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

matter ultimately came before the synod of Kentucky, by which the doctrine was condemned as hereitcal, and contrary to their standard. While the synod were engaged in this business, the five ministers above named, foreseeing the results, retired and drew up the following protest:

"To the Moderator of the Synod of Kentucky,

"Rev. Sir,—"We the underwritten members of 'Washington and W. Lexington Presbyteries, do here-'by enter our protest against the proceedings of Synod, in approbating that minute of the Washington Pres-'bytery, which condemned the sentiments of Mr. Mc-'Nemar, as dangerous to the souls of men, and hostile 'to the interests of all true religion; and the proceed-'ings therewith connected: and for reasons which we 'now offer, we declare ourselves no longer members of 'your rev. body, nor under your jurisdiction, or that of 'your presbyteries.

1. "We conscientiously believe that the above min-'ute, which you sanctioned, gives a distorted and false 'representation of Mr. McNemar's sentiments, and that 'the measure was calculated to prevent the influence of 'truths of the most interresting nature.

2. "We claim the privilege of interpreting the scrip-'ture by itself, according to Sec. 9, Chap. 1, of the 'Confession of Faith; and believe that the Suprme 'Judge, by which all controversies of religion are to 'be determined, and all decrees of councils, opinions 'of ancient writers, 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 speak-'ing in the scriptures.

"But from the disposition which synod manifests, it 'appears to us, that we cannot enjoy this privilege, but 'must be bound up to such explanations of the word of 'God, as preclude all farther enquiry after truth.

3. "We remain inviolably attached to the doctrines 'of grace, which through God have been mighty in 'every revival of true religion since the reformation. 'These doctrines however, we believe, are in a measure 'darkened, by some expresssons in the Confession of

'Faith, which are used as the means of strengthening 'sinners in their unbelief, and subjecting many of the 'pious to a spirit of bondage. When we attempt to 'obviate those difficulties, we are charged with depar-'ting from our standards, viewed as disturbers of the 'peace of the church, and threatened to be called to 'account. The proceedings of presbytery have fur-'nished the world with ample encouragement in this 'mode of opposition; and the sanction which those 'proceedings have now received from your rev. body, 'cuts off every hope of relief from that quarter, from 'which we have at least faintly expected it. We 'therefore feel ourselves shut up to the necessity of 'relieving you from the disagreeable task of receiving 'petitions from the public, and ourselves from being 'prosecuted before a judge* whose authority to decide 'we cannot in conscience acknowledge.

"Rev. Sir,—"Our affection for you as brethren in the 'Lord, is, and we hope shall be ever the same; nor do 'we desire to separate from your communion, or to ex-'clude you from ours. We ever wish to bear and for-'bear in matters of human order or opinion, and unite 'our joint supplications with yours for the increasing 'effusions of that divine Spirit, which is the bond of 'peace.

"With this disposition of mind, we bid you adieu, until, through the providence of God, it seem good 'to your Rev. body, to adopt a more liberal plan, res-'pecting human creeds and confessions.

'Robert Marshall,
'John Dunlavy,
'Richard McNemar,
'Barton W. Stone,
'John Thomson,

"Done in Lexington, Kentucky,
September 10th, 1803.

Having delivered our protest to the moderator, we retired from synod immediately. The synod sent a committee after us "to bring us back to the standards and doctrines of their church." The committee failed

* Confession of Faith.

to effect their purpose. After this we constituted ourselves into a presbytery, known by the name of the presbytery of Springfield. After our adjournment, the following resolution was handed us from synod.

"On motion, resolved, that Messrs. Rannels, Houston and Kemper, be a committee to wait upon Messrs. Marshall, Dunlavy, M'Nemar, Stone and Thompson, to inquire of them, what objections they have to our Confession of faith, or to any part of it, which they have in their remonstrance, declared they could not submit to be judged by;* and that they transmit said objections to us in writing on tomorrow morning, or before the Synod rises."

As several of us were under the necessity of leaving town that night, we addressed the moderator the following letter.

"Rev. and Dear Sir.—We received your resolution 'from a member of your committee, requesting us to 'give you a statement of our objections against some 'parts of the Confession of Faith. We have taken the 'matter into consideration and resolved to comply. 'But it is out of our power to state them to you as soon 'as you require; but will without fail give you a state-'ment at your next annual session. A party is not our 'aim; and this we hope to evince to you, and to the 'world at your next session. In the mean time we de-'sign to proceed no farther than circumstances may re-'quire. Brethren, you are in our hearrs to live and die 'with you: our hearts are bound to you in love. We 'hope your intentions in doing what you have done, 'were good; but we still believe as we stated in our pro-'test. In the mean time let us unite our prayers to our 'common Lord and Father, that he would in his kind 'providence heal our divisions, and unite us more close-'ly in the bonds of love. We remain, dear brethren, 'as ever united to you in heart and affection.

'Robert Marshall, John Dunlavy, Richard McNemar, Barton W. Stone, John Thomson."

* I have always objected to it, and have frequently informed the public, that I never received the Confession of Faith, either at my licensure or ordination, only so far as I saw it agreeable to the word of God.
B. W. S.

A RAMBLE, CONTIUED FROM PA. 171.

In our last No. I promised our readers something more interesting in my ramble than what I had written. I shall now endeavor to redeem my pledge.

With great pleasure, I saw and heard many of our preachers; and as such, I am happy to acknowledge they are not inferior in intelligence, and piety, to any I have known of any denomination through a long life. They are devoted to the work of the ministry, and are successfully engaged in winning souls to Christ, the Lord. Many of them are men of letters, and some of the younger are self-teachers, and by the occasional help of the learned, are advancing in the knowledge of the Greek, and of useful science. This is highly commendable, and will enable them to be more extensively useful to the world.

I have long thought, and yet think, that the manner of receiving subjects to baptism, both where I have been, and at home, is objectionable; and it may not be improper to state those objections.

I frequently have observed strange preachers, and some very young, after having addressed the congregation, give an invitation to all that believe, to come up to the pulpit or stand, and confess the Savior. A number come up, and some of them, children of ten or twelve years of age. The preacher, a stranger to all, and they to him, asks, Do you believe with all your heart that Jesus Christ is the Son of God? They assent by some sign, either by a word, or a nod, and he receives them to baptism, without enquiring, whether any member of the congregation can forbid water. Even inspired Peter made this inquiry before he baptized at the house of Cornelius. Very probable some members would wish to have the baptism of the new convert deferred, till they were better satisfied of his repentance for sins, of which they knew he was very recently guilty. But he is baptized straightway, and becomes a member of the church without the voice of the Bishop, or Elders, or of the congregation. Query. Would it not seem more commendable, that the Bishop, or Elders of

the church (if such there be,) to take the confession of such, than a stranger? Certainly they are better known by the Bishop, than by strangers.

