faith once delivered to the saints, the truth will prevail, and the violent efforts of the parties will greatly conduce to its prosperity.

Just before I was in Monroe, Bros. Alexander and Sidenor had gained 36 at Antioch, and bro. Thomas several at Paris. Bro. Creath has done much to build up and spread the cause on the Mississippi; and the church that has been recently planted in Hannibal is prospering and doing well. It is greatly blessed in having such an elder as bro. (doctor) Morton. Last week bro. L. Hatchitt and myself gained 6 a few miles north of me. I received a letter from bro. T. Thompson a few days ago, dated Grundy Co. Mo. July 27, '43, in which he says, "Bro. Jno. Allen and myself commenced our evangelizing operations up here about the 1st of June; up to this time there have been 60 baptized, and 40 added by letter: of the above number there were 5 from the Baptists and 10 from the Methodists. The good cause is going ahead in our State.

Your Bro. T. M. ALLEN.

Annual Meeting in Missouri.

Our annual meeting for the cos. of Calloway, Boon, Howard, Randolph, Monroe & Audrain, will commence in Paris, Monroe co, on Friday before the 3d Lord's day in October. It is expected that each church will be heard from, stating the number of members and additions since our annual meeting in October last. Preaching brethren from other parts of this State, and other States are invited to attend. T. M. ALLEN.

Springfield, Aug. 1, '43.

Dear Brethren STONE & HENDERSON—Since I last addressed you, I have visited Decatur. The congregation there is now doing well. Peace and harmony prevail in her borders. Within the last few weeks 12 have been added to her number. Bro. Bowles, myself and others, at Mechanicsburg a few days since, added three. At Musketo, constituted a congregation of 16 on the Bible alone, most of whom were from the world. Bro. Bowles a few days previous, had a meeting on South Fork, 35 were added. I was with him only one day. Bro. Kane about the same time had ten additions at Rushville. He also had within the last few weeks some 18 additions at Wolf Creek in this county. Bro. Kane commenced a meeting last Friday at Chatham, 11 were added. The meeting has been continued by brethren Kane, Powell, myself and others. A little removed from Chatham 23 additions up to last evening. Bro. Bowles is now holding a meeting at Richland—2 additions up to Lord's day, since which time I have not heard from him.

Yours in the good hope, J. P. LANCASTER.

Flat Rock, Ky. 22 July, 1843.

Beloved Brother HENDERSON—I have the pleasure of informing you, that our beloved Father Stone reached old Cane Ridge, and commenced a protracted meeting on the 14th of June, in conjunction with his son and Bro. Jno. A. Gano, and continued four days. The meeting was numerously attended and there were six young soldiers added to the army of the faithful. I have never witnessed such intense interest awakened in any congregation in the same length of time, (so short a time) nor never have I known a meeting discontinued when prospects were so flattering; but father Stone's engagements, and the extreme and continued indisposition of Bro. Gano's wife compelled them to leave.

W. P. PAYNE.

The Christian Messenger.

VOL. XIII. September, 1843. NO. 5.

A RAMBLE.

The senior editor, B. W. Stone has just returned to his post, after an absence of several months in Indiana, Ohio and Kentucky. His health is greatly improved. He designs to continue in the faithful discharge of his editorial labors in future. He was greatly pleased to meet with many of his old christian brethren; some, like himself, pressed down with the weight of years, and attendant infirmities, and standing on the eve of time, soon to hear the summons, "Come up hither." He is happy to state that bigotry and party-spirit are fast receding, and dyihg in the hearts of christians of all denominations. In their brotherly embraces I was cordially received as a brother, and as cordially did we unite in worship without one hard speech, act, or thought. O that this temper and conduct might universally prevail amongst christians! It would be a blessing indeed to themselves and to mankind—it would recommend religion to the acceptance of the world, and hurl the soul-destroying monster, sin, from his long usurped throne in the human heart. God and his truth would be glorified, heaven would descend on earth, and shame infidelity and skepticism, and smile them from existence. What but bigotry, and party spirits prevent these glorious events?

Religion, where I have been, is onward in its march, but not so triumphant as I fondly anticipated to find it from the vast numbers, who had recently professed the faith of Christ in those countries. Several things of a serious nature conspired to check its progress in my opinion. These I will expose in brotherly love, hoping that the exposure may be profitable to all.

1st, There has been more labor expended in reaping down the harvest, than in preserving it when reaped—there has been more care to lengthen the cords, than to strengthen the stakes—more zeal to proselyte, than to build up in the faith and hope of the gospel. Without piety and devotion religion can only be nominal—zeal for proselyting may exist, where true piety cannot be found. Witness the Pharisees, who with great zeal compassed sea and land to make one proselyte, not a saint. Witness the great zeal of papists in every age of its existence and especially at the present time, to gain proselytes—I have for more than a half a century observed that after a great religious excitement, those who braved it out, and would not yield, became more hardened, and callous against the force of truth, and more determined in their opposition to it. Such are among the last to embrace religion, if ever they do. This appears to be the case, especially in Kentucky, where such multitudes have lately made public profession of the faith.

It may be asked, Why has this great excitement measurably ceased? I will fearlessly answer, because the preachers have too much neglected to hold up the Christians' duty, and to urge piety and devotion upon them—they have been more intent upon proselyting—in preaching the sinners' duty, and urging them to obedience, than to teach them how they must live after they have made profession. The mother must be in a healthy state to have and to raise healthy children. No religious excitement, however great and good, will be of long duration, unless professors are engaged in the spirit. I will here remark, that it is easier to preach a proselyting discourse, than one of christian piety. It is irksome to a preacher to preach the latter without the spirit of piety in himself. He may speak eloquently, speak of the experience and piety of the old saints and apostles, but does he feel these in himself? Without this his preaching is vain to the hearers.

2nd, Another thing which checks the work of religion everywhere, but especially in Kentucky, is extravagance in worldly things. Thousands of brethren there

are wasting the Lord's goods. They seem to have forgotten, or have never been taught, that they themselves are living sacrifices to God, if they are christians, their whole soul, body and spirit are his, and all the substance they possess. They are but the Lord's stewards to manage to his interest and glory, what he has entrusted to them, and to render a just account to him in the day of judgment. Dare we then waste it, or spend it in the pride of life, and to please the lusts of the flesh, and of the eye? O what an awful reckoning there will be at the last day! They who do such things, shall be turned out of the stewardship, and turned into hell, with all the nations that forget God. Their superb houses, and rich furniture—their pageantry and equipage—their super-abundance of viands and delicacies—all at the expense of the Lord's money—for the want of which millions of men are dying for the lack of knowledge! Dreadful thought! are the preachers innocent of the charge of not instructing the people? Ah! how can they, when they do the same thing? There must be a reformation here, else all our labor will be lost, and the work put into more faithful hands.

