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-

ed, "that they cannot believe the gospel until they are regenerated; or experience some power exterior, and distinct from the *word*."

2d. They preached the scholastic jargon on the atonement—that though it be sufficient for the whole world; yet it is provided and designed for a few only, to whom it will be *certainly* applied, and cannot *possibly* be given to any other—that the general *call* is only *designed* to gather in the *elect*, who are scattered among the common mass, and unknown to the preacher—that none can believe that God is addressing them in his word until his spirit brings it home with power. To prove all this, the general expressions of scripture, which seemed to frown upon such doctrines, must be explained away; they must mean something very different from what they speak—The *whole world* must be surnamed the *whole elect world*—all *men* must mean all the elect—the will of God must be divided and subdivided—as his *commanding* and his *approving will*; his commanding will, always enjoins what is right, yet by his *approving* will, he is not willing to save any but the *elect*. Again: they divided the *will* of God into *secret and revealed*, and seemed to set the one in opposition to the other.—His revealed will makes great and liberal offers to all men: but when his secret *will* is consulted, those inestimable blessings offered to all, are confined to the *few*, for whom they were designed.*

This strain of preaching was well calculated to produce the effects already stated, of lulling every one to sleep, or of freezing the congregation to death, and of hardening sinners against the fear of God. Such was truly the state of things about the close of the 18th century. I do not name these things maliciously. I am glad to believe that the Presbyterians preach not these doctrines, and have not for some years back; yet it must be acknowledged that those doctrines are contained in their confession of faith.

*Note. These items with observations on them I have selected from the apology of the Springfield Presbytery, published at that time by us, who had withdrawn from the jurisdiction of that party.

A few of us, seeing the deleterious effects of such doctrines on the whole community, the increase of infidelity, aided by French philosophy—seeing the alarming carelessness and inattention of sinners to divine things—the very few accessions to the church, the spiritual bondage and death of professors—the neglect of the Bible, as a book of riddles and contradictions—a growing attention to human creeds as explanations of divine truth—and the bigotted zeal in their defence—seeing these things, we were led to examine into the cause. We conversed freely on these subjects—we prayed fervently, anxiously, and often, to be led into all truth, and that God would revive his work. While one of us were thus wrestling with God in prayer for his spirit, to direct into the truth, his mind was struck with the thought that he was praying in unbelief, and that whatsoever is not of faith is sin. He paused, and honestly sunk as committing sin while praying. He saw plainly he must pray in faith—but said he, I can no more believe than create a world—faith is the gift of God. But he must believe, God required it. But will he require an impossibility, and damn the poor soul for disobedience. Yes, this was his creed. He tried to remove the difficulty by the salvo of *natural and moral ability and inability*, but this could not satisfy his mind—though he had labored to satisfy others by it. He felt the fire of hell in his soul—opposition and blasphemy against such a God—a God requiring of us an impossibility and damning us eternally for disobedience. He was driven to the Bible to seek for truth—for light to remove this awful cloud. There he found it—and there obtained satisfactory light on the doctrine of faith, that God requires an unregenerated sinner to believe the gospel, and that he has given him sufficient evidence in the bible to produce faith and obedience, through which he shall be saved and through faith in, and obedience to the word, he shall receive the spirit by which he is prepared to live a life of righteousness, peace, and joy in the Holy Ghost, and inherit everlasting life.

These views were communicated freely to the bre-

thren in private, and caught and run like fire in dry stubble. This is only a preface to what follows. You shall see the great struggle for the truth we advocated then, and what sacrifices we made for it. You shall see how we rejected all man made creeds and took the bible alone as the rule of our faith and practice—but we will not anticipate. B. W. S.

(*To be continued.*)

THE WANTS OF THE CHURCHES.

In my last, I spoke of the great want of piety—the want of confidence in the promises of the churches,—and the great want of being controlled by the Laws of God. All admit this to be true. I now proceed to speak of other wants:

We want the spirit of our Lord Jesus Christ. Without this, we cannot experience life. "If any man have not the spirit of Christ, he is none of his." If we share, in the gracious influences of God's spirit, we shall certainly yield its heavenly fruit. The defects in the christian communities would soon be discovered, and all would soon be remedied, if we were the possessors of the holy spirit of God.

The systems of philosophy, which would place the Heavenly scheme of man's salvation, on the same footing with themselves,—reason from nature to grace and account for the "*modus*" of all things in religion, has well nigh stript the churches of the power of that religion, which firmly united in one body the primitive saints, and gave them the victory over all persecution, and even death itself, in all its appalling forms. This philosophy, has frozen up the heart, and substituted metaphysical reasoning for the plain and simple truths revealed in the Oracles of God. Shew me a congregation under the influence of these systems of men, and I will shew you one, without the spirit of God—cold, formal and dead to the power of religion. Shew me a professor of religion with his head full of reasons for every thing in religion, especially with regard to the

'*modus operandi*' of the Holy spirit, and in nine cases out of ten, you will find a man, however good in morality, yet not a man that experiences the power of truth in his own heart. Such have the *form* of Godliness without its power.

I am not opposed to true reasoning, nor am I a friend to the fanaticism, with which the present age is so peculiarly marked. The christian religion is *reasonable*, and on that ground commends itself to the acceptance of all men. It will not cause one of its possessors to transcend the most strict rule of order or decorum. Still I maintain, that God has never revealed to us all the *why's* and *wherefore's*, in regard to the influences of the Holy spirit.—This was not deemed necessary. The promise was made, that if we would submit to his government he would give to such the Holy spirit, and that spirit, would dwell with us while in this world, and at last would quicken our mortal bodies in the tomb, and by which he would raise us from the dead. It is this life-giving, soul cheering and quickening spirit that the churches *now* want. Were we to turn to the church at Jerusalem as a model, we might learn many things, that would greatly profit us.

They shared largely in the spirit of God. Understanding what the Apostles preached,—gladly receiving the word of God—having all their sins pardoned according to Heaven's plan, and the spirit of God dwelling in them, we are told by the divine historian, that they continued stedfast in the Apostle's doctrine, in fellowship, in breaking of bread and in prayers—that "the multitude of them that believed were of one heart and of one soul.—"Neither was there any among them that lacked."