But I may be asked. Would you exclude or forbid any to be baptized, who agree and confess that they believe in Jesus Christ with all their heart? I answer: There are many who assent to this, without knowing the meaning of the words, *to believe with all the heart.* Before I ask them the question, I explain what is meant by the term; as that the person is in heart convinced of sin, and his need of, and desire for salvation—that he is fully and heartily resolved and determined to forsake all sin in heart and life, to yield obedience, an unreserved obedience to all the known commands of the Lord in future,—that he does repent for his past sins, and has determined by the grace of God to sin no more—that he will deny himself, take up, his cross daily, and follow Jesus to the end of life. I then ask them, Do you thus believe with all your heart? If they agree, I then ask the congregation whether any can forbid water, that these should be baptized. If none forbid, we baptize them in the name of the Lord Jesus, into the name of the Father, and of the Son, and of the Holy Ghost. When they shall come formlaly to claim membership with the church, and to be acknowledged by the church, a particular statement of christian conduct is made—as, that such as are parents should bring up their children in the nurture and admonition of the Lord—to keep up worship evening and morning in their families, and in secret—to walk soberly, circumspectly and Godly in the world—to grow in grace and in the knowledge of the Lord—to make the Bible the man of their counsels, &c.

Obj. But is not faith alone sufficient to entitle to baptism? Ans. Just as much as faith alone entitles us to salvation. We argue against the latter successfully; proving that the faith, which saves, implies repentance and obedience; and why not thus argue in the first case?—that the faith which entitles to baptism, implies also repentance, conversion and obedience?

Obj. But we follow the scriptures in the very letter;

for Philip said, If thou believest with all thine heart, thou mayest be baptized. Ans. So we all should act after having explained the term *with all the heart.* Philip did not say, as Peter did, "Repent and be baptized"—for doubtless he was convinced of the Eunuch's repentance before.—Nor did Peter say to the Pentecostians, Believe and be baptized, for he was well convinced of their faith before. Let us remember, Philip was not in a church when he baptized the Eunuch, but in a desest place.

Another thing I have with pain observed every where, that the preachers who are the most successful in making proselytes are more popular and more esteemed than those who are honestly engaged in teaching the young converts how to conduct themselves in the house of God, and in the world. The first class are engaged in sowing; the latter in watering and reaping, and securing the grain; without which, all would be lost. The people do wrong in esteeming one class before the other. There is danger too in this conduct. Some, especially the young, are tempted to be puffed up and vain—and some appear to be pleased above measure to report great numbers by them *introduced into the kingdom.* If the suspicion be unfounded, I hope for forgiveness. The Lord has appointed different gifts in the church, among which are teachers and pastors, as well as Evangelists. Let all the faithful be highly esteemed for their work's sake.

Obj. But should not reports of success be made for the encouragement of the Saints? Ans. Certainly; but let the big *I* be concealed under the cloak of humility, or else the report will lose half its weight on the minds of the hearers. My sons, be humble, and give all the glory to God; and look not for, nor wish for praise from man. And you, teachers and pastors, endeavor to form the mind and life of the espoused to Christ, and who are put under your care to educate, agreeably to his taste, that at last you may present them as a bride ordained for her husband, without spot or wrinkle or any such thing; then shall you have that praise and reward denied you by men. You cannot now boast of your

hundreds added to the church by your instrumentality; but the Lord will say, Well done, good and faithful servant, enter thou into the joys of your Lord. You will enter, bringing your sheaves with you.

The labor of sowing is light, compared with the toil of a teacher or pastor. He must warn the unruly, comfort the feeble minded, and support the weak,—he must do this from house to house—he must visit the cottages as well as palaces in order to administer the word of life—he must attend upon the sick and the dying—he must rebuke as well as exhort, and he often gains nothing but frowns and hard speeches—he must attend to order in the house of God, and rule well. Who is sufficient for these things? But poorly is he rewarded for his labors with earthly goods; but the Evangelists generally are the favored ones, when any pecuniary reward is given.

Co-operation meetings are frequent—the great purpose of which is to raise money, in order to send forth Evangelists in the world. This is well. But is any thing said or done for poor rulers and teachers in the churches? Evangelists make proselytes, but teachers and rulers must finish the work, to make them christians. Ought they not to be supported in their work, as well as Evangelists? Surely they ought. Is it right that a congregation should withdraw from their teacher that necessary support, and give it to the Evangelists? No.

I cannot view such things wherever practised, but with disapprobation. We must have order, or not prosper long. Let every congregation have a ruler, or Bishop, or Elder, (not a dumb one, not one that always, except Sundays, stays at home, and thinks he has nothing to do, but to deliver a dry harangue to the people, and return home again) and let such be supported by the congregation, that he may be without care for his family, and for visitants.

B. W. S.

(To be continued.)

For the Messenger.

WANTS OF THE CHURCHES, AND SIGNS OF THE TIMES.

NO. 1.

Brother Hennderson.—Though I am not a member of your communion, I am a reader of the Messenger; and I ardently desire both the purity, the prosperity and union of all those, of whatever name, who in truth take God's holy word, as their only authoritative teacher in faith and practice. In the last number of the Messenger, I have seen some very cheering signs of good, if I mistake not, to your church, and through it to the world.

The christian church never has prospered, and never can, without a pious, talented, learned, laborious, and PAID ministry; and whatever branch of the church attempts, in our age of the world, to get along without such a ministry, must soon fall into contempt. All denominations are becoming more and more convinced of this; and shall professed reformers either be less wise, or more willing to remain in ignorance, than others? Do those who throw themselves naked and unprotected on God's truth alone, need to call a less power of learning, and talent, and piety, to their aid, than others who adopt settled and hereditary forms? The Devil would be glad to persuade either them, or any other branch of the church of this; for if so, in a learned and fastidious age, he can soon bring them into contempt; or at least shut them out from the control of that mind, which does and must move the world. Weak and popular declaimers, glorying in their own ignorance and shame, and foolishly affecting to despise those above them, may like this doctrine, and like to commend it to the avarice of the people. But it can stand only with the most ignorant and uninformed, not to say vicious portions of the church. The word of God, and all human experience, as well as the laws of human society, are against it.

