If we have been mistaken in our definition, of course we have misconceived the nature of the thing we would define. And if the Presbyterian should favor us with the true definition, there is a possibility that we may yet be reclaimed from our error. If sectarianism is the thing that will restore the church of Christ to its original unity, we too will become its advocates. For we regard the great radical doctrine of the unity of the church, as being of infinitely more importance than any or all the doctrines about which christians differ.

RELIGIOUS INTELLIGENCE.

OBITUARY. On Friday March 25, departed this life Mrs. Mary Rigdon, consort of Elder John Rigdon of Morgan county, Ill. She died as she lived, a firm and happy christian.

—Also, Fanny Ware, wife of Lewis Ware of Jacksonville, on the 11th of March, in the full assurance of hope.

—Also, Rebecca Cassel, wife of Jacob Cassel of Jacksonville.—She was truly a mother in Israel. Her triumph over the fear of death, in the assured hope of immortality, will long be remembered by those who witnessed the struggle.

Brother Wm. M'Daniel of Todd county Ky. writes Feb. 23, 1836. 'It is said a revival has been in Russelville, and now in Hopkinsville. Report says the Baptists, Methodists, and Cumberland Presbyterians have communed together.'

God grant that love, peace, and unity may more and more abound, till pure religion may succeed the confusion, and division which have disgraced christianity, and despoiled her of her captivating robes!

Brother Js. M. Mathers of Gosport Ia., writes March 5, 1836, that he has baptized a few since his last communication, and that brother M. Combs has baptized 12.

NOTICE.—On the Friday before the last Lord's day in May, commences our annual meeting at Springfield, for important purposes. The attention of the churches in this state is particularly invited.—It is hoped they will send their messengers at that time and place.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. DRIPPING SPRING, M. Shobe for self, Doctor Ford, J. N. Tinsley, Warren Greer, and Rob. Rogers for 10. PEMBROKE, Wm. Daniel for 10. ELKTON, Wm. Dickerson 10.

OHIO. GREENVILLE, A. Scribner agent, free, for D. Potter, J. Townsend, G. Adams, M. D. Earheart, J. Holloway, B. Roll, E. L. Carnahan, J. Carnahan, Mary Potter. Wm. Earheart, for 10.

ILLINOIS. JACKSONVILLE, Wm. Henderson, B. Cassel, J. Thompson, D. Anderson, Chs. Drake, for 10, Jos. Redman 9.

TENNESSEE. COLUMBIA, R. Mack for R. Lockridge, B. W. Jenkins, and A. V. Brown, for 10 and 2 00 more.

INDIANA. LOUISVILLE, Js. M'Clelland 9.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD-"—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, MAY, 1836. [No. 5

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

NUMBER III.

GOSPORT IA. March 1836.

Sometimes the proclaimers of the original Gospel, injure their influence, by contending with each other about trifles; they have just preached love and union, and told the brethren not to make opinions the test of fellowship; now they are contending with warmth about some matter of opinion. The people of course will say to such preachers, 'Reform yourselves, and then preach reformation to us.'

I know that a difference of opinion on a variety of subjects, may, and perhaps does exist among us all; there are, perhaps, no two of us, who think exactly alike on every subject; and though we hold opinions as private property, yet we ought not to urge them before the public. Last Spring a brother Winter and myself rode a while together, and we adopted the following course—not to touch those matters of opinion upon which we differed, publickly, but unite all our energies in pleading the cause of the Bible, and urging the importance of obedience: and when we were alone, examine with care the foundation of every opinion, and every impropriety, mistake, or misaplication. Was this a prudent course? If not, let some brother show a better way. Some preachers are restless, ambitious and aspiring to worldly honors, and preferment. Vain men! 'They are seeking the honor of man, and not the honor that comes from God only.' Some indeed so far forget themselves as to become candidates for posts of honor and profit in the civil department! So did not the primitive christians. They were subject to every ordinance of Cæsar's government, for conscience sake, but took no part in lawmaking. Let us profit by their example.

Some young professors join with their gay companions in what they call, '*plays* and *innocent amusements*'; so called without ever calculating the injury they are doing the good cause. They for a while refuse, but their young companions, anxious to seduce them, insist that it is no harm to play a little, and say they have known many professors engage in it; say they heard such and such old professors say it was no harm. 'Yes,' says one, 'my father and mother are both members of Society, and they say it is no harm to play; they allow us to play in their houses as often as we please.' The young disciple begins to feel his resolutions give way; he reasons thus with himself: 'Surely there can be no harm in playing, or old father and mother (whom I have always regarded as good christians,) would not enconrage it, by allowing the youngsters of the neighborhood, to appoint and hold plays in their house. They have no doubt read the scriptures more than I have, and if it was forbidden, they certainly would not encourage their children to engage in it.'