Without the spirit of God, we never can be united. It is the heavenly cement that keeps together the temple of God—The house of God—The church. Its importance surely must be admitted by all, and if we cannot tell all the reasons for its influences on the heart, let us be content. We shall be governed and led by it into all truth.—Our souls will be filled with love to God. Love is the first fruit of the spirit. It

grows out most prominently among that rich cluster of heavenly fruit. With love to God in our hearts we have life. The world will see the light emanating from us. Instead of cold, dull forms in our worship, we shall be full of life and zeal. The salvation of the world will lie with weight on our hearts. We will be deeply engaged to spread the knowledge of salvation. Reader, are you a professor of religion? If you are, examine your own heart—examine your experience, and if you bear the fruits of the spirit of God, which are love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, then tell me if you are not happy—are not zealous in the cause of the redeemer? If you bear not the fruits, then you have not the spirit. If you have not the spirit of Christ remember you are none of his.

In our next, we shall speak of other wants.

D. P. H,

A RAMBLE CONTINUED FROM PA. 133.

In my ramble through the States of Indiana, Ohio, and Kentucky, I saw much to admire, and some things not so agreeable. On some of these, I have already remarked in the last No.; on others I will still proceed to make a few friendly remarks.

5. I was pleased and delighted with the kindness, hospitality, and brotherly love, that universally reigned in the churches which we visited every where. They seemed to breathe the atmosphere of heaven, and to drink deeply at the fountain, flowing from the foot of the throne of God.

In such society as this
My willing soul would dwell.

But there were a few things even in these churches which proved that they were yet imperfect. Had the old Apostle Peter been there he would have reproved them, especially the young christians for their outward ornaments, as the plaiting of the hair, the wearing of gold, and costly apparel. It shows beyond dispute, that though they profess to take the Bible for the rule

of their practice, yet they belie their profession. It shows that they have not that tender, cordial regard to every precept of the Lord, as becometh saints. It shows that fashion preponderates the truth in their hearts.—Above all it shows that they are wasting their Lord's goods, and not glorifying him with their substance. O! could they look beyond their visible horizon, and see the heathen nations—the benighted millions of the human family without God, and without hope—groping in midnight darkness without the light of truth to guide their erring steps—could they see eternity every hour receiving myriads of such fellow-beings into her endless embrace—could they see all this, and the dread consequences, would they not make some sacrifice to rescue them from this dreadful state of darkness and danger? Would they not strip themselves of these outward, costly and vain ornaments and apply the money to the divine purpose of sending to them the gospel? Surely they would.—But these things appear not to have entered their minds. And how few amongst us lay them to heart! O! how few teach them on this subject!

6th. Among the young professors, I discovered that which I could not approve—a want of sobriety—a degree of levity in conversation and manners, incompatible with christianity. I thought of what the apostle said: "Young men exhort to be sober minded." The words of our Lord, "out of the abundance of the heart the mouth speaketh," seemed to frown indignantly upon them. If their hearts were filled with the Spirit of God, would not the mouth be an index to show it? When levity in conversation and manners are exhibited, does it not show a light, empty heart—empty of spiritual things? How different the conduct of professors in the days of my youth! I remember it with a mournful pleasure. Then it appeared to be the delight of young professors to be together for the sake of religious conversation—to encourage and strengthen one another in the way of holiness. A young professor could be known by his sober, grave deportment! But now, too commonly, they are only known by you, by having it announced that they are professors.

7th. Another thing I saw and disapproved of—a want of solemnity in the Lord's supper. The generality seemed to attend to the ordinance as a duty, or as a custom, and not as a divine privilege—many of them sitting and gazing around on the multitude, and the passing events among them, while they were receiving the symbols of the body and blood of Christ! Will not the mind be carried off by the eye? Can we attend to two objects at the same time? Can we at the same time affectionately remember a dying Savior, and be attentive to surrounding objects? I think it impossible. Such irreverent conduct in professors has no good effect on by-standers; they cannot see that solemnity, which the sad scene requires. We ought to reform in this as well as in other things, lest we eat and drink judgement to ourselves, not discerning the Lord's body.

8th. Another thing have I seen and deplored, which is too common every where, but in those old highly favored and well taught countries I hardly expected to see it—it was the indecent mode of the congregation's worship in prayer. Some were kneeling, some sitting, and others standing in time of prayer. Now there may be cases in which a congregation cannot kneel, as in a great croud; but few cases can justify the posture of sitting. It does not shew that reverence which ought to be possessed by every worshipper. Indeed, many appear afraid of sullying their fine garments by kneeling. This pretext, should be removed by having the floors of the houses clean. Sufficient attention is not given to this subject. There is hardly a more serious sight on earth, than to see a congregation kneeling in prayer before their God. The sight flashes conviction on the consciences of the wicked of their impiety in restraining prayer.

It may be said, these are little things unworthy of an Editor's notice. Granted, they are little things; but remember, "The little foxes spoil the vine." In my next No. of my ramble, I design to notice some things of greater note, which may be more interesting to our readers.

B. W, S.

A REMARK ON BAPTISM.

A correspondent in Indiana wishes us to express our views on the difference (if any) of baptizing *into the name of Jesus Christ*, or into Christ and of baptizing *in the name of Christ*.