I said "*pious*" first, because beyond all question piety, sincere and ardent devotion to God and to Christ, is the first requisite in a christian preacher; and without this, all else is nought, or worse than nought. (See 1. Cor.

xiii.) But though I said "*paid*" last, I do not mean least: for neither a pious, nor a learned, nor a talented ministry can ever be secured *without pay*. True, you may find men who will ride about, and bellow, and brawl, and rant for nothing; because it is their nature, and it is all they are fit for. Occasionally a good, and devoted, and talented man will work a while for nothing, rather than see nothing done; so some good men will occasionally build their neighbor's houses for nothing, or give their children bread, rather than to see them freeze or starve. But to attempt to supply a whole church with proper religious instruction without *pay*, is as absurd as to think to find men to build all our houses, teach and feed all our children, and raise all our crops for nothing. No man of common sense expects to have his children instructed in science for nothing: indeed most would be ashamed to ask it, who are nevertheless under the influence of such a mean and sordid avarice, that they are not ashamed to ask to have both *themselves and their children* instructed in religion for nothing. Now the exigencies of reform can never be provided for in this way. An able ministry costs money, as much as an able board of Education, or of Physicans, or Lawyers, and it cannot be secured without money: able men ought not to work without pay, if others are able to pay them; and even if they ought, all experience shews that they will not. There is as much sense, and scripture, and religion, in a man's begging shoes for his family for nothing, as there is in his begging their religious instruction. Such ideas have no foundation, but in the most drivelling and detestable forms of avarice and fanaticism: they will do well enough for Mormons, (and even they are becoming ashamed of them,) but they will never do for reformers worthy of the name. Such a body ought to have the most learned, and able, and devoted ministry in the world; but they can never get them without supporting them. Let your talented young men see that they can be *supported*, then they will seek to qualify themselves for their station; but let them see no such prospect, and they will leave the church to the care of those who choose to stroll about and preach

because they are neither fit for that, nor any thing else. I do not say, that this is the case with all, or any of the Evangelists of the church at present; but I say such is the tendency of the begging system, wherever adopted. A church that wants to "beg its preaching" cannot be worth much; and those who have nothing else to do, but to stroll about and pander to such parsimony, cannot be much better. Christians expect to give both Bibles and preaching to beggars and heathen, who cannot receive them without, but they expect *professed christisans* not only to pay for their *own* Bibles and preaching if they are able, but also, to do something to furnish the same to others who are both helpless and destitute. This is the true principle both of honor and of christianity. And the great principles of christian union and reform cannot move on without both these. Our church members must shew themselves to be both *honorable* and *christian*, not niggardly and selfish men. This then is one of the bright signs in your recent papers. Your preachers are evidently becoming more and more awake to this great subject. They begin to see it, as it really is: they find that a preacher is a human being, who must be fed and clothed, buy books, spend time and money, and toil hard through long years of study and effort, if he would be fully furnished to grapple in with all the delusions, that beleagre and beset the path of the sincere reformer. They also begin to see that oftentimes that which costs nothing, is actually worth nothing, and that the real piety and power of the church is greatly suffering under the present loose system, always better adapted to foster the avarice than the piety of her members. But where are your young men fitting for the great work? Surely multitudes in so numerous a church ought to be storing their minds and preparing themselves for the great battle of reform. Surely they see the advantage which one such man as Alexander Campbell, has over a thousand ordinary minds. Why are the young men zealous for the purity of the church, not following in the steps of a leader, on this point, at least all the world will allow, a worthy example? Surely they are not

waiting for the establishment of a Sectarian institution of their own, for this would be to suppose them Sectarians ! ! No, thousands of young hearts in your church, are at this moment panting after that knowledge and mental discipline, which they know they need to fit them for their work, and place them on a fair level with other denominations ; but they see no provision by the church either to aid them in the course, or to support and sustain them comfortably, after they have expended years of toil and time. Be assured, dear sir, that every christian man, whose soul is not totally blighted with Sectarian prejudice, will rejoice to see that your church is waking up to the importance of this great subject; and how can any one, who with you believes in the "Bible alone" and the "unity of the faith" help rejoicing at it ? Permit me also, dear sir, to say that the fact, that you have been among the first to arouse attention to this all important subject, has surely not lessened either yourself, or your periodical in my affection and esteem. But there are other cheering signs of good in some of the last numbers, in which I even more rejoice than in this, and intended to have adverted to them; but must, to save being tedious, defer it to some future time.

A FRIEND OF TRUTH.

ON MATT. V. VI. VII. CHAPTERS.

LEC. 2. *Continued from page.* 180.

It has been, and yet is a question, whether this discourse was addressed to the multitudes or to the apostles alone. It is of little importance to us to know the true solution of this question: for if addressed to the disciples alone, yet through them, these truths were to be communicated to the world to the end of time. To them did Jesus give instruction, which they as his apostles were commissioned to teach to all nations--teaching them to observe all things whatsoever I have commanded you." These truths we may safely believe are addressed to the world, if not immediately by the the Lord himself, yet mediately by his apostles, and successors.

In the first verses of the chapter, the Lord gives a view of that religion, which he was about to introduce into the world, and the character of those who alone should be acknowledged as his people, and should inherit eternal life. In verse 3rd. he says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There are three classes of *poor* mentioned in the scriptures—the *poor*, or such as are destitute of the good things of this life; such was Lazarus. There are others, who are rich in the good things of this life; as the Laodiceans (Rev. 3rd.) they were rich and increased with goods, yet poor and naked. Another class, which forms the character of heaven's favorites, is the the poor in spirit. The two former classes include the mass of mankind; the last comprehends the few, comparatively few of the human family. This is the character I shall endeavor to pourtray.

1st. He is well convinced of his own natural poverty of divine things, as holiness, righteousness, and peace—he is convinced of his spiritual weakness to withstand evil, and to do good—and of his ignorance of God, and divine glories, in the midst of gospel light. This sense of his poverty leads him to prayer; for, says Solomon, The poor uses entreaty. How eloquent poverty makes a man! how earnestly, how humbly does he beseech the rich for aid! how perseveringly does he plead. So the Elect of God humbly and earnestly cry unto him day and night, and perseveringly pray to their heavenly Father for constant supplies. They always feel their poverty, and that all help must come from God alone; therefore in him alone they trust.

Seeing their poverty, they are humbled in heart or spirit in the sight of God and man. What am I that thou art mindful of me, and thus in boundless mercy visitest me! He sinks in the dust as infinitely unworthy of such favors, adores the hand from which they flow, and pants for praise to his name. This is the nearest approach to God and heaven on earth—this is only enjoyed by the poor in spirit. They are also humbled in the sight of men, especially in the sight of living christians, not knowing the heart-imperfections of such

christians, and well acquainted with his own, like the eminent apostle, he thinks himself "less than the least of all saints," and "esteems others better than himself." He feels no disposition for pre-eminence in the church, nor to lord it over his brethren. Had this temper prevailed in the church, that emulation for Peter's chair, and to be called Rabbi—that domineering spirit among the Bishops—that thirst for parties, and strife for party establishment would never have been known; nor will the church ever be converted to unity again, till each member becomes *poor in spirit.*

The poor in spirit is also humble in the sight of a wicked world. O says he, who has made me to differ from them? God only in his matchless grace. By nature I am as vile as they. To God and to the Lamb be everlasting praise!