The moment he yields, the cause of the Redeemer is injured.—His young companions have now gained their object; they laugh to themselves, as the merry song, the jest, or the Thimble, goes the round. 'A fig for all your pretensions to religion now,' say they, 'you are no better than one of us.' Reformation is loudly called for in reference to this matter. Let the Elders of every congregation, give such advice to the young brethren and sisters as is necessary for their growth in grace, and in knowledge. Let them instruct those who are heads of families, instead of encouraging their children to join in those '*innocent amusements*, and *plays*,' they should bring them up in the nurture and admonition of the Lord. John the apostle addressed the youth in the congregation thus: 'I write to you, little children, because your sins are forgiven.' We are informed in history, that many of these young disciples were condemned to death, on account of their religion; that they were offered their lives, on condition that they would burn incense on the altars of Pagan deities—but this they refused to do—choosing death in all its horrid forms, rather than bring reproach upon so good a cause! Let us, my young friends, profit by their example. Let us shun the very appearance of evil. The obedience of the Gospel will require all our time and talents, and by obedience to it, we shall finally enter in triumph, through the gates into the city, and receive a crown incorruptible and unfaiding.

JAMES M. MATHES.

JAMESTOWN, OHIO, Jan. 28, 1836.

Beloved old brother Stone—In looking over your closing number of volume ix, I noticed what you say of the devotion of 32 years of your life; namely, that you had been all that time trying to promote

union among the professors of Christianity. And that you have proposed as the base of that union, the BIBLE, and the name CHRISTIAN. This proposition has failed to produce the effect, and I fear will continue to fail. For all the sects that profess the Protestant religion, claim the name Christian, and say that their faith and practice are both founded on what is taught in the Bible; while one contends that infants are proper subjects of the church, and should be admitted into it by baptism—and another contends that the Bible does not allow any to be made members of the church but such as believe the Gospel, and repent of their sins, and forsake them.

Suppose that all were to throw away the names which they have added to that of *Christian*—still they would not be one while their faith and practice differ. While one believes baptism necessary to salvation, and another believes that faith alone is all that is necessary; while one says the *mourning bench* is the place to obtain remission of sins, and another says it is in the passage through the water—in *baptism*. While one attends to the institution of the Lord's Supper every first day of the week, and another quits it entirely—while all the religious duties, such as baptism, the Lord's supper, the assembling together, etc. are called *external religion*—I say, while these things continue, nothing will be effected, even if the names added to that of Christian, were all thrown away.

The fact is, that if all the party zeal which is created by these different notions of what the Bible teaches, was subtracted, there would be very little remaining; if this were effected, it would soon appear who labored for the *flock*, and who for the *fleece*.

All the sects in Christendom pray for union, *provided*, all be united upon *our platform*. But not one of them would be willing to abandon any unscriptural practice for the sake of union. When will pædobaptists quit sprinkling in the room of baptizing? Till then the church will not be united. If the churches were united as they now exist, it would be like the union of *nitre*, *sulphur*, and *charcoal*—they would explode. Yours affectionately,

M. WINANS.

REMARK.

All that our brother has said, is lamentably true. But what must be done? Keep the duty of union before the public, till all see, and feel the difficulty. Then may we hope for a general reform.

EDITOR.

Honored Elder in Christ—You will no doubt be surprised when you learn who it is that thus attempts to address you; for says the apostle, let your women learn in silence, and if they wish to learn anything, let them ask their husbands at home. But what must those