To us there appears to be a plain and marked difference. On this difference we have written explicitly in some former number, to which we refer our correspondent. But lest that number cannot be had, we will again state our views of the difference. The expression, "in the name of," "signifies *in, or upon the authority of*. Thus, when any thing is said to be done in the name of the commonwealth, it means, it is done by the authority of the commonwealth. When a thing is said to be done in the name of another person, it means, that it is done by the authority of that person. So the rulers of the Jews asked the Apostles, "By (*en*, in) what power, or by (*en*, in) what name have ye done this?" They answered, "In (*en*) the name of Jesus Christ. It is plain that *in the name of*, signifies *by the authority or power of*. So Joh. xiv, 13, 14. xv, 16, xvi. 23, 24, 26, we are taught to pray in the name of Jesus, i. e. upon his authority. Hitherto you have asked nothing *in my name;* which evidently means, *upon my* authority. You have not formerly prayed. A son of a very rich man visits a company of starving beggars. He tells them of the kindness of his father, and of the abundance of his goods—invites them to go to him, and ask; and promises and assures them that they shall receive. On this authority they go. They inform the father that they have come in the name of his son, or on his authority. The father loves the son, and will not dishonor him, nor contradict his own benevolence; therefore he gives them liberally. How much more will our Heavenly Father give to them who ask in the name of his Son! He will glorify his Son, and not dishonor him by refusing to give according to his promise, and kind assurance.

Acts ii. 38. "Repent and be baptized *in the name of the Lord Jesus.*" This is the only text in the New Testament, rightly translated, where baptism is said to

be performed *in the name of;* and if it does not mean, by the authority of the Lord Jesus, because he has commanded it, I can attach no consistent meaning to it. Remember, it is said, Repent, as well as be baptized *in the name of the Lord Jesus.* How do we repent in his name, but by his authority?

On this subject, we must refer to the words of our Lord in the institution of the ordinance. "Baptizing them (not *en* in; but (*eis into*) the name of the Father, and of the Son, and of the Holy Ghost." Math. xxviii. viii. Acts vii. 16. "Only they were baptized in (*eis into*) the name of Jesus."—Acts xix. 3. To (*eis*, into) what were you baptized? And they said, "Unto (*eis*, into) John's baptism." Then they were baptized, "In (*eis* into) the name of the Lord Jesus. Rom. vi. iii. and Gall. iii. 27." "Baptized into (*eis*) Christ."—1 Cor. i. 13, Baptized (*eis into*) the name of Paul." 1 Cor. x. 2, "Baptized (*eis into*) Moses." 1 Cor. xii. 13. "All baptized (*eis*) into one body." Can we think that the Apostles would dare contradict the first and last words of Christ in the institution, to baptize into the name of the Father, and of the Son, and of the Holy Ghost? Would they dare to baptize into his name alone, omitting the name of the Father, and of the Holy Ghost? Would they dare to change the language of heaven *into*, for that not revealed, i. e. *en* or *epi*, meaning, on the authority of? We think not. No doubt they used such an expression as this; In the name of Jesus Christ, i. e. On the authority of Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Ghost. Thus we are brought into union with the Father, and the Son and the Holy Ghost. as Israel was brought into union with Moses their lawgiver and head by being baptized *into* him.

Some may object that a man must be in Christ before he is baptized. I ask, then, how can such a man already in Christ, be baptized into him? On this point we have been sufficiently explicit in former numbers. We therefore conclude that poor erring man should stick to the words, the infallible words of inspiration.

Some contend for faith *alone* in salvation or justification, because in some texts faith is only named. On the same ground, some seem to contend for baptism in the name of Jesus Christ alone, because his name is only mentioned in the text. This is a dangerous course.

B: W. S.

CONVERSATIONS—NO. 9

C. L. I told you in our last interview, that I knew of no church that was keeping all of the commandments of God; and this being the case, I could see no propriety in leaving the church of which I had long been a member. I sincerely believe in christians being united. The doctrine for which Jesus prayed, that "all might be ONE as he and his Father are one" *must* and *will* prevail. But how it is to be effected, I am at a loss to determine. My conviction of duty remains the same, and I think, I can do more to bring it about by remaining in the same church, than if I were to leave and join another.

C. I regret to admit that you know of no church that is keeping *all* the commands of our heavenly Father. But while I make this admission, does it hence follow, that there is no church of Christ? You are aware that the church at Rome, Corinth, Galatia and many more of the primitive churches, did not, when the apostles wrote to them, keep all the commandments. Some were represented as carnal, and the apostles object was to teach them their duty. But although they were disobedient in some things, yet it never occurred to an apostle to say they were not the church of Christ.

C. L. For this reason, I conclude I am doing right by remaining where I am. All the churches are deficient in some points; and hence according to what you say, they are still the church of Christ; or rather are branches of the church.

C I have been accustomed to hear about the branch of Christ's church at this place and at the other place; but I am well satisfied, that the church of Christ has no

branch to it. You will please to observe that it was the CHURCH OF CHRIST at Rome, at Corinth, at Ephesus at Galatia, and not the branch of the church that was addressed. there is no analogy whatever, between the modern humanized churches now claiming to be the branch of the true church, and those addressed by the apostles.

C. L. Is it possible that you do not believe there are branches to the Christian church? Why I never heard this disputed before.

C. Whether you ever heard it disputed or not, is a matter of but small moment in regard to the truth or falsity of the position. I regard the idea as dangerous in its tendency, if we were to place it merely on the ground of expediency. Suppose we admit for the sake of examination, that the Methodist church is a branch of the Christian church—that the Baptist church is a branch and so of the Presbyterian, Episcopalian, Roman Catholic, Mormon and all, and then what follows? If this were true, it follows, that hatred, variance, wrath, strife, sedition heresy, are taught and acknowledged to be the doctrine of Jesus Christ; for it is admitted that all these vices are practiced by them. If one claims successfully to be a branch, on the same principle can all the rest prove they are branches. But I am certain you would not admit that all of these named are true branches. Then I ask which of them are the branches? I wish you to state.

C. L. I do not think I am bound to specify, although I do not believe all of them are true branches. Those that are *nearest* right however, you will surely agree are the true branches.

C. Indeed I cannot agree to any thing contrary to the word of God. I am sure out of all the sects, none are farther from being the church of God than the one that is *nearest* right, for this simple, yet plain reason, that it will deceive more. You must agree at once, that if it is *nearest* right, it is not *right* altogether. The church of God is a unit. It is the bride the Lamb's wife. It is perfect in all its parts. Every institution claiming to be that church, ordained and brought into being by the agency of human means, must necessarily be a counterfeit, and those that claim to be the *nearest* that church, must be the most dangerous. More will be deceived by them. A good counterfeit, is ten times as likely to deceive, as a bad one. Just so with that church, that claims to be nearest right.

