that I limit my observations on the subject of Baptism, to the Gentiles—I do this to elicit investigation and to bring the subject to a narrow and definite compass. What I have now said will excite many inquiries. It will be asked why this difference between Jew and Gentile? Has God one way of saving the Jew, and another to save the Gentile? In my turn I would propose a few questions too for consideration. What was the difference between the Jewish state, and the state of the Gentiles before the death and the resurrection of Jesus Christ? What was the difference between the Jewish state before the death and resurrection of Jesus Christ, and afterwards before they embraced the Christian religion? What was the difference between the Jewish state after the death and resurrection of Jesus Christ, and the Gentile state before they embraced Christianity? Did John the Baptist preach the Baptism of repentance to the Gentiles? and if not, why did he not? What was the difference between Jesus' disciples and Christians? Were there any difference between the ministry and Baptism of John, and the ministry and Baptism of Jesus Christ and his disciples previous to the day of Pentecost, and if there was, what was it? How far were any of the discourses delivered by Christ during his ministry to the Jews, before his crucifixion applicable to the Gentiles? Was the discourse delivered by Peter on the day of Pentecost applicable to the Gentiles, and if it was in any degree, to what extent? How far were the Jews being pricked to the heart on the day of Pentecost, and their inquiry, men and brethren what shall we do? limited to and produced by their state as distinguished from the state of the Gentiles? and how far was Peter's reply, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children and them that are afar off, &c. owing to and limited by the peculiar situation and state of the Jews as distinguished from the Gentiles? The same inquiries may be made of Saul of Tarsus in reference to his baptism.

When these subjects are fully understood, all the difficulties that now seem to present themselves will disappear.

In the next number of the Messenger I will adduce my proof before its readers, that the New Testament does not authorize the belief, that the sins of the Gentiles are remitted in baptism at all. In the mean time I hope your readers will examine the scriptures with honest and untiring care, by reading the Old and the New Testament, so as to be able to satisfy themselves truly and scripturally, in reference to the subjects on which I have propounded the above questions.

The *essential* qualifications of a real reformer consists, in my

judgement, in supreme love to Jesus Christ and his truth, with a correct acquaintance with it, and the exclusion of all Sectarian principles, and feelings. Such a person with the truth of the gospel, cherishes the affections, motives and sympathies of the gospel. He will call every thing by the right name, and have every thing in its right place, and can quote every part of scripture which treats of doctrine, ordinances and duties with equal pleasure; and while he fellowships all Christians, to the extent they fellowship Christ and the apostles, in their acts of worship, and in participating with them in the blessings of the gospel, he withholds his approbation from their errors, and all partyism. Without true qualifications, any reformation that may be attempted will amount to but little more in the end than the reformation of a sect, or a party. Presbyterians may reform so as to sing Rouse's version of the old Psalms, or so as to form a Cumberland Presbyterian sect; and the Methodist may so reform as to get clear of the supremacy of their bishops, and divide the Legislative, Judicial and Executive power of their sect, into more numerous hands, and have a more divided representation in their conferences, and other ecclesiastical meetings; and the Baptists may reform so as to give to baptism the efficacy of remitting sin, or of making it the action by which sin is remitted. But after all this, they are Sectarian still, and *may be* but little better and *perhaps worse* for mending. I cannot give utterance to what I believe and know to be the direful consequences of Sectarianism in its mildest forms, upon the interests of religion, and the peace and happiness of society.

ARCHIPPUS.

Extract of a letter from J. P. Andrew to the Editor, dated
CINCINNATI, OHIO, Jan. 11, 1831.

The doctrine of Baptism for the remission of sins, I believe it, and preach it boldly, and have done so for three years past—and am surprised that our brethren in this or any other state, should disbelieve it, after taking the New Testament for their rule of faith and practice. One thing however I think has been a cause of this. Namely: the extremes some of its advocates have run into, such as being re-baptized, and then saying they never knew what it was to have their sins remitted before; also making it a door to the communion table. I know it is urged in support of so doing, that none ought to be acknowledged as members of Christ's church on earth, who are living in neglect of a plain and positive command. On the same principle, I might urge that none of the Apostles were legitimately members of Christ's church, from the day of *Pentecost*, till Peter went to the house of Cornelius, for during all that time (about 12 years,) they were living in open violation of as plain and positive a command as there is in the New Testament, viz: "Go, and teach *all nations*," and yet God owned them and their labors too, though they neglected to preach to the Gentiles as they were commanded. It

may be said they were blinded by their traditions, so are the people now with regard to baptism, and the one is just as plain a command as the other. And if God owned the Apostles while through their traditions they were living in neglect of a plain command. How *dare* we disown our brethren now, who are placed in the same situation.—I had some thought of writing a piece for the Messenger on this point, but I find I have not time now to devote to the subject.

DEAR SIR:—You will confer a favor, not so much perhaps upon me, as you will upon others who ought to be more interested in the matter than I can possibly be, by answering through the medium of your valuable paper the following questions.

Is there not *something* in dancing that ought to forbid a professed follower of Christ from practising it?

How far is it justifiable in the church, to keep in full fellowship one, who not only attends a public ball and participates the usual enjoyments of the place, but when called upon to account for his conduct justifies the act?

Will the rules laid down by Christ and the Apostles for the walk and conduct of a Christian, admit an individual to visit the Theatre, and to intermingle with such society as is there to be found?

OBSERVER.

[This shall be attended to in our next.]

For the Christian Messenger.

STATISTICAL INFORMATION.