3d, Another thing has, without doubt, checked the growth of religion, is, that brethren have too greedily followed in the wake of the world by conforming to their spirit and practice. By this means many have involved themselves and friends in debt, and have failed to pay their lawful contracts, to the ruin of themselves and others. This is a source of great distress in societies, and has almost destroyed confidence in one another.

4th. I will add another reason why the revival has been checked in Kentucky. There has been recently and yet continues, a great political excitement throughout the country. The minds of the people have been turned from religion to politics. The spirit of religion, and the spirit of noisy politics—or the spirit of God and the spirit of the world, cannot exist at the same time.

"Water and fire maintain the fight
Until the weaker dies."

5. Another reason, is, that the preachers are almost solely engaged in working in the Lord's vineyard, while the people, and professors are gazing on without employment, without praying, without exhorting one another, without instructing, admonishing and comforting the young converts, and without building them up in the most holy faith. Until every member of the body be engaged in the work, it must fail—all can do something however little—all are hired into the vineyard—all must labor or lose the reward.

6th. Another thing which seems to me to have checked the great excitement, is the want of solemnity in the worship, and in the house of God. When the people meet for worship, no one prays or exhorts till the preachers come. True, they sing, but too often with new theatrical, or piano tunes applied to sacred songs without solemnity either in the tune or singer—only a few join, the rest being unacquainted with the tune or song, and before it is learned, another of the same class is introduced. To me it appeared to be a labored exhibition of skill in music (if music it be) rather than solemn worship. The preachers come;—one preaches a long discourse—another immediately follows, then another, till the congregation becomes wearied and fatigued. This is evident; for as soon as they are dismissed, each flies to his hat—puts it on his head in the house of God, and makes a rush to the door, like children dismissed from the disagreeable toil of learning in a school room. We uncover our heads, and keep uncovered with our hats off, out of respect to him; and should we not shew the same respect for the house of God, and for him that dwells therein, and keep our hats off while we remain in it? If a number of men were to retire from a gentleman's house, and should make a rush to the door, would not such conduct suggest the idea, that his house had been to them a disagreeable prison, from which they were glad to be released? I never saw a well engaged congregation act thus. They were slow to leave a house, where they had been feasting on heavenly food, or where their minds were solemnly impressed with truth. Reader, take notice whether I am not correct in my observations. Let us behave ourselves wisely and modestly in the house of God. Some may reprove Paul for descending to so small a matter, as to teach women to pray with their heads covered. Shall we not teach men also to avoid improprieties however small? B. W. S.

[*To be continued.*]

THE WANTS OF THE CHURCHES.

My subject is a general one, and will allow sea-room. Although general, yet we may indulge in some particulars, which we humbly trust, may prove beneficial to those who may chance to read this article. It is a curious fact, that when men and women become associated in a congregational capacity they lose, to a great extent, that moral sensibility, which as individuals they feel. One would naturally suppose upon philosophical principles, that fifty men and women, who in their individual capacity were exerting a great influence upon society, would by a concentration of their piety and their efforts, do much more to benefit our race than they possibly could under other circumstances. I will now illustrate what I mean. If Brother A and brother B, sister C and sister D, promise individually to do a certain thing, I have the most implicit confidence in their word. I can rely on what they tell me; but suppose a company of fifty, professing christianity, promise to do the same thing, my confidence diminishes in proportion to the increase of numbers, who make the promise. Again: If one congregation engage to perform certain duties, my confidence in that promise is much stronger than if ten congregations unite together, and firmly resolve to do the same thing. What is the cause of this? That it is a fact, few I venture to say, will deny. This then leads to my subject, and and in general terms I firmly opine, that the churches want more piety—more devotedness in heart and in life to God. To effect this as congregations we want,

1st, Men and women soundly converted to God. Those who not only understand what it is to believe in the Lord Jesus Christ, but those who are intelligent and willing to sacrifice every thing they possess on earth, even life itself, for the cause of christianity. We have among us too many who understand but little about the genius of christianity, who are operated upon like machines, their feelings acting as the steam which propels them into what little efforts they make towards obedience to the laws of God. There are too many who are governed by feeling rather than principle, and hence they walk by sight rather than by faith. Such are always stumbling in the way, until oftentimes the road to heaven is so blocked up by these mere formal worldly professors, that a good man can scarce find his way over them. There are too many, who are devoted to fashion and folly. They are conformed to this world, not remembering that the fashion of it will soon pass away, leaving a sting in their bosoms, even the sting of that worm which never dies. Alas! what a sad picture is opened to our minds when we see professed christians, who should be the light of the world, moving forward in all the vanity and amusements of this corrupted and degenerate age. Indeed, I find by perusing periodicals, that it is deemed necessary in some places for an Editor to raise his voice—to wield his pen in showing christians that the ball-room—the dancing party are unfit for christians to attend. But says some fair reader, surely these are innocent amusements which promote health, that cannot possibly be wrong. So thought Eve in the Garden of Eden, when she reached forth and took the forbidden fruit, the sad effects of which we now realize. If christians want amusement, surely God has made proper provision for it. Instead of what is now adopted and practiced, we should follow what God has ordained. Instead of dancing or drumming on Pianos, let the christian if merry sing Psalms—cultivate those powers that God has given us, so that in the upper world our voices may be tuned to join the choir of angels anp arch-angels in singing the high and glorious strains of redeeming love.

The churches want a thorough purgation from the vices and follies with which they are now afflicted, caught from this sin-defiled age in which we live. We devote ten times more of our time in decorating our bodies, and ornamenting them with the gilded toys of a sinful world, to make a fair show, than we do in cultivating our minds, purifying our hearts, and following in the footsteps of our blessed Saviour. In some fashionable congregations one would suppose that flowers grow out of the heads of the fair sex. The gold of Ophir is hammered out, and glittering diamonds added, all set the Apostle Peter far behind the age of improvement. Peter thought it was wrong to devote so much time in arraying in such a costly manner a mere lump of clay, which a few rolling years at most would dissolve. He instructs us to ornament the inward man. Aye the heart should be ornamented by the jewels, which God has placed in the casket of everlasting truth.

The man of business, who professes to be a christian—is ever and anon pursuing his idol wealth, conforming to all the manners and maxims of this world—compassing sea and land to gain the object of his desire. He has no time to read his bible—no time for prayer—no time for meditation upon God or upon his holy word. He scarce can find time to read a chapter—or hear a religious discourse, without business engagements, pressing so heavily upon his mind that he forgets what he reads, or what the preacher said.—He has nothing to give the poor and needy. Oh no. He is too poor. His debts must be paid. Although worth perhaps $50 or 100,000 yet he cannot spare $100 per annum to aid in evangelizing the world. Poor man! He is in the condition described by the Apostle Paul. "They that will be rich fall into temptations and the snare of the evil one, which draw men in perdition."