C. L. Then you confine all truth to one church do you? And as a matter of course think you are right and all the rest are wrong—are nothing but counterfeits.

C. You jump too hastily at your conclusion. I have not said there was no truth in any of the churches named, I believe they teach many good truths and practice many good things. But are my premises correct?

C. L. Indeed I cannot admit they are; else the conclusion to which I arrived must necessarily follow.

C. Then let me ask you a few questions. Did you ever read in the Bible, of branches being applied to the church of Christ by the Savior or any of the Apostles?

C. L. I think I have. In John, 15th chapter, the Savior says "I am the vine, ye are the *branches*." Here it is evident that the different churches are alluded to as branches.

C. In this you are certainly wrong. The Saviour was speaking to his disciples and representing that union which must always exist between the members and himself. He is the vine and all *Christians*, (not churches) are the branches. The branch is united with the vine, and from the vine derives all the principles of life. But again; the branches bear fruit, if in Christ, and the fruit is all alike, unless indeed some false husbandman endeavors to engraft other kind of branches into the vine. Religious horticulturalists have gone into the vineyard of our Lord and destroyed all the fruit. The grapes are sour, and the wine cheers not the soul. It produces intoxication, and those who have drunk of it are reeling and tottering—stumbling and falling.

C. L. I had never taken that view of the passage, and I am frank to acknowledge, that you have given me some new ideas upon it; but it looks so uncharitable to say that all the churches are wrong. In this, surely you are mistaken. Are there no Christians in the different churches?

C. I wish to convince you, that there is but one body or church on earth; and that out of the whole number now claiming to be branches of the Christian church, all are wrong. In our next conversation we will examine this point particularly. As it regards charity, I wish merely to remark, that I understand it to mean *love* to God. Love to God, is manifested by keeping his commandments, and if he has but one church on earth, and there are others made by men, claiming to be that church, the sooner we will prove our charity for them, by convincing them that they are wrong.

C. L. If what you say is the doctrine taught by the blessed Saviour and his apostles, I am willing to be convinced; but I am confident there are good Christians in all the churches.

C. I do not doubt that there are Christians among the various parties, but God requires them to come out and be separated from them.

C. L. Good night. May the Lord direct us unto all truth.

C. Amen, and amen. D. P. H.

A CRITICAL REMARK.

John 17: 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Some, as Dr. G. Campbell and the new version translate this text thus: This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent. This translation makes the clause "to know thee, the only true God" exegetical or explanatory of the former clause i. e. to know God is eternal life, making eternal life to proceed from the light or knowledge of God. This is the common understanding of the text.

Our translation conveys a different idea—that is, that eternal life is the cause of the light or knowledge of the Father and of the Son. This is life, eternal life, that they might know thee." In the Greek, it is *hina ginooskoosi.* Literally it should be rendered, in order that they might know thee &c." This is the literal translation of the words; for the conjunction *hina* governs the subjunctive mood, and has undoubtedly this signification according to Donnegan, Parkhurst and Greenfield. But the most certain criterion is, the apostles' meaning. In this same chapter it is used 13 times in this sense. See also John iii: 21.—x: 10. Matt. xix: 13.—xxvi: 16. Heb. iv: 16. In this sense Parkhurst says, the LXX frequently use it. This translation of the verse accords with John i: 3." In him was life, and this life is the light of men. This text has been generally reversed, as; "In him was light, and this light is the life of men. It is evident that none but men with natural life can see or enjoy natural objects around them; a dead man cannot see—his darkness cannot comprehend it. So mankind are spiritually dead, and cannot see, or know spiritual objects. Christ is called emphatically *the life, our life and this life is in his Son.* "He that hath the Son, hath life; and he that hath not the Son, hath not life.

We have frequently remarked, that out of the Son there is no life, "for God had given to us eternal life, and this life is in his Son." Till we are in the Son, the second Adam, we are in death, being in the first Adam. This we think an axiom in theology.

Obj. But are not the scriptures spirit and life?

Ans. The scriptures are the revelation of the spirit and the life. They point us where and how these blessings are to be obtained. The *where,* is in Christ Jesus, in whom alone is life—the spirit of life. The *how,* is that we believe in his name, turn to him, and obey him, or come to him for life in his own appointed way. In obedience he gives the Holy Spirit or unction, by which they know all things—the eye salve is that

spirit, by which we see—that is the spirit of life in Christ Jesus, by which we are quickened into life, and then know the Father and the Son. This is the end of their faith, the salvation of their souls.

This Spirit our head, Christ Jesus, received in baptism. This same spirit is promised and given to obedient believers also in baptism. We are baptized into Christ Jesus, and then partake of his spirit and life, as the members of the natural body partake of the spirit, and life of the natural head—and as the branches partake of the spirit and life of the vine—baptized into one body, they all drink into the one spirit. This is the spirit by which we are created anew in Christ Jesus, or made new creatures in him—by which we see the glories of God and love him—the excellencies of Jesus, and follow him willingly—and the beauties of truth, and unreservedly obey it. Before this, we have only the form of knowledge without the power.

This Spirit and life, the apostle prayed, might be given to the Ephesian Saints more abundantly—Chap. 1: 17.—That he may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know," or in order that ye may know &c.

If this be a truth, it is all important that the christian world know it. We have become too much alarmed at the idea of enthusiasm, and have fled to the other extreme, spiritless formality. Nothing does formality dread so much as enthusiasm; and nothing does enthusiasm dread so much as formality—they appear to be at antipodes. There is danger that enthusiasm may terminate in fanaticism and skepticism; and there is equal danger of formality ending in the entire neglect of religion, and in infidelity. Here the two, first at antipodes, now meet together, and harmonize in irreligion. Enthusiasm, rightly defined, is fervency of spirit, and formality is attention to all the outward forms, and ordinances of the gospel. Religion cannot exist in any heart without a union of rightly defined enthusiasm, i. e. fervency of spirit, and formality, i. e. or obedience to all the forms of the gospel, formality

alone is not christianity, neither is enthusiasm, or a fervent spirit alone. They must be united in the same person to constitute a christian. "Not slothful in his business, fervent in spirit, serving the Lord &c." Rom. xii.