The reward to this person next claims our attention. "For theirs is the kingdom of heaven." Such persons as these are to constitute the kingdom of heaven which Jesus had come to set up, and none but such can enter there. How different this from all other kingdoms then existing, and from those which had preceded! as different as light and darkness! Such a kingdom must ultimately banish all discord, strife and war on the earth. Well may we pray, thy kingdom come! We have seen its rise, but its completion is reserved for the future, when Christ shall personally reign on earth a thousand years, and forever and ever. O, says the humble soul—the poor in spirit, this overwhelms my mind. How can a polluted worm enter such blessed company? How can I behold my God and Savior, after having offended so often against the truth. "I blush now at my conduct when my vision of God and his Son is so indistinct; how can I stand before his insufferable glory? The lowest seat in his everlasting kingdom is too good for me. Blessed are the poor in spirit—blessed in time. and eternity. Such are the greatest in the kingdom of heaven. Matt. xviii.. I.

Verse 4, "Blessed are they that mourn; for they shall be comforted." We are not to suppose that the mourning here intended is that which the worldly-minded and

ungodly experience from the disasters, pains, afflictions and losses which befall them in life. Were this the case, all would be comforted; for these are the lot of a fallen world, from which none are exempt. The mourners in the text means, 1st, those who heartily mourn for iniquity. They remember their sins, and mourn and blush before God, with determined purpose to cease to do evil in future, and learn to do well. Though they have received the forgiveness of God, yet the remembrance of sin remains, and doubtless will remain to eternity with them. This will excite their thanks and praise forever, for redeeming grace and love.

2, They also mourn because of imperfections in heart—that they come so far short of the glory of God, and of their duty, and that their heart is so divided between God and the world. O to love God with all my heart! O to be perfect even as he is perfect!—to be holy as he is holy! These are the aspirations of their heart.

3, They mourn over the desolations of Zion. Their want of brotherly love—their contentions—their disunion, are the cause of mourning to their pious souls. They plainly see that the great evidence to convince and to convert the world is cut off; that is the brotherly love and union of Christians. For the want of this, they see with pain, the millions of the human family crowding the way of death and ruin. Well may they mourn, and weep, for so did their Lord when in the flesh. Yet, says Jesus, "Blessed are they; for they shall be comforted." The comforts afforded them by their Lord in time, will more than compensate for their mourning here; but the comforts to be afforded in his everlasting kingdom will cause sorrow and sighing, pain and death and sin forever to flee away, never more to be felt nor feared again. Happy mourners! You shall be comforted. Faithful is he that hath promised, who also will do it. You may yet live to see party-ism—a limb of Anti-Christ—and Anti-Christ himself wounded to death, and expiring in unpitied groans. You may yet live to see Christians united, and filling the heavens with hallelujahs of praise. You may yet live to see the poor Gentile nations flocking to the Lord, as clouds

of pigeons to their roosts, drawn thither by the glory of Zion restored. Amen.

Verse 5, "Blessed are the meek; for they shall inherit the earth." There are some men unrenewed, yet are naturally disposed to meekness; but this is not the character blessed of the Lord. Meekness is mildness —a readiness to forgive, and is not easily provoked. A lovely character, truly. "They shall inherit the earth." This shall be their reward. This earth and all things in it are the Son's —All things are given to him by the Father. Though he is heir of all things, yet while in the world he had no possession—not where to lay his head. The wicked world claimed and possessed all. With infinite ease he could have gained his right; but he deferred, and he yet defers to establish and possess his just claim. The meek are joint heirs with Christ, of all things; but the time of possession is yet future. Without a doubt in my mind, that time will be at the second appearing of the Lord, when all things shall be restored—made new. The earth and heaven or atmosphere, after their dissolution by fire, shall be renewed, and made fit for the habitation of immortal saints. Then shall the meek inherit the earth—then shall the prophecy of Daniel be fulfilled. (Dan. vii. 27. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high." This new heaven and new earth, wherein dwelleth righteousness, may be the meeks' blest abode forever. Wherever Jesus lives and reigns, there is heaven.

Verse 6, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

To love God with all our heart, and our neighbor as ourselves, with a correspondent walk, is righteousness. This none will deny. That which is born after the flesh, is flesh, and hungers and thirsts for carnal food and drink; and that which is born of the Spirit, is spirit, and hungers and thirsts for spiritual food and drink. Flesh, or the unrenewed man, cannot hunger after righteousness, but as a sick man may hunger and thirst for nauseating physic to save him from death.

A man may from no higher motive, hunger and thirst after righteousness, not because he has a longing desire and taste for it, but because he must have it, or be damned forever. So a man may mourn and be in bitterness for sin, not because he in heart hates it, but because it exposes him to hell.

To hunger and thirst after righteousness, is the very breath of the new creature—the creature created anew in Christ Jesus. Nothing so desirable to him—he therefore denies himself, takes up his cross daily, and follows Jesus in order to be holy. The reward promised to such, is, "they shall be filled." They shall be fully satisfied. They feed upon the spiritual meat and drink afforded them by their Lord every day, and on some favored hours are feasted to satiety; but the fulfillment of the promise will not be realized until the Lord comes to distribute his gracious rewards to his saints. Then, and to all eternity they shall be filled with heaven's choicest blessings. B. W. S.

(*To be continued.*)

We have received a lengthy communication from an old friend and brother, in Arkansas, on the subject of baptism He wishes a place for it in the Messenger. We grant his request; but have to say, that his opinions have been so often the subject of our animadversions, that we should have been better pleased to receive a dissertation on any practical subject. Yet his years, and long standing as a Christian, demand our respectful attention.

Batesville, Ark. Sept. 29, '43.

Rev. Barton W. Stone, Dear sir:—If you could recollect, I was made acquainted with you at a Presbyterian meeting in Greenville, Ky. about 40 years since. Mr. McGready preached from Ezekiel's waters, on the coming of the Millennium, and you preached on the invitation by Moses to Hobab, "Go with us," &c. We both belonged to the Presbyterians at that time; but now, as it respects theology, we are both far from that old standard, and

unfortunately have sloughed off in different channels, and each has embraced doctrines counted dangerous by the sects; but there is one thing certain, if you are right then I am wrong; but on the other hand, if I am right you are wrong. You are a man of talents and influence, and of course have it in your power to lead a great many into error; but it is entirely otherwise with me; I have it in my power to lead but few.