My dear reader, we see that the wants of the churches are many and great. Shall we not double our diligence to escape the corruptions that are in the world. To be holy as God is holy. In my next I shall

point out some of our wants, with the remedy, God has given to supply them. D. P. H.

JESUS CHRIST IS CALLED REDEEMER OR REDEMPTION.

Let us enquire, what is the meaning of the word redemption, as found in the New Testament, and as it relates to Christ and his people. I am pleased with Webster's theological definition of the word. He says, 'It is the ransom or deliverance of sinners from the bondage of sin, and the penalties of God's violated law by the atonement of Christ.'

Redemption then, according to him, is synonymous with ransom and deliverance. This ransom, deliverance, and redemption includes two ideas; i. e. a deliverance from the bondage of sin, and a deliverance from the penalties of God's violated law. All this is by the atonement of Christ. Against this expression I object, because it is not a scriptural one, and because the ideas generally attached to it, are not according to the doctrine of Christ. If, by the atonement he meant, that Christ died, was buried and rose again, according to the scripture, I shall not demur. Is then, redemption a deliverance from God's violated law? Yes; these penalties are death and the grave, and the torments of hell forever. This redemption shall be enjoyed by believers when they shall be raised from the dead, and made immortal as Christ our head. This is the redemption of the body. Rom. viii. 23. 'Waiting for the adoption, the redemption of our body.' He taught the Ephesians, chap. i. 14, that they might expect nothing more than the earnest on earth, until the redemption of the purchased possession, i. e. the resurrection of the saints—till that day, the day of redemption, they are sealed. Heb. ix. 12. 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*' The words *for us* are a supplement of the translators, who also have translated the word *eurisko*, obtained. Now, this word *eurisko* occurs more

than a hundred times in the New Testament, and is not rendered *obtained* but in this text. It is almost universally translated *to find*, its proper signification. The verse properly reads; 'He entered into the holiest, having found eternal redemption,'—i. e. Eternal redemption from death and the grave, both for himself and for his people. This is for them found and secured, but not yet obtained and possessed by them.

This redemption is called a deliverance, Heb. xi. 35. It is also called forgiveness. Eph i. 17. 'In whom we have redemption thro' his blood, even the forgiveness of sins.' This forgiveness or redemption shall be fully experienced at the resurrection, then believers shall be fully saved by the life, or resurrection of Jesus. Then will be accomplished the saying, 'O death where is thy sting? O grave where is thy victory? I will ransom them from the power of the grave, I will redeem them from death. Hos. xiii. 14.

The other part of redemption is deliverance from the bondage of sin. It is a lamentable fact, that all mankind are under sin—under the reign and dominion of sin—sold under sin—slaves to sin. The good they would, they do not, and the evil they would not, that they do. This power of sin is called the law of sin in our members. This we derive from the first Adam by union with him. From this power, or law of sin and death, we are delivered by the law of the Spirit of life. By union with the first Adam we derive the law of sin—by union with the last Adam we derive the quickening Spirit, called also a law; so called, because by it we are inclined to follow the things of the Spirit; as by the law of sin we were formerly inclined to follow the things of the flesh. As the branch in the vine partakes of the life of the vine; and as the members of the body partake of the life of the head; so believers partake of the Spirit and eternal life in the Son. So those in union with the first Adam partake of the Spirit and death of their head. They then, who are in the flesh cannot please God. This is redemption from the power of sin, and can only be obtained by union with the last Adam. How this union is to be obtained, I have

already shewn in a former number—i. e. by the obedience of faith. B. W. S.

THE APOSTACY.

The apostacy, and the man of sin, spoken of by Paul, are the exciting topics of the day. When Protestants speak of them, their minds instantly turn to Rome, as the living expositor of both; nor do they dream of their existence any where else. Would to God they were confined to Rome, and beyond the broad Atlantic! But it is feared, that they have crossed the sea, and are growing in the prolific soil of America—that they have pervaded, and are yet pervading the distant nations of the earth, where nominal christianity has gone.

The apostacy, means a departure from the doctrine and Spirit of christiantiy; and *by the man of sin*, must mean an assumption of powers, and privileges, not granted by the Lord Jesus Christ to any man, or company of men on earth. If I have given the true definition of the terms, (and who will deny?) then it will be conceded that they began at Rome, and from thence spread abroad to the ends of the earth. 'All the earth is made drunk with the wine of her fornication.' All the christian nations, and churches are partial apostates from the doctrine and Spirit of christianity as taught and practised by Christ and the apostles. Each sect in christendom says, 'we are right, and all other sects are wrong. All are condemned by each other. Where on earth shall we get an unbiased umpire to settle the question, who is right? There is one and but one that can do it—the Lord Jesus Christ, speaking in his word. But so deeply rooted are the propossessions, and prejudices of all in favor of their peculiar systems, that the voice of truth cannot be heard; and so inveterate are the habits of unholy living in the generality of professors, that they will not attend to the plain rules and precepts of the Lord in his gospel. We judge ourselves by one another, and pronounce our own justification. Is this wisdom? In the practice of the christion world, it is; but it is that wisdom, which

is foolishness with God, and ruinous to the souls of men.

Early in the beginning of this century, I saw the christian nations in the apostacy, intoxicated with the wine of Babylon—I saw the man of sin ruling in every sect as vicegerent, having assumed the power, and the keys of the kingdom of heaven, by which they claim to open and shut the door into the kingdom, and to remit and retain sin at their pleasure. I saw the dtfferent religious establishments so firmly based on man-made foundations, or human creeds, the different sects so blindly and wilfully settled upon them, that I could see no plan upon which they could unite, but upon the Bible alone. On this, I thought verily they could unite. It was proposed; but the proposition was scouted and derided by all, but a few at first. But despite of opposition, the doctrine greatly prevailed, and many embraced it. We soon found that the Bible could not unite the sects, some other than the laws of that book must do it. In fact the union of the sects; as such, would not be a desirable work, as the majority of all the sects are carnal and have not the Spirit, and cannot amalgamate with the truly spiritural. None but those who have the spirit of the Bible can really unite on the Bible. Fact has demonstrated this beyond dispute.

At the same time, I thought, and spoke my thoughts aloud, that these human religious establishments must be broken to pieces—must be dissolved, before the union of christions could take place. My settled conviction then was, and yet is, that the disunion of the sects will be the union of christians on the broad foundation laid in Zion, the Bible. I hail as propitious to this glorious event approaching the present divided state of christendom, especially in the empire of Great Britain, and in America. Though the man of sin may prevail over nominal christianity, yet this will drive true christians together. The Lord reigneth. He will preserve his own, and gather out the tares. Stand still and see the salvation of God.

The man of sin, the vicegerent of Christ, has usurped his throne too long. The king himself will soon come to take possession of his own kingdom, and drive

off the usurpers from their unlawful seats, and reign himself alone over the house of God forever.