Reader, ponder seriously upon 1 John, i. vii. If we walk in the light as he is in the light, we have fellowship one with another." If we walk in the light—the light of life—the light proceeding from life, then we have fellowship one with another. Were all who profess christianity walking in the light of life, disunion, strife and contention would be unknown in christendom. All would be one, as the Father and Son are one, and the world would believe and be saved. "Be not drunk with wine wherein is excess, but be filled with the spirit.

B. W. S.

LECTURES ON MATT. V. VI. AND VII. CHAPS. AND LUKE VI.

SECT I.

This sermon of Christ on the mount is the only one penned by inspiration. It is a perfect model for imitation to all who profess to teach in his name. It is addressed to the understanding and to hearts of all; and were it again preached in the same spirit and manner as it was when first delivered by our Lord, the same effects would follow. For in conclusion, when he had ended these sayings, the people were astonished at his doctrine, for he taught as one having authority, and not as the scribes. I wish to make a few general remarks, before I enter particularly upon the subjects before me:

1st, I have long viewed this divine sermon, the foundation or constitution of christianity; so our Lord has taught. For in closing his discourse, he said, "Every one that heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And

every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it." That man is wise in heaven's estimation, that hears these sayings and does them. He is the Lord's care, and is safe in all the storms of life, and death, and shall be forever blest. But that man, however wise according to the wisdom of this world, is foolish, who hears these sayings and does them not. He is every moment in danger from the storms in life, and must ultimately fall, and great, irreparably great will be his fall.

But say the wise of this world, Can we expect to be saved by hearing and doing these sayings? I answer; so thought the Savior; for he so declares, as seen above. Objection. Then there is need of no more scripture for salvation; and why should we trouble ourselves about more? Ans. "All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." One man by honest industry and good economy acquires a competence of food and raiment, though coarse, yet by which he lives blest and happy. Another acquires not only these, but an abundance of delicacies besides, by which his pleasures may be increased. These are also set before the world, and denied to none, who will honestly strive for them. Thus all may be more blessed, speaking after the manner of the world.

A poor man, driven by the iron rod of want, has but little time and opportunity to read all the scriptures or hear them read; but he can spare time enough from his hard labor to read these sayings and do them, and be blest in the deed. Should he ever rise from the oppression of poverty, he can then improve his mind, and increase his happiness by reading the scriptures more extensively, and profitably.

Obj. But in these sayings of Christ, some of the very

fundamentals of christianity are not to be found, not even hinted at—as the doctrine of the holy trinity—the total depravity of man since the fall—of the satisfaction made to law and justice, by the death of Christ in the room and stead of the elect—of the doctrine of eternal decrees—of eternal unconditional election and reprobation,—that a sinner cannot believe and obey the gospel without the immediate influences of the Spirit—and a long train of collateral doctrines, which have long engaged the tongues and pens of the great and good of the earth.

Ansr. Though these fundamental doctrines, as you are pleased to call them, are not found there; yet it must be acknowledged that these sayings of Jesus heard and obeyed, make men wise unto salvation, without the belief of those doctrines. It had been better for the cause of christianity that *these fundamental doctrines you have named*, had never been introduced into the world. To me it is evident, that neither Christ nor his apostles introduced them, as now explained by their erring, fallible successors. They have been the cause of more hatred, strife, contention, war and bloodshed among Christians than of saving souls from ruin. For who was ever made a better man by the belief of them? They are but the opinions of men, and have unhappily divided christians for ages by-gone, and while they are zealously insisted on as fundamentals, that disunion must continue.

Christianity—*that* taught by Christ and his inspired apostles has been almost covered from view by the dust and rubbish of ages; and it is yet manacled by the cords of human systems, spun out of their own intoxicated brain.

These sayings, included in this noted sermon, cut too deep—require two great sacrifices from the proud and wordly minded, and are too spiritual, to suit the taste of a depraved world, or to be acceptable to them. This is the great reason why christianity has been so corrupted with philosophy, falsely so called; and frittered away into various jarring systems—systems, which re-

quire men of talents and erudition to study, and tell what christianity is.

Obj. But some of your own favorite doctrines are omitted also in this sermon, as faith, repentance, and baptism. Can these be dispensed with ?

Ansr. These are certainly indispensible, and are included in the saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father, who is in heaven." Now it is the will of the Father, plainly expressed, that we believe, repent and be baptized. These we must hear and do. These are particular laws authorized by, but not expressed in this Constitution. But of this, more hereafter; and of other doctrine, not immediately brought to view in this sermon.

3dly. The christian character, duty, and reward, are plainly delineated here, and the opposite character is portrayed in lively colors—so plain that it must produce conviction to every one who looks at it.

4thly. This sermon strips the hypocrite of his saintly mask, and exposes him naked in all his deformity.

5thly. It teaches that perfection will be the end of hearing and doing these sayings, and that perfection consists in being and acting like God in his ways to the children of men. But of all these things we shall particularly speak in our following lectures. We need practical, heart searching truth, more than the speculative and philosophic doctrines of the age in which we live. We need a greater reformation of the heart, than of the head, in order to grow up into Christ Jesus, and be as he was, and still is—in order that we may be profitable to the unbelieving world, and at last obtain the eternal inheritance of the saints in light. O ! for a revival of God's own work in the world ! O ! that we all may be christians indeed—sacrifices salted with divine grace ? O Lord ! may thy truth shine as the sun upon our benighted, frozen world ! May all that profess the name of Jesus be filled with the spirit, and bring forth the fruits of love, joy, peace, long suffering, gentleness, goodness, fidelity meekness and temperance. Amen.

B. W. S.

We are pleased to see the following article in the columns of the Millennial Harbinger, and lest our readers may not all have seen it, we have transferred it to our columns, well assured that it will be acceptable.