I have, from a long experience and prayerful search of the holy scriptures, come to the conclusion, that there must be some radical error taught by our ministers of the present time, or there could not be so much room for division among pious and intelligent Christians; and under these circumstances I conclude that we are too apt, when we try to shun the error on the one hand, to fall into another. You appear to me to be using your efforts, teaching the Gentiles of the 19th century doctrines peculiar to the Jews at the commencement of the gospel, to wit: the baptism of repentance for the remission of sins. Surely, the apostle Peter, in his gospel mission to the Gentiles, at the house of Cornelius, did not teach in this manner. The Gentiles were under no obligations to John's mission to the Jewish nation, and they were never taught, as far as we can find in the New Testament, by any apostle, to be baptized in the name of Christ for the remission of sins. We may mark the different course observed by the Apostle in teaching this distinct people. He taught the penitent Jews at Jerusalem, at Pentecost, the Baptism of repentance for the remission of sins in the name of Jesus Christ. It appears to have placed them all under obligations to the dispensation of John. See this dispensation explained by Pual, Acts xix 4. But when he was sent to teach the penitent Gentiles at the house of Cornelius, we hear not one word about baptism in the name of Jesus Christ for the remission of sins; and I can assign no other reason for this different course in teaching the Gentiles the same gospel, only that the Gentiles were under no obligations to John's dispensation. But Peter taught the Gentiles, simply that through the name of Jesus Christ whoever would believe in him shall receive remission of sins, and by grace, through faith the Gentiles received this blessing with the Holy Spirit sent down from heaven. see 1st Peter i, 12, the Gentiles received these blessings before they were allowed the privilege of water baptism by the Chuhch. This methed of calling, receiving the Gentiles, and being placed on record by

direction of the Holy Spirit is surely our infallible rule of practice to the end of the world.

The Gentiles being aliens from the commonwealth of Israel, and strangers to those covenants of promise, could have no right to these ordinances without some method of adoption; and water baptism was not the method ordained of God for this purpose, or Peter would have commanded them to be baptized, as he had before commanded the Jews at Pentecost; but we can plainly see that faith in the Lord Jesus Christ was the method of adopting the Gentiles into the family of the elect, and the Holy Spirit appears to have taught Simon Peter this method at the house of Cornelius, see Acts xi, 16 "and I remembered the word of the Lord, how he said 'John immersed in water, but you (Gentiles) shall be immersed in the Holy Spirit.'" Paul teaches the Galatians that they received the Spirit by the hearing of faith, and proves this manner of adopting the Gentiles from scripture. He says, Gal. iii, 8, "The scripture foreseeing that God would justify the Heathen through faith preached before the gospel unto Abraham" &c, and verse 26 he says "ye are all the children of God by faith in Christ Jesus." Whenever the gospel has this effect on the Gentiles they have a right to baptism, and they are commanded to be baptized in the name of the Lord, see Acts x, 48. The Jews by a faithful conformity to John's mission were prepared for the blessings of the new institution, but the Gentiles without the use of ordinances receive remission of sins, and the love of God shed abroad in their hearts, previous to their joining the church by the ordinance of baptism. I could cite you to the parable in the xxii of Matthew about a Gentile, who appears to have been baptized into the Church without a wedding garment, and to the parable in the xv of Luke about a Gentile who appears to me to be qualified for induction into the Father's house, by the gift of the best robe. Both these parables I think explanatory of the method of calling the Gentiles. I could cite to a number of other places, but these are sufficient to shew my ideas.

Yours with respect.

GEORGE GILL.

REMARKS ON THE ABOVE LETTER.

My old friend and brother. Time has nearly effaced your name from the tablet of my memory; yet from what you have said, I can distinctly read it, with the circumstances of 40 years by-gone. We both totter

on the eve of time, and soon—very soon will time know us no more forever. We both *then*, as you justly say were Presbyterians; but *now* both of us, far from that old standard of faith. How far you may be, I cannot tell; for you have not informed me on what foundation you stand. Yet you say, if you are right, then I am wrong—*and vice versa.* My charity believes that we may both be right in some things, though wrong in others, both in faith, and in practice. In one sentiment stated by you we appear to differ; but neither your faith alone, nor mine will take us to heaven, or save us from hell. But to the point.

1. You rightly conclude from long experience, and prayerful attention to the holy scriptures, that there must be some radical error taught by our ministers; because so much division among pious and intelligent christians is seen. This has long been my conclusion, and a cause of great grief. I am glad to find my old brother, ranking "pious and intelligent christians" amongst the various parties. This is charitable.

2. You think that I am teaching the Gentiles of the 19th century, the doctrines peculiar to the Jews at the beginning of the gospel, that is, the baptism of repentance for the remission of sins.

By this baptism peculiar to the Jews, and not to the Gentiles, you mean, the baptism of John. Do we teach and baptize the Gentiles with this baptism? Either John baptized repentant sinners only, or baptized sinners into repentance. I suspect that my old brother baptizes repentant sinners only; and we teach and do the same. Is this wrong? If so, we are equally wrong. We do not teach and baptize unto repentance, as John did (*eis metanoian*, *into*, or *in order to* retentance,) telling the people after they were baptized, to repent, to believe in Christ, who was to come. This was John's baptism, as Paul declares, Acts xix. Do you now baptize such Gentiles or Jews? No. Nor do ever we. Where then do we differ? In condeming us, you condemn yourself.

"Surely, you say. The apostle Peter in his gospel mission to the Gentiles at the house of Cornelius, did not teach in this manner." No, he did not, nor did

any other in the new institution. Peter's commission from his Lord, was to go into all the world, into all nations, and to teach and preach the gospel to every creature. "He that believeth and is baptized shall be saved."—This was the divine commission to all the apostles, and they were to baptize all nations, Jews and Gentiles, who believed and repented. This was a new commission, and very different from John's. Between Jew and Gentile, the separating wall was removed by the crucified body of Jesus—there was no difference between them; but one gospel or faith to be preached to all—one way of salvation to all—and not one to the Jew, and another to the Greek. This would have created endless confusion to the apostles, to propose two gospels, or two plans of salvation to their audience, one to suit the Jew, and one to suit the Gentiles, for their congregations consisted of both classes. This would have kept up the difference between the nations, which the Lord had died to put down. "They are all under sin."

But you affirm that the apostles never taught the Gentiles to be baptized in the name of Christ for the remission of sins."—I answer. Then they must have entirely neglected to teach the nations what their Lord expressly commanded them. "Go teach all nations—preach the gospel to every creature. He that believeth and is baptized shall be saved," surely my brother believes that *all nations*—and every creature include Gentiles as well as Jews, and that *salvation* includes remission of sins, if not the very same thing. No one in the 19th century will deny these positions. Therefore, no one in the 19th century can reject them.—Were not the apostles commissioned to baptize believers in the name of Jesus; or on his authority, for salvation or remission? Matthew and Mark mention faith only in the commission, but Luke (xxiv) mentions more, to-wit: repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And will any deny that they who believed and repented were baptized in the name of the Son, as well as of the Father, and of the Holy Ghost; and all this for salvation or remission of sins? "Repent and be baptized in the name

of the Lord Jesus for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is to you and your children,and to all that are afar off(the Gentiles.) Even as many as the Lord our God shall call.—This was addressed to the penitent, believing Jews, but the same promise of remission and of the spirit is also, for the believing penitent Gentile through baptism in *his name*.