like myself do, who have not this privilege; situated far distent from a congregation of saints, and have no one to stay their wavering minds, or lift their sinking heads? Under present existing circumstances they must be exposed to the buffetings of Satan, and for want of spiritual food, they frequently languish and die. I should not have been so presuming as to have attempted to address you on the subject of my letter, had I not been strengthened by the communication of brother Reynolds, Jones, and Henderson, in the last number of the Messenger. That letter, like a seasonable shower upon a thirsty plant, revived my sinking hopes. I was sorry to see them drop the subject so far short of its ultimate end; but I hope to see them resume it. I have for some time been wearied with the sound *reform, reform*, like the hurricane, or the rushing wind, without any visible sign of God's being there. I believe the doctrines of the reformation to be those delivered to the apostles by our Savior.—But did our Saviour complete the church, or did he leave this for the Comforter to do? Most assuredly this was the work of the Holy Comforter, sent from the Father. And what were the teachings of this infallible Messenger? What moral effects were the product of his power? 'And they that had possessions sold them and brought their wealth and laid it at the feet of the apostles, and no one said that aught of the things which he possed, was his own, but they had all things common.' Now brother Stone, taking this heaven sealed church for a pattern, and where is your christian church, after all the noise of reform? The Lord said to Moses, 'See that thou do all things after the pattern shown to thee in the mount.' Christ also, previous to his ascension, said to his apostles, 'Aud when he, the Holy Spirit, shall come, he shall teach you all things.' Ought not christians to be particularly careful to do all things according to the dictates of this heavenly Messenger? How can they expect to force their entrance through the straight gate, carrying along with them their houses and lands, arrayed in goodly apparel, and fairing sumptuously every day, while many in the Lord are lacking food, and raiment? But how is this to be avoided under present existing circumstances, while money seems to be the one thing needful, and he who fails to gain. must fail to live? Many among us have the disposition to contribute to the wants of our fellow creatures; but in so doing we endanger our interest, and expose our own families to want. This must ever be the case while that curse of curses is allowed of amongst us, viz, the holding of personal property. This is not according to the pattern shown us by the Holy Spirit.

Christians may talk of reform till they grow weary of their own sounds, while they allow this accursed thing to lurk within their borders. Their words to me are as sounding brass or a tinkling cymbal. I have long been looking for something on this subject, from the reformers, so called, but I had almost concluded that it would require another pillar of the smoke of the wilderness, to set forth the church

in her native beauty. But as they have left the door open for reformation, I feel in hopes they will go on to perfection.

The bold Indianian, S. M. M'Corkle, thinks the theory of the reformation has gone its length. I cannot give it up so soon, but feel in hopes they will not stop short of that all finishing capstone of the christian religion. But should they stop short of the completion of his will, the Lord will raise up others to take their crown. The bride must be made ready for the reception of the bridegroom. I cannot help thinking that christians must embody, and throw their interest together, before the church can look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

What could stand before the christian church, armed as she is with truth, and clothed with the righteousness of the saints, if she would place herself in a situation to let her beauties shine by exhibiting to view, and carrying into execution all those heaven born principles which the word of truth contains? But how can this be, while one is rich, and another poor—while one is successful, and another failing in the things of this world?

There are in this section several who have embraced the doctrines of the reformation, among whom are some of immense wealth, continuing to add treasure to treasure; exacting unlawful usury from poor men with large families of small children, and nothing to depend upon for support but their daily labor. Go read the fifteenth psalm of David, and say, 'Who shall abide in his tabernacle? Or who shall dwell in his holy hill?' But I cannot look for anything better, while gain is as essential to life as it now is. God has blessed me with enough of this wosld's goods, but what is that to me, while many dearer to me than self, are destitute of houses or homes, driven from place to place, raising families in disorder and wretchedness, imposed upon, and tredden under foot by the unjust dealers of the laud; who, like a cloud of devouring locusts, are eating up the land, forbidding justice to enter the streets. What article do we use, for which we do not pay an unjust price? O when will God set judgment in the earth, and plead the cause of the poor and needy!

I am at a loss to know whether I ought to send this scrawl to you or not; but I have so much confidence in you, that I think you will not construe it to my injury. You will no doubt take many exceptions to it; but that is your privilege. I wish you would come to W.———— as soon as possible. This from your unworthy sister in the Lord.

LOIS CLARK.

April 2, 1836.

REPLY.

Dear Sister—I have given your communication publicity in order to arrest the attention of the church to the subject on which you have

written. To me it is not novel. I have long considered it in all its bearings, and yet am unprepared to decide positively on it. The columns of the Messenger are open to a christian investigation of the subject. May God lead us into all truth, and give us the very spirit of truth, that the word of the Lord may be glorified in all the earth! Amen.

EDITOR.

PUTNAM COUNTY, IA. March 25, 1836.

Dear Brother Stone—

The ancient Gospel which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, is still making its way to the hearts of some in this section of the country. Through the course of the last winter, there have been added to our congregation about 20, some by immersion, others by letter; so that in all we number about 60 at this time.