Come, Lord Jesus, come quickly. Amen.

B. W. S.

THE WANTS OF THE TIMES.

We want righteous men. This is the great want of the times. We want not dogmatists, nor religionists, nor visionaries; but righteous men. We want not criticism, nor philosophy, nor zeal,—there is enough of all these; but righteousness, of which there is very little. We want righteous men in public life, and in private life,—righteous statesmen, and righteous husbandmen; righteous merchants, and righteous mechanics; students who shall study righteousness, and practice what they study; rich men who shall make a right use of their riches, and poor men who shall make a right use of their poverty; men who, whether as fathers, husbands, neighbors, or citizens shall still make righteousness the groundwork and superstructure of their lives: women who, whether in the domestic circle, or in the wider connexions of society, shall aim to fulfil all righteousness: children, whose training shall be in the ways of righteousness;—all, in all situations and relations, righteous, heartily, thoroughly, righteous. It is not a superficial or occasional excellence, which we say is demanded by the necessity of the times, and by the authority of religion; but an excellence, a *righteousness*—that is the word which I love to repeat—which shall reach down to the lowest strata of character, and reach up into its loftiest pinnacles; not like the snow which dazzles us from the Alpine heights, or the sides; but like the principle of organic matter which we find pervading every kind of soil and every species of mineral formation. It is not a partial correspondence between the human character and the Divine will, on which the interpreter of Christianity must insist, as he applies its requisitions either to himself or to others. But "as Moses was admonished of God when he was about to make the tabernacle, 'See,' saith he, 'that thou makest all things according to the pattern showed thee in the mount,'" so must the christian conform his whole being, in all its principles and details, in all its habits and exercises, to the mind of God, as expressed in the teaching and life of Jesus Christ. This is christian righteousness, which handles details as well as determined principles, which makes a man's carriage right in his family as well as beyond his own doors, and his heart right before the Omniscient Eye, as well as before the judgment of his fellow-men. Oh let me have this righteousness; and though I be stripped of every thing else, I am rich, I am strong, I am happy. Let me have this, and I will go on through life with a consistent behaviour and tranquil mind, I will reflect from my actions purity, and will entertain in my soul the blessedness of heaven.—*Eng. Messenger.*

ORIGIN, CHARACTER, AND PREVALENCE OF PUSEYISM.

The subject of Puseyism is at present exciting much interest, not only in England, but also in America, and already it has in this country supporters. The following from the London Observer, will give a better idea of its rise, progress, and present state, than any description we have yet perused:

The intense and universal interest now felt on the subject of puseyism, will insure an eager perusal of the brief statement of the circumstances under which it originated, and the position it now occupies. In the year 1833 the late Dr. Ross. of King's College, the Rev. Mr. Percival, Dr. Pusey, and two or three other clergymen met with the first named Rev. gentleman, when talking over the progress of Dissent, and the unpopularity and even practical neglect into which High Church principles had fallen of late years, they came to a resolution to form themselves into a society, though without any formal organization, to use their utmost efforts no revive and bring into practical recognition the class of principles to which we have referred.

The celebrated Tracts for the Times, had their or-

igin in the meeting in question. These tracts appeared at irregular intervals, and were published at prices varying according to quantity of matter from two-pence to six-pence. The tracts soon attracted general attention, from the startling doctrines they advanced; and as the tendency of all of them was to exalt the authority of the Church, and increase the importance of the clergy, by investing them with a special sacredness of character, the new class,of opinions made rapid progress among them. Every successive tract became bolder in its tone, and approaching nearer and nearer the doctrines of the church of Rome. The principal writers were Dr. Pusey, the Rev. Mr. Ward, the Rev. Mr. Williams, the Rev. Mr. Newman, and one or two others. The series proceeded until it reached No. 90, which so openly and strenuously advocated Popish principles, the Bishop of Oxford felt called upon to interpose his authority and put an end to the further publication of the tracts. The last of the series, No. 90, created a deep sensation, especially as soon as it was discovered that it had contributed to make several individuals to go openly to the church of Rome.

The doctrines now held by the Puseyites, who are sometimes called Tracterians, so closely resemble the Roman Catholic church, that there can hardly be said, on most points, to be any difference between them.—Among the points to which the Puseyites attach a special importance, is the assumption that all the clergy of the Church of England, in common with those of the Church of Rome, have descended in a direct line from the Apostles. This is what is called the apostolic succession.—They also maintain, that all children baptised by the established clergy, are regenerated when the water is sprinkled upon them, but they refuse to recognise the baptism of other denominations at all. —They hold that there is no hope of salvation for those who are without the pale of the church. They denounce the Reformation, and look forward with an eager desire to a union between the Church of England and the Church of Rome. They maintain that the Church has authority above that of the state; and that

the Sovereign and the Senate are bound to submit to the dictum of the church. They lay but little stress on those doctrinal chapters which the evangelical clergy inthe establishment regard as necessary to salvation. They attach much greater importance to the writings of the Fathers than the narratives of their inspired evangelists and the epistles of the Apostles.

They hold indeed that the Scriptures ought not to be read at all by the laity, unless accompanied by the exposition of their meaning to be found in the Book of Common Prayer. They virtually reject the atonement, and set aside as fanaticism what is regarded by other bodies as the religion of the heart. They look upon religion as mainly consisting in the observance of forms and ceremonies. They maintain that the bread and the wine in the sacrament are converted, when consecrated by the clergy, into the actual flesh and blood of Christ, and that the sacrament constitutes a kind of continuation of atonement of Christ on the cross. It is for maintaining these two latter points in a sermon preached in the Cathedral of Oxford that Dr. Pusey was convicted of Popish heresy by a board of divines, and sentenced by the Vice Chancellor to two year's prohibition from preaching within the precincts of the university. The board of divines, six in number, separated without coming to a formal decision; but they afterwards severally gave in their decision, and were unanimous in their condemnation of the sermon as advocating heresy. Dr. Pusey has entered his protest against the decision of the board and the sentence of the Vice Chancellor, on the ground that he was not heard in his defence, and that the objectionable parts of his sermon were not specified. A requisition, signed by about sixty members of convocation and bachelors of civil law, had been forwarded to the Vice Chancellor, requesting him to point out the objectionable parts of Dr. Pusey's sermon. The Vice Chancellor has refused to comply with the request, though, before passing sentence, he furnished Dr. Pusey privately with the grounds on which he condemned his sermon. The sermon, it is understood will be published in a few days, and will doubtless, excite intense interest.