Did not the apostles know that John's baptism was done away when Christ introduced his baptism? Did they then view the Jews under obligation to fulfil John's baptism, and the Gentiles not, and therefore preached to the Jews one gospel, and to the Gentiles another? Would not this be the height of disobedience?—Was not Peter to preach to Cornelius and his household words by which they were to be saved? Was not this the gospel Christ commissioned them to preach—the same gospel.

But you say, he spake nothing of baptism, and of remission of sins. It is not recorded that he spake anything of the necessity of these, but think you that these were neglected? If so, he did not preach the gospel. But say you, they received the Holy Ghost bebefore they were baptized, and therefore received the remission of sins before baptism.—This does not follow, as I have shewn in a former No. too lengthy to be inserted here. Many have received this Spirit in its miraculous gifts without ever having experienced charity or the spirit of holiness. Many will say in that day, "Have we not done many wonderful works in thy name, and in thy name have cast out devils; yet the Lord will say, Depart from me, I never knew you—I never acknowledged or approved of you. Even without charity or love we are nothing, though we speak with the tongues of men and of angels, and have all faith and all knowledge. The spirit is one, and has various operations. This case of Cornelius is an isolated one. It shews that God can give his Holy Spirit without baptism. He has not tied his hands by the plan he has given us. This extraordinary case, no doubt, was to remove all doubts from the Jews present. But his revealed plan is certain and safe, and

should be attended to in preference to our own ways. That the apostles baptized Gentiles in the name of Jesus, or on his authority is evident, because whatever they did, they did it in the name of the Lord Jesus. They baptized Gentiles; therefore they baptized them in his name. On the subsequent part of your letter I will only propose a few things for your meditation.

Was faith alone the divine method of adopting the Gentiles into the family of the elect? but not the Jews, who must be baptized also? The Jew was not received into the church without baptism; but the Gentile, you think was. Think, my dear sir, on this position again. It surely is indefensible. I add no more.

B. W. S.

For the Messenger.

THE TRUE CHURCH—ITS UNITY.

The prayer of the Savior of the world utterred just before his crufixion, was offered for the unity of his followers.

"Neither pray I for these alone but for all them also, who shall believe on me through their word: that they may be one, as thou Father art in me and I n thee, that they may be one in us." O! what a glorii-ous union! what a holy and close connexion christians are permitted to enjoy with each other! It is to be as close as that union existing between the Father and Son: it is not only a union of faith and manner, but a union in heart, in spirit, in feeling, and in aim: a union in all the work of faith, the labor of love, and the patience of hope. The unity of the spirit is to be preserved by the golden cord of peace and love, the heavenly tie that binds kindred hearts to each other and to their God. They are united together in one body —the body of the Lord Jesus Christ. They are actuated and influenced by one spirit—the spirit of their Leader. They rejoice in one hope—of immortality, of being raised from the dead, and living in youthful vigor forever with him in whose presence is fullness of joy. With them there is one lawgiver and king—

the Savior of mankind, one code of laws, one system of piety and morality by which all are governed and controlled. One baptism, one God and Father who is over them all, with them all, and in them all. O that all the lovers of the Lord Jesus, would exert themselves more and more to bring about this happy and much desired state of things: then indeed it might be said that heaven hath descended to earth, for our God reigneth.

There may be many that are called Gods, "but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things and we by him." There may be many standards of faith and manners, but there is only one to the christian "to perfect and thoroughly furnish him unto every good work."

There may be many churches, but there is only one belonging to the Lord Jesus Christ. The meaning of the term Church is simply an assembly, a congregation of individuals; consequently an assembly of men congregated, or separated from the world for any special purpose, may with propriety be denominated a church. Mahomedans meeting together in a mosque for the performance of their service constitute a church. The subjects of Pope Gregory XVI assembling for the worship of saints and martyrs, or the attendants of the various "sectarian synagogues" throughout the land meeting to hear a ranting or icy preacher, may all be properly styled congregations or churches, but surely not the churches of Christ. How then is the true Church of Christ to be distinguished from the "heterogeneous mass" claiming this appellation? I agree with a learned writer of the present century that "the *nature* of a church depends on the *principles* upon which it is founded." For example, a church founded on principles of Mahomet will grow up a Mahomedan church; if founded on the principles of Athenasius it becomes a Roman church, and if founded on the principles of Jo Smith it will become a Mormon Church; but if founded on the principles and teachings of *Christ* and his *apostles* it will inevitably be a *Christian Church*. Now this reasoning is just and will, no doubt be so admitted by all. The difficulty then vanishes. The principles on which the various churches are founded, for example the papal decrees, the Westminster and Philadelphia confessions and all the round of disciplines and formulas, are unknown in the teachings of Christ and his apostles, and therefore cannot claim to be churches of Christ. That all these establishments are strictly human, may be proved from the fact that were they to renounce their peculiarities they would cease to exist. The true Church of Jesus Christ then is that church whose principles are contained in the "Bible and the Bible alone," which hath for its base and foundation the eternal truth of God, the apostles and prophets Jesus Christ himself being the chief corner-stone.

CLEMENT.

PAUL BAPTIZED STANDING.

The Rantizers or Antibaptists are driven to almost every subterfuge, to defend their practice, and overthrow immersion. Some who should know better, have endeavored to show by their learning, that Saul of Tarsus was baptized when he was standing, and therefore could not have been immersed. They have made this grand and recent discovery from the Greek text, Acts xxii, 16. *Anastas baptaisai*, arise and be baptized. They contend that it should be translated. Be baptized standing.

I observe the same aroist participle *anastas* occurs very often in the New Testament, and is not once translated there *standing;* if it is, I have not discovered it there or any where else. Our translators have uniformly rendered the word, arise.

But should we admit, contrary to our firm conviction, that the word *anastas* should be translated standing, then the scriptures where the word occurs would read preposterously, if not ridiculously. This I will now show. The same language is addressed by the Lord to Ananias, when he sent him to Damascus to baptize Saul. Acts ix, 11. Arise and go, *Anastas poreutheti*. Now should we render this text as our critics would have it, we must read it, Go standing. This

would truly be a novel thing in the earth, to go to Damascus strnding still!--Mark ii, 14, Matthew arose and followed him, *anastas eksloutheseu*, i. e. followed on him standing. This would appear strange that he should follow him standing and not moving forward. Read the same word, and substitute *standing* instead of *arise*, in Mark i, 35–vii.–24–x–i. 50,–xvii, 9 &c. You must see the absurdity of the criticism.