Queries, by W. Wilson.—Acts 19, latter clause of the 2 verse.—'We have not so much as heard whether there be any Holy Ghost.' New version, 'We have not so much as heard whether the Holy Spirit is received.' Which is the most consistent with the original?

Ans. by the Editor. The translation of king James' Bible is certainly most proper.

Heb. 4, latter clause of the 3 verse. 'Although the works were finished from the foundation of the world.' What works does the Apostle refer to?

Ans. 2. The works of Creation.

Ch. 6, and 2. What baptism, what laying on of hands, what resurrection of the dead, and what eternal judgment does the Apostle refer to?

Ans. 3. The *baptisms* were the different bathings, enjoined under the law, for purification of the flesh, and for consecration to office in the congregation of Israel. The *laying on of hands*, was an act, whereby the victim for sacrifice, and the person set apart for the sanctuary, were offered, and devoted to God. The *resurrection of the dead*, was prefigured under the law, by the unclean person bathing himself, previous to his entering the sanctuary, this signifying, that the poor defiled bodies of the saints must be sanctified through death, or by being buried, and rising again in immortality, before they can enter into heaven itself. The resurrection was also typified by the High Priest under the law, entering into the holiest of all by the blood or death of a victim—so Christ by his own blood, or death enters into heaven itself. *Eternal judgment.* The laws of Israel were divided into three classes; i. e., the common law, the statutes, and judgments. The *judgments* were the supreme law of the nation. When certain cases were brought before the inferior courts, if these

courts found the case not cognizable by the written laws and statutes, they referred it to the supreme court of which God was the Judge. By Urim and Thummim he gave judgment, and this judgment was final. The Jews concluded that such judgment was eternal—could never be annulled. This sentiment led them to commingle law and gospel, and caused them to err.

Ch. 7, latter clause of the 8 verse. 'But there he receiveth them of whom it is witnessed that he liveth.' Does the pronoun, *he*, stand for Melchisedec, or Christ?

Ans. 4. For Melchisedec.

Brother Stone, if you think these questions worthy of attention, we would like to see them answered. Grace, mercy, and peace be with you. Amen.

WILLIAM WILSON.

Brother Stone,

I have just returned from a tour to Clark, Edgar, and Coles counties, Ill. where I found the brethren of the several congregations living in peace, and coming up to the rule laid down in the gospel. I immersed two in my route; three came out of the ranks of the Methodists, and two from the Baptists. The above named Methodists were to be baptized in a few days by brother Shoote. I have immersed one since my return home, and in all six since my last.

May the grace of our Lord Jesus Christ be with you. Amen.

JOHN M. HARRIS.

COLUMBIA, March 9, 1836.

Dear Brother Stone,

Should the enquiry be made, why the reformation does not prosper in Maury (and indeed every where) many answers might be given; and perhaps all wide of the mark. The spirit of the world, grown quite gigantic, out of the highly artificial state of society, is no doubt one main cause; wealth, wealth, to satisfy the cravings of voluptuousness, and ambition, when it takes hold of the heart; soon renders it insensible to spiritual things. Nothing can be done with such, till some few are in the scuffle, rendered *Hors de Combat*; and cast their sick or dying eyes towards heaven, or, rather the sanctuary of a sect, which professes to save by faith, by feelings, by creeds, etc.

But whether this overgrown spirit of the world could vanquish the Gospel, if preached in purity, I know not; perhaps the trial has not been made since the Apostacy.

Through the whole sectarian world, has not the five points been all the Gospel preached, or is now preached? And is not the reformation hampered with them?

Is there any foundation laid in the nature of such a Gospel, for obedience, but gratitude, springing from great joy on being delivered from great terror? Will that overcome the spirit of the world; and bring in an everlasting righteousness that shall cover the earth? A trial of fifteen hundred years, says, *no! no!* Tried in a hundred forms, and still the answer is, no. The gospel that God freely forgives our past sins, from the benevolence of his nature, on our believing on the Messiah as his Apostle, and obeying him—has not yet been tried! Some way of getting round the cross of Christ (i. e., a stern departure from all sin) is mixed with every system, heretofore preached. Hence the body of sin is as great, if not as gross as ever. But if the work of salvation was laid on the shoulders of all; if each man and woman was taught, that they must take up their cross and follow Christ, or die, what would be the result? Would the Gospel, thus proclaimed, redeem the world from sin? I should rejoice to see it tried. One thing I deem certain; it would soon reduce all parties to two: wherever it came, all rationals would become either mortal Deists or Christians, in word and deed· On the one plain common foundation of obeying the written word, as the only way of life, and salvation, without any more wrangling about mystic modes of faith—debating which will save them from the consequence of sin; without being saved from it—all those then that feared the Lord, would speak often together, not about systems of faith, but about what is sin, and what duty; What the mind of Christ, as to their daily walk through life.