Puseyism has made extraordinary progress in the church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9,000 or three-fourths of the whole, are deeply tainted with it. In Scotland, the whole of the Episcopal clergy, with the exception of three or four are decided Puseyites. In Ireland also the heresy is making alarming progress. It is calculated that a majority of the bench of bishops are more or less deeply tinged with it. Those of the prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches and chapels in London in which Puseyite practice prevails to the greatest extent, will be found Shoreditch church and Margaret street chapel, Oxford street. In the latter place it would be difficult to perceive any difference between the form of worship and that observed in a Roman Catholic church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly. We understand it is likely the subject will be brought before Parliament, and the question to be determined will be, whether a protestant country ought to be called on to pay from £60,000,000 to £70,000,000 a year to the established clergy for inculcating popish principles and observing popish practices in their places of worship, in entire disregard of the solemn engagements they came under at their ordinance to maintain the protestant religion of the land.

CONVERSATIONS—No. 8.

Christian. My heart rejoiced, my dear friend to hear you say, that the word of Christ was enough for your guide on the subject of baptism. I presume that you have obeyed that command.

C. L. I have, thank the Lord, and can realize fully the declaration of the Apostle. "There is now therefore no condemnation to them who are in Christ Jesus." "In Christ, The promises of God,

are yea and amen to the glory of God" "*In Christ* are hid all the treasures of wisdom and knowledge," and now that I have been "baptized into Jesus Christ," I am in accordance with his word entitled to all his gracious promises. I now have the sure word of God, even the *living word*, which abides forever, on which to place my hope.

C. I rejoice much thus to hear you speak. How easily might all the unhappy jars and discords that now divide christendom be forever silenced, and a pure speech as well as obedience to the law of God, be observed if all were to do as you have done.

C. L. No one can appreciate your remark more fully than I, and my "heart's desire and prayer to God is" that *Union* be again restored among the followers of God.

C. I can see no difficulty in the way to accomplish such a heavenly object, if all were to obey the laws of God. The prayer of Jesus that all who believe on him, through the word of the Apostles may be one as as he and his Father are one, must soon be answered. True christians will flow together, they are one—must be one.

C. L. If the preachers, would make a start for union, and preach it to their congregations I am sure that our world would soon present a different aspect. I am sometimes led to doubt whether all can be honest, who strive to keep christians apart.

C. But you must remember, dear brother, that the mind is filled with prejudice and ignorance. We have only to take our own experience on this subject, and we shall have more charity for others. There are thousands in our world who are honest and conscientious in the way they are walking, and who are not keeping the Lord's commandments. These need instruction. Their eyes must be enlightened. This will take time.

C. L. It seems to me that many are ignorantly blind, and not only so, but willingly blind on the subject of christianity. What do you think will become of such?

C. The Saviour emphatically says, that such will

fall into the ditch. Those who are blind to their own best interests—their eternal interests, and willingly blind, must certainly perish. In the great day of eternity, many will apply for admission into the kingdom of glory, who will say Lord, Lord, and yet they will meet with a flat denial. They will hear the awful sound DEPART.

C. L. Solemn thought!

C. Indeed the flickering light emanating now from professed christians, scarcely can direct the weary sin-sick-soul to the church of God. The world is rushing in crowds to ruin.—Infidelity assuming its varied forms is blowing out the small glimmering taper that long have occupied the place of God's candlestick, and how the cause is to be rescued I cannot tell but by the union of the lovers of our Lord and master. But we have indulged these reflections much longer than I intended. Still they are profitable. But where are you associated to carry out the glorious principle of christian union?

C. L. I am standing where I always stood. I belong yet to the Methodist church. Knowing it was contrary to the discipline to apply to any of our preachers to immerse me after I had been sprinkled, I made application to one of your preachers who attended to it.

C. Well how do you think that union can be brought about between the Methodists and the Baptists? Can they ever unite with their present views of baptism?

C. L. Indeed I think not. Still we can use our influence to bring about this matter, much better if we remain in our different churches, than if we were to leave them. This is what I wish to do. This is what I am determined to do.

C. But are you sure that you are doing right? Will the Lord bless you while you are doing wrong?

C. L. Doing wrong! I am trying to do right—I am reading God's word and praying for union. I am urging it on my brethren with all my powers and I still think it can be affected. I think I have a better opportunity among my old brethren whom I love, and who love me, to bring it about than if I were to leave them. Suppose I did leave them where should I go? I know of no church that is keeping all the commandments. I know of none that fills up the measure of Apostolic instruction.

C. In this point we shall differ, and I think I can convince you next month; till then adieu. D. P. H.

CREEDS, No. 2.—By J. CREATH. Jr.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories: 1st. Has the Pope and his Cardinals, a right to make a creed for the Protestants? 2d. Has the Pope a right to make a creed for all the world? 3d. Who gave him such authority? 4th. Has one Protestant denomination, a right to make a creed for all the other Protestant denominations? 5th. And will all of them agree to be bound by the creed of one? 6th. Can any one sect in christendom, renounce their creed and submit to that of any other, and maintain its own separate existence afterwards? 7th. For example, can the Baptists adopt the creed of the Methodists, and remain Baptists afterwards? 8th. Can the Catholics adopt the creed of any one of the Protestant sects, and maintain the separate identity of the Catholic institution afterwards? 9th. Can America adopt the British Constitution and maintain her Republican institutions afterwards? 10th. Can the European States adopt the American Constitution, and maintain their Kingly governments afterwards?—11th. Can two Constitutions be obligatory upon one people or nation at the same time? 12th. Can America be bound by the British Constitution and the Bill of Rights, at once? 13th. Can any denomination of christians be bound by a creed and the Bible at the same time? 14th. Can all the European governments be *grouped* under the American Constitution, and support their separate identity? 15th. Can the Catholics and Protestants be grouped under the New Testament, and still remain Catholics and Protestants? 16th. Can all the Protestant sects be *couched* under the New Testament, and remain as they now are?

We subscribe most heartily, to the following quotation from the 20th page of the Presbyterian Confession of Faith:

"The Supreme Judge, by whom controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture." And on page 150: "The Scriptures of the Old and New Testament are the word of God--the only rule of faith and obedience."

They are not simply a rule of faith, or the rule of faith and obedience--but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated, fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to-wit:--That human creeds are unauthorized of God--that they are human productions—that they were made by fallible men, that they are human opinions, inferences and deductions of the human mind from the Scriptures--that they are traditions of men, that they are not binding upon the human conscience--that they are unscriptural and unnecessary.

ADDRESS TO CHRISTIANS.