IMPROPER USE OF THE NAME DISCIPLE.

Nothing can be plainer to the reader of the New Testament, than that the name Disciple is used in an integral sense, as applied to the whole body of believers in Christ. It is descriptive alike of all. Every believer in Christ was his disciple. The name was used for the obvious and appropriate reason that the believer put himself under Christ as his teacher, and the business and intention of the submission was to learn of him. Christ was his teacher, and he received his instructions. Hence the simple and unostentatious name of *disciple*. All who received his doctrine and owned his authority, were thus designated, until his followers became a great and numerous people, and began to attract the attention of all classes of men. In their discourses with one another they still spoke of each other under that humble and primitive appellation. But how shall others speak of them, and what shall the world call them? When they had now become the subject of daily conversation and inquiry throughout the Roman world, what was more natural, what was more to be expected, than that the new people should receive the name of their leader? It was every way to be expected, and honorable enough, undoubtedly. The name once given, its appropriateness soon made it patent; and among the enemies of the cross, the term Christian is universally given to the followers of the Redeemer. Under this name the multitude revile them, annalists record their history, and Emperors issue against them their edicts of persecution. King Agrippa is almost persuaded to become one. Myriads, wholly persuaded, forsake property, place and power, for the cross, the shame, and fortune of the Christian. The disciple seeks not to shun the

name. When he takes the cross he becomes a Christian, and glories in reproach for the name of Christ. An item in their history, so obvious and important, is worthy of a note from the pen of inspiration to tell where the name was first given. "*The disciples were called Christians first at Antioch.*" It does not appear that the name disciple passed into disuse when this one was given. It is certain, indeed, that it did not. Both went on in common use, DESIGNATING IN EVERY CASE THE VERY SAME PEOPLE.. '*Disciples were called Christians.*' *Christians were disciples.* True, the one name was given for one reason, and the other for another reason. But that altered not the fact. Both were used, and always with exactly the same extension. Every disciple was a Christian, and every Christian was a disciple. Now why should not believers in this age, speak of one another as they did in the primitive Christian age? They are, equally with them, "saints," "brethren," "holy brethren, partakers of the heavenly calling;" and why not discourse of each other in the unassuming and affectionate style in which our brethren were wont to accost each other, who saw and heard the Apostles, the great Apostles, the good Apostles? In the effort to restore the pure speech of the pure age, we must be careful to apply these terms according to their New Testament usage. It is discovered that there is an application of the term "disciple" coming into use which is not warranted in the sacred writings. In the church the plea is widely sounded to return to original ground, and to the original customs of the church. Those who urge this return to primitive order, have fought against receiving the name "C—ites," "Christian Baptists," &c., and have chosen with the brethren of the pure age to be known as disciples. The consequence is, that this name is in many instances used by us and by others in an *exclusive* sense, as belonging only to ourselves; and not as it originally was, the inheritance of all the followers of the Lord Jesus. This is to make it sectarian, to take it from its high and comprehensive use, in which it covered all the open and willing friends of our Lord,

and give it to a part, and only a part of his followers. This is to use a scriptural term in an unscriptura sense; and it is as sectarian and unwarranted as any of the unscriptural epithets which have so disorganized and dishonored the once united and peaceful church of the Lord Jesus.

The impropriety of this exclusive use will perhaps be more apparent when it is remarked that it is used not only as a *name*, but also as an *adjective*, with the same unscriptural limitation. Thus a brother speaks of attending 'disciple meeting.' It is the first time that such or such a person ever attended '*disciple* meeting.' We sometimes hear of '*disciple* preachers,' and '*disciple* doctrine.' We not unfrequently hear inquiries for the '*disciple* hymn-book;' it is presumed there will soon be '*disciple*' meeting-houses built, if indeed there are not already some erected. Now, this is at best, only half the language of Canaan; the other half is of Ashdod. This is to do for this word what Micah did for the young Levite, to make it do service for one family; or, at least, what Dan did for this same young Levite, to make it stand for a single tribe instead of all the nation.

But it may be asked, "How can we avoid it? Must we not have some way to speak of ourselves, to distinguish us from other denominations?" From other denominations! If we are a denomination among the denominations, if we are a party among the parties, a sect among the sects, then let us know it, and let us be candid enough to acknowledge it. If, however, it be so, then wherein do we excel, except that our sect may be a little more scriptural than other sects? If it be so, then have we missed the goal; then hath the mountain labored, and a mouse been brought forth. But if it be not so, if we are Christians simply, holding Christ the head, and walking as did the brethren eighteen hundred years ago, by the Lord's own rules, made known in his own book; if the churches in Christ now are indeed churches in Christ, then let us speak of them and of the Lord's servants as the Book does. That will be easy, and it will be right. A brother was

once asked by a celebrated revivalist if he was a Christian? To which he replied, that he was. He was asked to what church he belonged? He answered, to the church of Christ. The preacher, not satisfied, asked, To what branch of that church? The brother replied, To the branch that meets in the town of R—, C— county, Ohio. That was scriptural.

It ought to be remembered that the very same people that were disciples, and none others, were called Christians. How, then, can we appropriate to ourselves alone this original title? Are there no Christians on earth but those who unite in this plea for the *ancient gospel*, and ancient order of things? Surely there are. There are many Christians all abroad. Then are there many disciples all abroad; for *Christians are disciples.* But a disciple is not always a '*finished* disciple.' Neither are they always in the path of duty. Sometimes they wander like Peter. But then it is their duty to return, like Peter. Sometimes the disciples are in a schismatic state, as in Corinth, and are found enrolled in different parties. They are disciples still, but disciples not of duty; and if Paul were to arise and address another letter to the church, to this vast and contentious Corinth, he doubtless would rebuke them sharply, and admonish them to come out of that state. But they do not cease to be the one as long as they are the other. When they are no longer Christians, then and not till then, have they lost the character of disciples.