But enough of this. I am glad to hear the good cause is prospering in your part of the world. May it increase, and make practical inroads into the kingdom of darkness. We are doing little in this place. Our little band however, still keep trimming their lamps.—O that they might shine brighter, and not go out for want of Oil.

May we all go on striving, and living for the truth as it is in Jesus.
Yours, etc.

ROBERT MACK.

EXTRACT FROM MR. FINNEY'S LECTURES.

Objection. If we do not transact business on the same principles on which ungodly men do it, we cannot compete with them; and all the business of the world will fall into the hands of the ungodly. If we pursue our business for the good of others, if we buy and sell on the principle of not seeking our own wealth, but the wealth of those we do business with, we cannot sustain a competion with worldly men, and they will do all the business.

Let them have it then. You can support yourself by your industry in some humble calling, and let worldly men do all the business.

Obj. But then how should we get money to spread the Gospel?

A holy church that would act on the principles of the Gospel, would spread the Gospel faster than all the money that ever was in New York, or that ever will be. Give me a holy church that would live above the world, and the work of salvation would roll on faster than all the money in Christendom.

Obj. But we must spend a great deal of money to bring forward an educated ministry.

Ah! if we had a holy ministry, it would be far more important than an educated ministry. If the ministry were holy enough, they would do without so much education. God forbid that I should undervalue an educated ministry, etc.

INDIANA, VIGO Co, April 2, 1836.

Dear Brother Stone,

These come to inform you that we are yet striving for the truth in the love of it. There is not much, or not enough of the spirit of forbearance among us. We must try to lead men out of error, not drive them, as you know. Love is the only weapon to destroy enmity.

In Park county I have preached for some time past, and have had the pleasure to immerse five lately. Some more appear to be almost persuaded to be christians. If our brethren who profess to desire union, would prove it by all they do and say, instead of abusing others whom they think to be wrong, much more good might be done. May the Lord deliver us from a party spirit! May love, mercy and truth enable you to convince all who read your writings, of the necessity of a meek and quiet spirit! May the love of God, and the communion of the Holy Spirit, rest and remain with you, and all God's people. Farewell.

ELIJAH WARD.

Introduction to a sermon by president Davies, on the sacred import of the Christian Name. Text, Acts xi, 26. *And the disciples were called Christians first in Antioch.*

Mere names are empty sounds, and of but little consequence; and yet it must be owned there are names of honor and significancy; and when they are attended with the things signified by them, they are of great and sacred importance. Such is the Christian name: a name about seventeen hundred years old. And now when the name

is almost lost in ignorance, error, vice, hypocrisy, and formality, it may be worth while to consider the original import of that sacred name, as a proper expedient to recover both name and thing.

The name of Christian was not the first by which the followers of Christ were distinguished. Their enemies called them Gallileans, Nazarenes, and other names of contempt: and among themselves they were called Saints, from their holiness; Disciples, from their learning their religion from Christ as their teacher; Believers from their believing in him as the Messiah; and Brethren from their mutual love, and their relation to God and each other. But after some time they were distinguished by the name of Christian. This they first received in Antioch, a heathen city, a city infamous for all manner of vice and debauchery, a city that had its name from Antiochus Epiphanes, the bitterest enemy the church of the Jews ever had: A city rich and powerful, from which the Christian name would have an extensive circulation; but it is long since laid in ruins, unprotected by that sacred name. In such a city was Christ pleased to confer his name upon his followers; and you cannot but see that the very choice of the place discovers his wisdom, grace, and justice.

The original word, which is here rendered called, seems to intimate that they were called Christians by divine appointment, for it generally signifies an oracular nomination, or a declaration from God; and to this purpose it is generally translated. Hence it follows that the very name Christian, as well as the thing, was of divine original; assumed, not by a private agreement of the disciples themselves, but by the appointment of God. And in this view it is a remarkable accomplishment of an old prophecy of Isaiah, chap. lxv, verse 2.—'The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.' So Isaiah lxv. 15. 'The Lord shall call his servants by another name.'