Dearly Beloved Brethren:

There are cases, which I presume you will admit, that sometimes occur, when 'forbearance ceases to be a virtue.' Indeed, 'silence often gives consent,' however criminal they may be, to whom a word should be tendered. I am induced to address you at this time on an important topic, and one too, delicate in its nature, easily broken if handled too roughly, and yet if smoothly treated it is passed by—soon forgotten, and dies the ephemeral death of all temporising efforts of flattering man. I call your attention to the subject of the giving of that earthly substance, with which the Lord

has blest you, to spread the Gospel of Jesus Christ throughout our land. 'Ah,' says one, 'now for the hireling system of sectarian preaching.' Says another, 'I always was opposed to paying preachers. Let them do like Paul, go to work with their own hands, and preach whenever they can.' 'Yes' says another, 'that is my opinion of the matter too. I have no idea of men, that are no better than I am, riding about while I am tugging to support them! It won't do at all, says, another. 'The preachers are bound to preach any how, or else the Lord will hold them accountable at the day of judgement. They can preach for nothing just as well I can go to hear them. Well, brethren, hear me a while, I wish all of you to speak freely, and sentimentally on the subject. If you will hear me now, I will give you some of my reflections on the subject.

I. We are in error, undoubtedly, in regard to this subject. The time has been, when all preachers could go in the Spirit and preach. Sinners were converted to God—saints made to rejoice—the churches were edified, walking in love and under the influences of God's Holy Spirit. They were happy and joyful. That time has gone by. Our preachers are going to their farms—their shops—their daily avocations: and seldom, in many places, have the churches any one to preach for them. Every day it is getting worse. The constant cry, is, when will you come and preach for us? Our members are not attending meeting regularly. Some of them are cold and indifferent. The cause is languishing. The good are repining, and praying the Lord to send them help. This state of things, to a great extent, now exists among us as a people.

There are two extremes, and I think blame attaches as well to the preachers, as to the people. Some have been, and still are ultra in their views. They are great sticklers for the word of God, and so fearful are they of verging toward the practice of other denominations, that they have bound the chains of selfishness still tighter upon the mass of professors. They have preached against receiving any thing for their services. They have instilled it into the minds of their hearers,

until what little benevolence the gospel had inspired their hearts with, is completely dried up. Their honesty, I doubt not—their intentions have been good, but the results prove that they have been in error. A false modesty, and indeed, I may call it a squeamishness on the part of others, have caused them to expend what earthly substance they had, and now, poverty stricken, they have to go with a broken constitution to seek a living by their own personal labors. Others have assumed an *independance* about this subject, until led on by it; they too share a like fate. I repeat, that the preachers are much to blame for the state of things that now exist among us in the reformation. As they are much in fault in bringing on this state of things, they should now step forward and honestly and frankly acknowledge their error for what is past, and aid in marching the army of Heaven's King into the 'strait and narrow' path of obedience.

The brethren have taken a wrong view of the relation that exists between the teacher and the taught. A man is not competent to preach the gospel successfully whose mind is cumbered with the cares of this world. He needs time for study. He must read much and reflect still more, if he would be able to teach christianity—to convince the gainsayers. This he cannot do, unless the means are placed within his reach by the christians; not only this, but a preacher to be useful, must have time to mingle often with the brethren—to encourage them to go on in righteousness, and strengthen them with the word of the Lord. How can he do this unless he is cut loose from secular employment? Brethren, you know it cannot be done.

Professed christians pay a much heavier tax in general to sustain Cesar's kingdom, than they do to spread the word. Let me ask my christian reader, do you pay every year as much to support preachers and to feed and clothe the destitute, as you do to Cesar's government? What! Not pay as much to spread light, life and joy to those who sit in darkness as you do to aid human establishments, and pamper the overgrown office-holders of this republic! Shame! oh shame!!

Brethren you must remember that the "earth is the Lord's and the fulness thereof," and that you are his stewards merely managing what God has placed in your care. To him you are accountable and must answer for the manner in which you have disposed of his goods when he returns to reckon with you. Oh remember that if you hide the Lord's pound, even that shall be taken away from you.

I might multiply greatly on this subject, but my sheet is full. Remember he that "sows to the flesh shall of the flesh reap corruption, but he that sows to the spirit, shall of the spirit reap life everlasting."

D. P. H.

CHRISTIAN EXPOSITOR.

Rom. iii. 21—26. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."

PRELIMINARY REMARKS.

1. There were in the Apostolic day, three popular systems of justification advocated. One was, that a man is justified by the deeds of the Mosaic law. The Jews received and maintained this sentiment. The second, was maintained by those who were believers in Jesus, yet were zealous of Moses, affirming that a man must be circumcised and keep the whole law, or he could not be saved. The third, was, that taught by the apostles, that justification was by the faith or law of Christ, without the deeds of the law of Moses, in whole or part.

Against the first system advocated by the Jews, the apostle argued lengthily, and concluded his arguments in verse 20. "Therefore by the deeds of the law, there shall no flesh be justified in his sight, (who sees the heart)—for by the law is the knowledge of sin."

Against the second, and in confirmation of his own system, he argues in the succeeding verses. Verse 21, "But now the (a) righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, &c."

1. What is the righteousness of God? This is taught by the Savior in John vi. 28, 29. The Jews asked —What shall we do that we might work the works of God? Jesus answered, 'This is the work of God, (that is the work which God requires) that you believe on him whom he hath sent.' Now as the works of God mean the works which God requires, so the righteousness of God means the righteousness which God requires. There was a righteousness of God by the law, i. e. a righteousness which God required under the law. So there is a righteousness of God by the faith of Jesus Christ, i, e. a righteousness which God requires under the law of faith, or, under the gospel. The verse is literally rendered by McKnight, 'A righteousness of God—by the faith of Jesus Christ.' In the gospel as the righteousness of God revealed from faith to faith. The righteousness which God requires is revealed, manifested and witnessed by several arguments; as:

1st. It is revealed from, (*ek pisteoos*, out of faith,) to the faith. Rom. i. 17, comp. Rom. iii. 30. Seeing it is one God that justifies the circumcision (*ek pisteoos*) by or out of faith, and the uncircumcision through (*dia tes pisteoos*) the faith—the faith of Christ. This shews that a righteousness of God existed under the old Testament which was not of the law, but was called the righteousness of faith, and by which in every age preceding Christ, the obedient believer was justified. Abraham had the righteousness of faith before the law, and therefore without the law—Abel had it —David had it, and all those to whom God imputed righteousness without works. Rom. iv. This doctrine then, is not novel being abundantly witnessed by the law and the prophets. As it is written in Habbakuk, 'The just by faith shall live.' The Jew should then be silent and no longer plead for justification by the law of Moses.

This same righteousness of God is declared from the mercy seat, Christ Jesus. Rom. iii-25, 26. Whom God hath set forth to be a propitiatory or mercy seat, through faith in his blood, to declare his righteousness—(the righteousness he requires for justification,) for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. From the mercy seat under the law God made all his communications to Israel, as well as dispensed his favors. From the great antitype Christ Jesus he has made all his communications to the world, (God speaks by his Son) and grants his favors of grace to all those who obey him. One great and leading truth communicated by him, is a declaration of his righteousness, or the righteousness he requires for the remission of past sins. This righteousness is to believe, repent, convert, obey, confess the Lord, and be baptized in his name. Then we shall receive the remission of past sins, or be freely justified from all sins from which we could not be justified by the law of Moses. To declare, I say, at this time, his righteousness for the remission of sins, that he might be just in justifying the believers, who, like their father Abraham, prove their faith by their works of obedience.