But still some may inquire, 'How shall we designate our places of worship? How shall we describe our churches, and speak of the advocates of the *cause we plead?*' Brother, permit me to amend your questions: 'How shall we designate the places where the Lord is worshipped? How shall we describe the churches of God, and speak of the preachers of the gospel?' If the correction of your questions does not tell you how to speak of them, perhaps you will receive sufficient information from a careful perusal of Luke's manner of describing them. See Book of Acts. * *

See to it, brethren, that we do not allow corruption

to grow apace on us,—that we do not 'condemn ourselves in the things which we allow.' A. S.

REMARKS.

On this article we wish to suggest a few remarks.

1st. We are pleased to find that brother A. Campbell so highly approves these sentiments. He will no longer contend for *Disciples* as our family name, in future; no longer will he reject the name *Christian*, because others had taken it before us.

2. We are not satisfied, and very far from being convinced, that the name *Christian* was imposed on the disciples of our Lord, by the Pagan world, as our brother insinuates; we must insist that it was given by divine appointment. Acts xi. 26. "And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called christians first in Antioch." Griesback is, I believe, universally admitted to be the standard of the Greek Testament. It is well known by all Greek scholars, that the rendering of the verse in Griesback *literatim, and punctuatim*, is, And it came to pass that a whole year they assembled themselves together in the church, (or were assembled together in the church,) and taught much people, and called by divine appointment, the disciples christians first in Antioch. We are well assured that no Greek scholar will deny this to be a just translation. If it is, then it plainly follows, that the Pagans did not give the name *Christian* to the disciples, but that Paul and Barnabas did it by divine inspiration. It is a pity that the learned world will not disabuse the minds of the unlearned by making this acknowledgment.

None can deny that the Greek verb *didaxai* (taught) is an active verb, having Paul and Barnabis for its subject; as, *They taught much people.* None can deny that *chrematisai* (called) is also an active verb in the same mood and tense with *dedaxai* and connected with it by the conjunction *and*, having the same subject, Paul and Barnabas. Therefore, it follows that as Paul and Barnabas taught the people, so they also called the

disciples Christians. We have with Doct. Doddredge, Clark and others, translated the word *chrematisai* called "by divine authority." We are constrained to this, because in every other place, where it occurs in the New Testament, it is so rendered, or plainly conveys this idea. The word occurs in Matt. ii. 12 22. Luke ii. 26. Acts x. 22, xi. 26. Rom. vii. 3. Heb. viii. 5, xi. 7. xii. 25, and as a noun, Rom. xi. 4.

Had the Pagans, by way of reproach, or propriety, called the disciples christians, the common Greek words *kaleo*, *lego* or some other familiar word would have been used, and not *chrematisai*. As we have written on this subject lengthily in former numbers, we forbear further remarks at this time.

We wish our readers particularly to attend to the article above written. We have omitted a few sentences of it towards the last, because though approved by us, were thought irrelevant to the point.

B. W. S:

HORRIBLE MASSACRE—DESTRUCTION OF THE NESTORIAN CHRISTIANS BY THE TURKS.

We have before stated in brief, some of the facts respecting this massacre, but the circumstances connected with this sad event are more fully detailed by a correspondent of the London Morning Chronicle (writing from Constantinople under date 17th of August,) as follows:—*N. Y. Express.*

"You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians. or Chaldeans. Letters received the day before yesterday contained a deplorable account of the results of the attacks of the United Troops. They had penetrated into the centre of the Tryaree district, burnt the villages and churches destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to the accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The patriarch himself had fled to Mosul, and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, which had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mahommed—which, in his simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and had escaped the corruption of religion, of morals, and of character, so conspicuous in all other christian sects of the East—has now, in the weakness of Mahommedanism, and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature in their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians have retained their independence for centuries. The first western traveller who succeeded in penetrating into them, was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by the French political agents, endeavoured to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During the last

winter the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare amongst themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence.

They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation--in fact, became the tools--of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American Missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the Patriarch, and both believed they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism, and French influence in the mountains; the French, in return, the danger of English influence. At length, the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as their only saviours--the ministers of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and interesting sects in the world --interesting from its origin, from its language, and from the purity of its Christianity--has been sacrificed to the religious quarrels of American Independents, English Puseyites, and English Roman Catholics.

The second event to which we have above alluded, as showing a disposition on the part of the Porte, to return to the ancient anti-Christian system, is the threatened execution of an American, which is hourly expected, notwithstanding the most powerful exertions in his favor on the part of the foreign embassies. The crime of this man is the recantation of a profession of Mahommedism, said to have been made in an hour of intoxication. Should the Porte persist in his capital punishment—which there is every reason to fear will be the case—the sympathies of all Christians will certainly be enlisted against the Government. Since the unfortunate Servian affair, the Porte has assumed an attitude which may perhaps, be justified by plausible arguments but is injudicious in the extreme, and may end in the destruction of this country. Abandoned by Europe in a question which ultimately affected her power, her pride, and her independence, Turkey has made a last effort to regain the position she enjoyed a century ago—a position of isolation and defiance.

Such are the feelings of the present Ministry and Divan. We may talk of Russian intrigues and Russian aggression, but the time may come when the policy of Lord Aberdeen may be recognized as the first great blow to the existence of this empire. It may, perhaps, appear ridiculous to connect a public execution with the Servian question, but those who understand eastern policy will be able to trace the connection of these events, when the execution is taking place, to show the contempt felt by the Porte for Christendom and for British influence.

The number of persons who have perished has not been ascertained. The population was about 100,000. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.

SELF DEFENCE.

We have received notice from many parts, that the Messenger is received, when received at all, very irregularly. We can assure all our patrons, that we have been very particular in mailing every number, so as to reach our most distant subscribers in the United States, by the middle of each month. We regret that there should be cause of complaint, but it is by no means owing to neglect on our part, nor should it be charged to us.

Our exchange papers are irregular, and some of the numbers we have not received at all. Not a number, of the "*Zenia Reformer*," has arrived at our office for near a month and a half. We receive about one half of the "*Christian Journal*" and very seldom any of them in good season. We mention this, to shew that there is fault in some other quarter, and do sincerely trust, that Cæsars government, might render more facility in the transportation of news.