BRO. STONE:—For some time past I have been engaged in endeavoring to collect the number and strength of the Christian Churches in this state. I have partially succeeded, and believing the information would be interesting to your readers generally, I have concluded to submit it to the public. In presenting through your paper an account of the churches of Christ in Kentucky; (by the churches of Christ I mean those churches *only*, that have no other name, than that of *Christian*, and no creed or discipline but the *Bible*,) it is not my object to boast of numbers, or glory in strength; but I simply design to exhibit those facts, of which the public are generally unadvised.

Nearly thirty years ago, a number of Christians in this county were compelled to withdraw from Sectarian societies; having done so, they felt it their duty, and exercised the privilege of associating together as a church of Christ. They rejected all names but that of Christian; and all creeds, but the Holy Scriptures; since which time churches have been constantly increasing, and their numbers daily multiplying. Many however appear disposed to deceive the public upon this subject. To counteract such efforts, and to present the *truth* on this subject is the object of this communication. The information in reference to most of the churches, was obtained during the last summer and

fall; if therefore, any mistake is discovered, I request some member to correct it, as it is not my intention to deceive, but to present facts alone. I humbly, and earnestly request brethren in different parts of the state, to forward me information of all churches of which they may have any knowledge, embracing the particulars given below—and I fondly hope that some brethren will collect similar information in each state of the Union, that the public may be correctly informed of the progress of religious liberty in our country in a few years. T. M. ALLEN.

Number and strength of the church of Christ in Kentucky.

Name of the house, or place of worship.	The county in which it is situated.	The year the church was planted.	Number of members
1. Republican (Wood)	Fayette	1803	205
2. Bethel (Brick)	Do.	Do.	85
3. Union (Do.)	Do.	1823	84
4. Berea (Do.)	Do.	1827	40
5. Lexington (Do.)	Do.	1816	24
6. Mt. Tabor (Stone)	Do.	1803	20
7. Cane-Ridge (Wood)	Bourbon	Do.	115
8. Rockbridge	Do.	unknown	45
9. Flat Run	Do	1820	55
10. Mt. Carmel (Brick)	Do.	1816	45
11. Antioch (Do.)	Do.	1827	48
12. Millersburg (Wood)	Do.	1824	42
13. Paris (Brick)	Do.	1828	66
14. Clintonsville (Do.)	Do.	1830	15

In the above churches, embracing only two counties there are 10 preachers, and 889 members.

Receipts from distant places since Nov. 1st 1830, to the present time Jan. 26th 1831. Those near us are omitted.

A. Henderson, $15; P. Hatchitt 10; C. C. Moore 9; Sam. Shivel 7; Elder W. Dunkeson 5; H. Wilson 5; M. Ashford 2; H. Martin 1; D. Hazlerigg 1; P. Grimes 1; A. Vickrey 1; Doc. Million 1; Tho. Hauser 1; J. Rogers 1; Sam. Ross 1; Doc. Sanders for J. Wright 1; Wm. Read 8; E. Groves 1; W. H. Rochester 1; L. I. Fleming 3 for C. Ware, B. Gains and S. C. Scott; Js. Terrill 13, 50; G. Ellis 2, 50; D. Stewart 5; M. Combs and Js. Graham 15; Js. Arnold 6; J. Scott 5; Js. Kinkinnon 5; L. Bruen 5; J. Miles 2; Elder D. Hathaway by Js. Shackleford 17, 50; Wm. Wray 5; A. Kirkpatrick 5; Js. Young 2; Josh. Nichols 10; A. Crawford 5; G. Cathey 6; Wm. D. Jourdan 5; Js. Anderson 10; C. Gist 3; Wm. Cowden 5, of which 2 for B. Moore; J. T. M. Duke 5; Js. Shelton 15; Tho. Simmons 5; Jer. Savell 5; A. Stewart 5; M. P. Willis 11, 50; J. M. Thomas 2; Robt. Grimes, orders 8; J. Mulherrin 11; Jac. Callahan 12; T. M. McGauhy 8; H. Bryant 1; V. T. M. Elder 1; Js. M. Vey 5; C. Holland 5; M. M. Stackhouse 5.—Others may have been omitted.—Much of this is for volumes 1, 2 and 3.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. V.] GEORGETOWN, KY. MARCH, 1831. [No. 3.

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From the Gospel Luminary.

SPLENDID TRIUMPH.

"The accuser of our brethren is cast down."

In the last number of the Gospel Luminary, we noticed that Mr. M'Calla of Philadelphia, a minister of the Presbyterian denomination, and Mr. Lane of Ohio, a minister of the Christian connexion, had agreed to hold a public debate at Milford, N. J. on the following question, viz. "Is Jesus Christ the Supreme and Eternal God?" Mr. M'Calla to sustain the affirmative, and Mr. Lane the negative of the question. Mr. M'Calla arrived at Milford on the 6th ult., and the parties for the first time were introduced to each other, for the purpose of signing the rules of conference. After some slight alterations were made in the rules of debate, by mutual consent, which principally consisted in agreeing to hold but one meeting a day, which was to commence at ten o'clock, A. M. and close at three o'clock, P. M. they were signed by both the parties.

On this interview, in the course of other observations, it was proposed by Mr. Badger of West Mendon, N. Y. as the disputants were both of them ministers of the Gospel, and the debate was to be holden in a Christian assembly, to open the discussion on each day by prayer. To this proposition, Mr. M'Calla replied, "I suppose you know, sir, that I am a Trinitarian; I could, therefore, no more join with this man in prayer than with a Mohammedan or an infidel." "It appears, sir," said Mr. Lane, "that you are willing to enter into a dispute with me, and why not pray with me?" "I came here, sir," replied Mr. M'Calla, "to take you by the throat, and not by the hand." Thus it appears that Mr. M'Calla came to the place, not in a spirit of meekness to elicit truth, but with a mortal hatred rankling in his