When God declared from or by his Son to the world, the righteousness he required of them for justification or pardon, did this declaration make him just in pardoning a believer? or did he simply declare that he could be just in pardoning the believer in Jesus? and thus silence the cavilling Jews and those who think that God cannot pardon a sinner without the deeds of

the law be fulfilled by the sinner himself, or by his surety, or substitute, and thus the law be satisfied?

This was the righteousness of God which the Jews rejected, and went about to establish their own righteousness in order to their justification.—They were too proud to be saved or justified by grace—but contended that we must keep the whole law or could not be saved—that God could not be just in justifying the believing sinner, unless he kept the whole law. Some spurn this sentiment, yet hold with the Jew the same principle. They say we cannot satisfy the penal demands of law, but our substitute Christ Jesus has done it in our stead, and this is imputed to us for justification. It is a salvo on Judaism. B. W. S.

JAMESTOWN, Ohio September, 1843.

DEAR FATHER STONE:

By a notice on the cover of the "Messenger" I see that you expect to be at home by the 3rd Lord's day in this month, and being desirous to live in your memory I again write you.

I have read the essays of your correspondent, J. Creath Jr. and am well pleased with the major part of his remarks, but he pleads all the passages found in the Bible in favor of Evangelists, whereas the most of them belong to Bishops. I am aware that the preachers of this reformation, are poorly paid for their labor, but before they complain of injustice they must prove that they have been hired. The laborer is worthy of his hire, but he must not expect wages before he is hired.

The old notion of being called and sent, has not entirely vanished from among us, and those who voluntarily go about preaching expect wages, whereas, they have never been hired, and have no right to complain if they get nothing. It would be a heavy tax on the religious community, to pay all the preachers who pass and repass among them, and if they were to do so, we should have a host of striplings to sustain who conceit they are able to teach, whereas, many of them are

ignorant of the first principles of Christian doctrine, and go about teaching their dreams and think-soes for doctrine.

I go for supporting such as are hired, and such as are appointed rulers in the churches, especially those who labor in word and doctrine, but there are many who claim to be laborers, who from the lack of skill in handling the sickle (word of God,) or from their ignorance of its proper use, tramp down and waste the grain of the owner of the harvest-field; such ignorant or careless reapers deserve no pay.

When Evangelists give full proof of their ministery, they should be well sustained. But who are the Evangelists of this age, and how do they prove themselves to be such?

The complaint of our beloved brother Creath, whose praise is in all the churches, will continue to be made, until those who are worthy are distinguished from the worthless.

Affectionately yours,
M. WINANS.

BLOOMINGTON, ILLS. SEPT 4TH. 1843.

Brothren Stone and Henderson:

Our State Meeting which commenced on Friday before the fourth Lord's day in last month was quite well attended. There were present, brethren, Palmer, Davenport, Linsay, Yearnshaw, Peeler, Kane, Brown, Lancaster, Church, Bowles, &c. &c. The congregations were large and attentive, many of the deformities of sectarianism were exposed, aliens were convinced of their duty and the saints were comforted together by the ministerial faith of the brethren, the subject of co-operation was taken under consideration by the brethren, and Elders William Davenport, Jas. A. Linsay and R. O. Warriner were appointed a Committee to draft in form the following which was unanimously agreed to by the brethren.

That we recommend to the Elders and Deacons to urge upon their respective congregations, the propriety and necessity, of contributing, of their substance upon every first day of the week, according as the

Lord hath prospered them in order to the supporting and sending out Evangelists and to supply the wants of the poor saints, and it was considered by the brethren the duty of the Elders to urge upon the brethren individually and collectively the necessity of attending to the contribution on every Lord's day promptly, according to their several ability and also that the Deacons be diligent in collecting, and distributing according to the design of the Gospel.

And it was further agreed by the brethren, that it be *earnestly requested* through the Messenger, that some brother in each County of this State, furnish statistics of the number of Churches in their respective Counties, the number of members in each congregation, with the names of their Elders, Deacons and Evangelists, the object of which will be to give information to the brethren generally of the success of the good cause in this State. We trust the brethren will be prompt in attending to this matter.

MR. T. MAJOR.
JAS. A. LINSAY,
R. O. WARINNER } Committee.

THE CHRISTIAN SONG BOOK.

In accordance with previous arrangements, the undersigned would give notice to all the brethren and friends, who are desirous to obtain the "CHRISTIAN SONG BOOK," that they have now nearly completed the selection, but will not be able to supply those who are destitute, until spring. It is our intention (if possible,) to stereotype the work, and being now satisfied, that it is important to present a book to the public, which shall be as free from defects as possible, and that will meet with public favor, we have each determined that the better course will be to examine and re-examine our manuscript during the fall and winter.

We are well assured that it is a heavy tax on the brethren to purchase Hymn Books that are constantly undergoing mutations; to avoid which, we desire to throw around the present work, all the time and aid necessary, to present it to the public in such manner, as that it may be subjected to the most rigid criticism, and meet with the acceptance of an enlightened and religious public to whom it is offered.

We have the counsel and aid of very many of those well qualified to assist in the work, and now trust, that although Hymn Books are scarce in the west, that the brethren who have solicited such books will be satisfied with the present arrangement. We might add, that if we were prepared to commence printing immediately. before we could possibly get the work ready for delivery, winter would be on—the rivers would be blocked with ice, and the applicants at a distance disappointed. Under all these circumstances we have concluded to meet together at some convenient point in February next, and arrange the work, and put it immediately to press.

B. W. STONE.
D.P. HENDERSON.
JOHN O'KANE.
L. H. JAMESON.

P. S. Brethren addressing us, will observe, to address us as follows:

B. W. Stone, D. P. Henderson, *Jacksonville, Ill.* John O'Kane, *Crawfordsville, Ia.* L. H. Jameson, *Indianopolis, Ia.*

MOUNT PLEASANT, I. T., Aug. 1842.

Brethren Stone & Henderson:

At the request of the brethren of our Annual Meeting, I send you a brief account of the information received at said meeting. About 23 churches were heard from, as follows:

Lee County.—The church at Madison, 46 members; West Point 78; Green Bay 34; Lost Creek 122.

Des Moines County.—Point Pleasant, 47; Burlington, present number not given in, in the notes taken, 65 at least; Spring Creek 75; Pleasant Grove 25.

Van Buren County.—Rock Spring 28; Rock Creek 14; Farmington 8; Iowaville 20; Fox River 35.