We do not like to complain, but really it is hard to keep silence, when every failure of the MESSENGER is most generally attributed to us. Will our patrons, be very careful to make particular enquiry for their MESSENGERS at their various post offices, and by this means, the postmasters will look into the irregularities, and we trust will soon obviate them. We shall endeavor, punctually to have all the numbers mailed, the first week in each month, and hope we shall not be under the necessity of making another apology soon.

EDITORS.

THERE IS A REST.—In this day of theorizing and speculation, this day of agitation and excitement, when the soul has wandered through all the systems of creeds and metaphysics, like Noah's dove, without finding a place to repose; how sweet to return, and in the heart to hold communion with God? To feel a calm submission to his will; under whatever adversities, or afflictions, we may be called to pass; and unshaken confidence in his divine protection and support, though all earthly comforts fail and die—to feel this, is to know a happiness that the world with all its enchanting splendors can never impart. Here, is a fountain of consolation, that will never run dry. Here, the soul gains a victory of the world; and amidst its turmoils, afflictions, cares and woes, it rests, and sweetly rests in the bosom of God.—*Chris. Pallad.*

NOTICE.

The Junior Editor, expects to be in Lexington Ky., about the middle of November, to spend a few weeks, and our agents will please avail themselves of so favorable an opportunity to settle their accounts for the MESSENGER.

OBITUARY.

MILLERSBURG, September 3rd, 1813.

MY DEAR BROTHER STONE: —This will inform you of the decease of my dear Jane, she died on the night of the 21st of August, without a sigh or struggle. For about ten days previous to her death, she seemed greatly anxious, that no narcotic medicines should be given to her; and her request was scrupulously complied with. She retained her reason to the last hour of her existence. There was nothing of excitement about her, she spake of death with all the calmness of entire submission, she said to me a few days before her death, that, if it could be consistent with the will of God to raise her up, she would rather live, but that if he had otherwise determined she was ready to go at any time.

But notwithstanding her readiness to go, and her intire resignation to the will of her heavenly father, I feel alas! but too sensibly that I was not fully prepared to give her up, and that in her I have sustained a loss never to be repaired, while this frail life shall last; and I am sure that it would not be saying too much for a bereaved husband to say, that in her I have lost as much as any man could lose in a companion. I can truly say, that she was my sunshine in every storm, and the rainbow of peace on every cloud of adversity that hung over, and lowered around me for the last twenty six years of my life. But why should I speak of her worth to you? you have known her from her infancy, you saw her on her death-bed, you baptized her, you knew her whole history, and of course you know that I have lost an affectionate and devoted wife, and you have lost in her a sister, a friend, than which a more sincere one never lived, and her brethren and sisters and relations, who knew her best, can best appreciate her loss. She has been a member of the church of Christ

for more than a quarter of a century. She went before me, and by mild persuasion led me into the church here, and she has gone before me to rest in the bosom of her God, O ! may I be prepared to follow her. She said in her last illness, that she had not at all times lived up to her privilege as a christian. O, what a lesson this to me! J. IRVIN.

MILLERSBURG, September 18th, 1843.

DEAR BROTHER STONE:—I this day received the news of my mother's death, she died at brother Stephen M. Irvin's, residence in the State of Ohio. The other letter that I wrote to you by brother G. W. Bayan, will inform you concerning my wife's death, and this of my mother's. She died on the 28th of July last, in the 93rd year of her age.
J. IRVIN.

The memoirs of her life as written by her son, we would willingly print ; but they are too long, and can only interest her friends; should it still be required of brother Irvin, we will insert it in next No. Of this, he will advise us in due time. EDITORS.

Bro. J. T. Johnson reports to us 23 accessions at GrassySpring, Ky., at a meeting about middle of Sept.

POETRY.

"THY WILL BE DONE."

"My God, my Father, while I stay
Far from my home, on life's sad way,
Oh teach me from my soul to say,
'Thy will be done.'

Though dark my path, and sad my lot,
Let me be still, and murmer not,
But breathe the prayer divinely taught,
'Thy will be done.'

If thou should'st call me to resign,
What most I priz'd—it ne'er was mine,—
I only yield thee what was thine.
'Thy will be done.'

Should pining sickness waste away,
My life in premature decay,
My Father, still I strive to say,
'Thy will be done.'

Renew my life from day to-day,
Blend it with thine, and take away,
All that now makes it hard to say;
'Thy will be done.'

Then when on earth I breathe no more,
The prayer oft mixed with tears before,
I'll sing upon a brighter shore,
'Thy will be done.'

The Christian Messenger.

VOL. XIII. November, 1843. NO. 7.

SYNOPSIS OF THE REFORMATION OF THE 18TH CENTURY—*Continued from page* 164.

A few of us, Presbyterian preachers, Robert Marshall, Richard McNemar, John Dunlavy, Barton W. Stone and John Thompson, began a new strain of preaching—new to the men of that generation; but as old as we thought, as that of the apostles. We proclaimed to all, that they were depraved by sin, and must be born again by the Spirit, or never enter the kingdom of God.—We yet insisted that conversion was to be effected by faith in the gospel, and obedience to it—that though men were depraved, yet not so depraved as to be unable to believe the gospel, seeing God had given us in his word sufficient evidence to believe, independent of extra-almighty power. In the spirit of truth and fervency we preached to the listening, anxious multitudes, the gospel—urged them to believe it, and turn to the Lord for life and salvation—that now was the accepted time, and now the day of salvation. To day they must hear his word, and not to harden their hearts, by delay, unbelief and disobedience, as did the fathers in the wilderness.—Those long neglected and hidden truths, delivered in the spirit, had a powerful effect upon the people. They saw no escape from ruin but by immediately believing the gospel, and coming to Jesus for salvation, coming just as they were in all their filthiness and sins in order to be saved from them—saved by grace through faith.

This strain of preaching subjected us to the charge of heresy, and petitions were preferred to presbytery to examine two of our number on this charge. The