We will try a few texts from Luke, the author of the Acts, and see whether he suggested this idea of the critics above refered to. Luke i, 39. She arose and went into the hill country in haste, *anastas eporeath*, i. e. according to these critics, she went in haste standing, not moving forward. Luke iv, 3. And he arose *anastas* out of the synagogue, and entered into Simon's house, i. e. He entered into Simon's house, standing out of the snyagogue.--Luke xxiv. 12. Then arose, (*anastas*) Peter and ran unto the sepulchre, i. e. Peter ran to the sepulchre standing !! See the same expression, Luke iv. 29–v, 25, 28—xv. 18, 20—xvii, 19–11–7–8 xxii 45, 46. Acts vii. 22—ix, 39—x, 20—xiv. 20 *cum mul al.*

Hereafter, it is hoped, we shall hear no more of people baptized standing. It is plain from Rom. vi, that Paul was not baptized standing, but was immersed.

B. W. S.

Bro. Henderson:—It is an important thing to be in Christ Jesus. The apostle says, If a man be in Christ Jesus, he is a new creature, and that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Some of our brethren say, there is no other way to come into Christ, or put him on, but by baptism, connected with faith and repentance. If there be no other way to put him on, what does the apostle mean, when he exhorts the brethren that had already been baptized, to put on the Lord Jesus Christ, and make not provision for the flesh. Rom. xiii, 14. He also, exhorts the Ephesians to put off the old man--and to put on the new man, which is created in righteousness and true holiness.

Please, confer a favor on me, and some others by solving the difficulty. Yours in love,

A. SIMMS.

REPLY.

Brother Simms :—The editor particularly addressed is absent, and requested me to reply.

1st. To be in the old man, or first Adam, is to be in the condemnation to death; also, to be in his spirit—a spirit to sin, which spirit we have while in union with him, and which we derived from him. This is an active principle, not subject to the law of God, neither indeed, can be. It must be destroyed in us, or heaven will forever be barred against us. To be in Christ, the second Adam is to be in justification from death; also, to be in his spirit--the spirit of holiness, an active principle in us, subject to the law and will of God. This spirit we derive from the last Adam, by union with him. Such a person has put off the old man, which is corrupt, and has put on the new man, created anew in Christ Jesus, in knowledge, righteousness, and true holiness. Truly, as you say, It is an important thing to be in Christ Jesus. It is the *sine qua non* in religion.

The scriptures evidently teach that believing, penitent sinners are immersed into Christ Jesus--into his body. In this very act the old man is represented as crucified, dead, and buried with the crucified, buried Jesus; and in his emersion, he is represented as risen to a new life with the risen Jesus. He breathes again the breath of life, the everlasting life begun in his heart.--He has received the quickening spirit of promise, and is saved from the dominion, as well as from the guilt of sin.

Now if there be a revealed way of getting into Christ before or without baptism, then must there be two revealed ways, one through baptism, and the other without. Where is the latter found? If there is a revealed way of getting into Christ, and some have found this revealed way, how can they be baptized into Christ, when they were already in him?

My brother in answer says, "They that are baptized into Christ Jesus have put on Christ." Yes, certain-

ly. If baptized *into him*, they possess the same spirit with him—they have put on his holy, lovely character as a robe, in which they shine all glorious, and are such as he was in the world. But you say, The Ephesians who had been baptized are also, exhorted to put on Christ. So the saints are continually exhorted to be holy; does this imply that they were unholy before the exhortation? They, no doubt, the believing Ephesians put on Christ when baptized, but there was room to grow up into him to the fulness of his stature.

Though we thus speak, we entertain the pleasing hope, that innumerable hosts have been saved and put on Christ's holy character without baptism, being wrongly instructed and ignorant of their duty.

Your old brother,

B. W. S.

CHRISTIAN ORGANIZATION.

Christian organization is not dependant on any human proposition. It is not superior to the simplicity of the laws of scripture truth. Iam happy in the consideration that no man can look to me as in any degree the guardian of a religious party, nor can I regard myself as the servile tool of a party. Acknowledging my allegiance to the King of Glory, I think and speak and write upon these matters of Christian interest, fearing not the frown, nor courting the smile of party, but seeking to please God and promote his truth.

Interrested in the grand enterprise for searching out the original boundaries of Christian truth, I propose not to put up any landmarks where it *seems* that there ought to be some, lest they should be set up where they ought not to be; but "by patient continuance" in searching to find the boundaries which have been set by the Princely Lawgiver—to whose dictation be undying reverence.

Having necessarily to act a kind of secondary part however, in the work which we are engaged, it may perhaps justly be thought that modesty would not be

unbecoming; but I will yet venture to speak, believing that the magnanimity of those who have spoken before me will spare me, should I dissent from any view that they have taken.

On the subject of "Christian organization," I have not been so happy as to find scriptural evidence for all that has been proposed. I feel fully confident that the noble and magnanimous spirit of those who have been agitating this subject for some time past, will prompt them to desire only the truth, the will of the Lord.

It is often said, "something must be done" that we may save what we have gained. That is, it is seriously thought that to prevent an apostacy from the elevated position of the Reformers, we must have some more general organization, courts of final appeal in cases of difficulty, &c. &c.

All this looks very well, very benevolent, very necessary. But what is really the matter? The matter really is, that the religion of the age (I beg your pardon, reader, for not excepting the class which you belong to.) is full of gout and rheumatism, and the consequence is, that it goes on artificial legs; some of it from its pride is apt to bloat, and to help the matter it has to wear "*corsets*."

Now, for my part, I abominate "tight-lacing," as I think it treats irreverently the workmanship of him who formed "the body" for freedom. As to the gout and rheumatism, it is my opinion it is better to exclude it from the vital fluid of the system than to furnish wooden legs for walking. And I cannot but think that proper food and good exercise, together with a good atmosphere, would grealy remedy the evil of the present day.

The simple organization of the primitive church, I have no doubt, will be found quite sufficient for all useful purposes, when the diseased spirit of the religious profession shall be remedied.

I would recommend for *food*, the sound practical lessons enjoined by the apostles; to the rejection of the speculations or dogmatical denunciation of the pres-

ent party state of things. For *exercise*, I would recommend a truly *Christ-like* endeavor to instruct and save the children of men; to the eternal rejection of that detestable selfishness which pleads excuses against benevolence and generosity. For *atmosphere*, I would recommend the humble breathings of praying families and praying churches; to the rejection of that "crack-joke" and "dress-and-fashion" society, which respects the Christian religion more because it is fashionable than because it is divine.

In short, it is the primitive spirit, no new organizations, which is necessary, in my humble opinion.

Genius of Christianity.

Religious News.

Bro. P. B. Fifield, of Napoleon, Ia., writes Oct 21st 1843.

The good work still goes on. Last Lord's day three made the good confession and were immersed, among whom was a lady of 75 years old.