Jefferson County.—Locust Grove 65; Lick Creek 15; Walnut Creek 20.

Henry County.—Pleasant Grove 33; New London 25; Mt. Pleasant, about 70.

Louisa County.—Honey Creek 25; Long Creek 115.

Muscateen County.—Muscateen 36.

Davis County.—Chequest 22.

Our meeting was not characterized by much excitement. It commenced on Friday before the 3d Lord's day of August, and ended on Monday night. But 2 persons were immersed.

Our Preaching brethren were mostly present, with some brethren from Illinois. We had a number of strong, well arranged discourses, and hope that some more visible good will yet result from them. There is however, the best organized opposition to us here, that I know of. Our next annual meeting will be at the Long Creek church, Louisa county; commencing on Friday before the third Sunday in August 1844. At which meeting, we earnestly request the presence of some of our strong brethren of Illinois and Missouri. It is designed to spend our future annual meetings, (should time's continuance afford us the opportunity,) to giving and receiving instruction on the christian organization, relative and social duties, order and scripture; that we may be able to prove in *fact*, that the scriptures are all that we say they are.

WM. RAWLINGS.

I would be glad to see an essay on each of the following subjects:

The *judgment* to take place at the coming of the Lord, and before the commencement of the Millennium, its *character* and the *subjects of it.*

The *character* of the thousand years reign, and the *subjects of the reign.*

And 3d, the *character* and *subjects* of that period that follows the little season.

Having thought some on these subjects, I would try it myself, had I the opportunity, but I refer it to you, or to whomsoever you may think capable of the task.

W. R.

We take the following extract from the Orthodox Preacher of August, 1843.

"Towards the end of his argument on the prayer of faith, Mr. Lynd breaks out as follows: "The prayer, 'Thy kingdom come, thy will be done,' &c. is the language of *devotion*"—no one disputes it, no, not one—"the language of faith"—we never doubted it—"the language of *a redeemed people, influenced by the Spirit of God*"—which is all true and very comfortable." He then adds, "It is the travail of the hosts of Jehovah." He then asks, "And shall it not bring to the new birth a world that lies in wickedness?" To which we will modestly respond, Not necessarily. Do not the saints, "the hosts of Jehovah," as ardently, as devoutly, "influenced by the Spirit of God," pray for "the new birth" of their neighbors and contemporaries, as they do for the *universal prevalence* of the gospel? Have not the saints "for the long space of eighteen generations" been praying for "a world that lieth in wickedness," that its sinful inhabitants might be converted? and yet, have not thousands and millions of those wicked inhabitants been dying in their sins in the midst of the devotion of saints and in definance of the "hosts of Jehovah?" If God foretells that the prayers of his saints should at last prevail to the *universal* prevalence of holiness, I am at an utter loss to conceive how there shall be any, at last, upon whom "the day of the Lord shall so come as a thief in the night," and how it can happen that "when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a pregnant woman and shall not escape." See 1 Thess. v, 2 3. If, for nearly six thousand years, while the people of God were praying for their conversion, sinners have been dying in their sins and going to hell, we correctly infer that the same may be the case to the end of the Christian Economy: for why would God respect the persons of the latest sinners for the sake of prayer, any more than he did the earlier ones for the sake of the same?

What has been, may be again, and what is now may continue, unless a divine interposition should alter the

channel and change the current. In the conclusion of this section, I will propose a query to Mr. Lynd.—If, in eighteen hundred years, having so good a start by all the powers and gifts of the Spirit moral and physical, the Christian Church has issued in what we now call Christendom, which is, at the present hour, more divided than ever it has been, and the lines of party demarkation are drawn deeper and stronger; what is it likely to turn to in a thousand years to come in the absence of its Proprietor? Solve the problem, by the golden rule, if you please."

Augusta, Ill. Sept. 8, 1843.

Bro. HENDERSON—The good cause here is on the advance—prejudice is giving way, and the congregations larger and more attentive. Brethren Stark and Callison preached in Round Prairie, where 4 made the good confession last Lord's day. Much good might be done through the country in every direction, if we had competent laborers to take hold and devote their time to the work. This is the case throughout the country, yet how often is it that we hear such intelligence as that communicated by bro. Ross, No. 2 of the Messenger, page 63; and why all this? is it because they prefer their business upon the farm, or in the work shop to the salvation of souls? or the profit of the farm to that of turning many to righteousness? or is it because they cannot obey the apostolic injunction, to provide for their own household and evangelize the same time? This question is easily answered by all who are acquainted with the support of those who labor in the word and doctrine.

Where then lieth the sin of the ignorance of the multitude, of the pure doctrine of the Bible? at our doors, or upon the necks of the disciples, who can and will not, hangs the heavy load? Shall the present system of things exist among us? O that each disciple may become such a character as God loves, viz: a cheerful giver! Then might the work triumph gloriously; then would salvation roll onward from conquest to conquest, the armies of the Lord look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; darkness recedes before the light of the gospel until the corruptions and divisions which have so long veiled Zion in darkness be expelled, and light dawn upon the distant nations of the earth, and

"The Redeemer's name be sung
Through every land, by every tongue."

E. G. BROWNING.

Brother Tho. M. Allen of Mo. writes: on 3d Lord's day we had another confession of the Lord Jesus, in Columbia—at Paris 4th Lord's day 27 were added. At Elk Fork 17 a short time before, at Paris 9 more were recently added. The Bible cause is gloriously prospering in Monroe, as it would be every where with such teachers and brethren, as they have in that county.

On our return from Kenrucky we had a meeting of three or four days at Crawfordsville, Ia. About 30 obeyed the gospel. Bro's O'Kane and Jameson, and some others were present, and took an active part in the meeting.

The Christian Messenger.

VOL. XIII. October, 1843. NO. 6.

A SYNOPSIS OF THE REFORMATION OF THE 19TH CENTURY.

This subject we deem important to the community in the present day, and equally so to future generations. A few and but a few of those who lived at the commencement of this century, and were eye-witnesses of what then transpired, have escaped the sword of death, and the ravages of time. Among these am I one, and have a vivid recollection of those by-gone events which are deemed important to rescue from oblivion, and to hand down to posterity.

We design not to take particular notice of all the events of the Christian world, or of any particular part of it, only as far as relates to ourselves, and of that part with which we stood immediately in connection.

About the close of the 18th century, christianity had nearly lost its form and spirit in its professed advocates—a few only remained, who wept over the desolations of Zion, and prayed for her prosperity. The preachers of the different orders were laboring to establish their different systems of religion, and to hand out polemic weapons to their congregations, by which they might be enabled to foil their opponents. Controversy, discord, strife and war about words of no profit, marked the generality of preachers and professors at that time. I will give a synopsis of the doctrines generally preached at the time, referred to, by that party to which we were attached—the Presbyterians.

1st. That mankind are totally depraved—no deprav-