Bro. T. M. Allen of Mo., Oct. 2nd, 1843. On Saturday before 4th Lord's day of September, we commenced a meeting at Richland, Howard County, and continued till Tuesday evening. The result was glorious—59 additions. A short time after bro. W. M. Brown visited this church, and swelled the number to about 70. The church altogether numbers upwards of 250. They are living in union, love and peace. I have recently heard from bro. Tho. Thompson, he and bro. Allen have immersed upwards of 100 in the Grand River country, since last June 1st.

Three of our efficient evangelists in Missouri have recently died, i. e. Martin Sidener Joseph Coons, and bro. Gibley. O what a loss to the churches! The Lord gave, and the Lord taketh away, Blessed be the name of the Lord.

Bro. Winans' communication shall be attended to in next number.

For the Christian Messenger.

CLARKSVILLE, PIKE Co. Mo. October 13th, 1843.

REPORT

Of the Annual meeting at Louisville, Lincoln County Missouri, which included the 3d Lord's day in August. The following is a list of the names of the preaching brethren in attendance.

Z. Armstrong, J. M. Hopkins, John Hughs, Wm. B. Douglass and myself. The following congregations reported as follows, viz:

CHURCHES.	MEMBERS.
Ramsey's Creek, Pike county,	172.
Cold Spring, Ralls county	28.
Elk Lick, Pike county	13.
Louisville, Lincoln county	80.
Turkey Creek, Lincoln county,	between 24 and 30.
Middletown, Montgomery county	40
Troy the chain of Rock and Sugar Creek,	70.
Sandy Creek, Lincoln county	65 or 70.
Liberty, Audrain county	71.

Several other churches not heard from, Louisiana, Frankford and Salt River, numbering altogether more than 200.

Our meeting continued four days, resulting in 29 additions, mostly from the world, some from the Methodists, and some from the Baptists. Brother T. Ford has organized a church on Indian Creek, Pike co. and accessions are made every meeting. Brother John Hughs has organized a church at Gwins Creek, where there is a good prospect.

Brother J. M. Hopkins and myself held a meeting at Louisville, Mo., the third Lord's day in September, and received 7, and 2 more were added last Lord's day, making in all 38, at and since the annual meeting at that place; and 21 to the church at Middletown. Our next annual meeting will be held at Ramsey's Creek, at a time to be appointed by the brethren at that place.

I am more and more confirmed in this, that the Gospel is most effective when it is preached in its own spirit i. e. in an humble, affectionate, and holy manner. Brother Stone, will you give us young preachers a few more lectures in the Messenger before you cross the Jordan? do!

I am your Son and fellow-laborer,

GREENUP JACKMAN.

For the Christian Messenger.

DEAR BRETHREN STONE & HENDERSON.—The cause of Christianity is progressing in the region of Greene River, Ky. During the past year, by the blessing of our reigning Redeemer, there have been added to the churches in the counties of Todd, Logan, Christian, and Trigg, more than four hundred. Many of these were from the Baptists and Methodists; but generally from the world. Brethren H. T. Anderson, Day, Rice, Elley and myself have been the laborers. During that time in tours that I have made in Tennessee, and to other points, there have been fifty more additions and perhaps double that No. under the labors of the other evangelists mentioned. To the Lord be all the praise! In addition to this immediate success, the rancour of our sectarian neighbors manifested in the most untoward opposition, has served to direct the attention of many to the principles, for which we contend, who otherwise perhaps, would never have heard us. The prejudice of the communities that have heard us, is greatly broken down; and such has been the influence of an affection and faithful, presentation of the truth, that our sectarian opponents, with all that they have said and done against us, have not held a successful meeting in any neighborhood where we have obtained a hearing.

Our brethren, in this region with a commendable liberality are sustaining five evangelists. These are directing their attention at present more to the perfection of the saints, and the good order of the churches than to proselyting. I am happy to believe that, with a few exceptions, the churches are growing in the knowledge, character, and graces of our holy Religion. Your admirable essays and reflections upon, "the wants of churches" and the cries of the times are well calculated to strengthen those who are now seeking the "good comfort," strength and peace of our rapidly increasing congregations. There never was a time, in my opinion, in which there was need of greater effort on the part of the teachers of christianity to check the vices of the age, as they begin to develope themselves among the professors of Christianity—to bring to bear all the moral machinery of the Christian system, for the health, perfection, and, I will say, salvation of the church, than at present. All Sectarianism is tending to one point—that point farthest removed from adherence to the divine laws of the living oracles—Protestantism like a scroll is rolling itself up in the lengthening ends of Roman Catholicism—the religious and political powers of the earth are in commotion—Christians should, therefore awake to their calling, lest they be swallowed up in the great whirlpool that is preparing for the mother of Harlots. Go on, then, my aged Brother,—though old, in the service of your Master—there is much yet to be done—we need the experience of age, and the wisdom of such as have become veterans in the use of the Sword of the Spirit,—we need the strength in council of those who have watched the infant struggles of Reformation, and who have stood by to assist till they have become the strengthened power of a giant—go on then; the Providence of God has lengthened your already long life for some good end, that end, doubtless, is the perfection of those, whom you have assisted to release from the slavery of the human systems of the past ages.

May Heaven smile upon your present efforts, and smooth the declivity of your declining days, is the ardent desire of your brother in the faith and hope of the gospel.

J. B. FERGUSON.

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SYNOPSIS OF THE REFORMATION OF THE 18TH CENTURY—*Continued from page* 196.

After the above letter was sent to the Synod, we adjourned, and retired to our several homes. The Synod still continued in session, until the following resolution was introduced and adopted, and sent by heralds to be read to all our congregations.

'Whereas Messrs. Robert Marshall, John Dunlavy, 'Richard M'Nemar, Barton W. Stone and John 'Thomson, have declared themselves no longer mem-'bers of our body, or under our jurisdiction, or that 'of our presbyteries; and whereas, it appears from 'their remonstrance laid before Synod, that they have 'seceded from the Confession of Faith of the presbyte-'rian church, and no more wish to be united with us 'until we adopted a more liberal plan respecting hu-'man creeds and confessions; and whereas a committee 'has been appointed, seriously and affectionately to 'converse with the above members, in order if possible 'to reclaim them to the doctrines and standards of our 'church, which committee has proved entirely unsuc-'cessful; moreover, whereas said gentlemen came into 'synod and informed us that they had constituted them-'selves into a separate presbytery, and have refused to 'comply with every solicitation to return to their du-'ty, but persist in their schismatic disposition: There-'fore, resolved that Synod do, and they hereby do, 'solemnly suspend Messrs. Robert Marshall, John Dun-'lavy, Barton W. Stone, Richard M'Nemar and John 'Thompson from the exercise of all the functions of 'the Gospel ministry, until sorrow and repentance for 'their schism be manifested; leaving it however to the