This name was at first confined to few; but it soon had a surprisingly extensive propagation through the world. In many countries indeed, it was lost, and miserably exchanged for that of Heathen, Mahometan, or Mussleman. Yet the the European nations still retain the honor of wearing it. A few scattered christians are still to be found here and there through Asia, and Africa, though crushed under the oppression of Mahometans and Pagans. The name has likewise crossed the wide ocean to the wilderness of America, and is worn by the sundry European colonies on this continent. We, in particular, call ourselves Christians, and should take it ill to be denied the honor of that distinction. But do we not know the meaning, and import of that name? Do we not know what it is to be Christians indeed? That is, to be in reality what we are in name. Certainly it is time for us to consider the matter; and it is my present design that we should do so.

Now we may consider this name in various views; particularly as a name of distinction from the rest of the world, or those who know not the Lord Jesus, or reject him as an impostor;—as a patronymic name, pointing out the Father and Founder of our holy religion, and the christian church;—as a badge of our relation to Christ and his servants, his children, his bride;—as intimating our unction by the Holy Spirit, or our being the subjects of his influences; as Christ was anointed by the Holy Spirit, or replenished with his gifts above measure (for you are to observe that, anointed, is the English of the Greek name, Christ, and of the Hebrew, Messiah):—and as a name of appropriation, signifying that we are the property of Christ, and his peculiar people. Each of these particulars might be profitably illustrated. But my present design confines me to consider the Christian name only in two views; namely, as a catholic name, intended to bury all party denominations; and as a name of obligation upon all that wear it to be Christians indeed, or to form their temper and practice upon the sacred model of Christianity.

From the Cumberland Presbyterian.

THE CHURCH MUST BE CONVERTED!!

[Concluded from page 61.]

Bnt do you say the church is converted already? Admit the fact, but may she not need a new conversion? Regeneration can be but once: but conversion may be repeated. Peter had been converted when Christ said uuto him, 'when thou art converted, strengthen thy brethren;' for in the very same verse he tells him, 'I have prayed for thee, that thy faith fail not.' Peter had faith, and therefore had been converted, but Christ foresaw that he would turnback and deny his Lord; but he prayed that his faith might not fail, and his prayers are always answered, he knew that Peter would be re-converted.—There are many Peters now-a-days, that have to be converted more than once: and there is no doubt but the whole church might be converted without any loss of piety: and some there are who stand in as much need of a second conversion as did Peter. It might truly be said of the whole church at the present, with very few exceptions: "Verily, verily I say unto you, except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven." Most Christians are going in the wrong direction for heaven, and they must be converted if they ever get there.

But how converted? Why converted from the love of the world. "If any man love the world, the love of the Father is not in him!" That is the word of God, and it will stand true; though every worldly-minded professor should sink to perdition under its broad condemnation. Every lover of the world must be converted, otherwise, he cannot enter into the kingdom of heaven. It is a fearful thought,

and we shudder whilst we write it, but we have awful forebodings that thousands of the present generation will fall from high places in the church to the depths of endless perdition! Unless there is a speedy, and extensive conversion from the love of the world, we are assured from the infallible word of God, that all those professors, who are exerting all their energies to amass wealth, "will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destuction and perdition." "For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows!" Bnt, "brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his ways shall save a soul from death."

Christians must be converted, not only from the love of the world, but from conformity to the ways of the world. "Be not conformed o this world: but be ye transformed by the renewing of your mind,, that ye may prove what is that good, and acceptable, and perfect will of God." Members of the church now-a-days labor and toil and strive to keep up with the world—to look like the world—to be like the world; aye, to be one of the world. Are such world conforming christ's the living epistles of Christ, known and read of all men? Did Christ conform to the ways of the world? Is he not our ensample in all things? Did he not suffer death that he might redeem unto himself a peculiar people? Can we follow Christ and the world!—"If any man be my disciple, let him deny himself, take up his cross and follow me." Great God! convert the church from the maxims and manners of the world, to the example of Christ.

But Christians must be converted, not only from the ways of the world, but its spirit. 'Now any man have not the spirit of Christ he is none of his." "For as many as are led by the spirit of God, they are the Sons of God." "except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."—Little children are harmless, confiding, loving, unsuspecting, forgiving· Are these characteristics of modern Christians? Are they harmless? Are they confiding? Are they loving? Is it said of them now, behold! how they love one an other? Are they unsuspecting? Have they that charity that "thinketh no evil"—"hopeth all things? Are they forgiving? Let facts answer

Christians must be converted from sectarianism, divisions, discords and strife. The church was originaly ONE, and "the multitude of them that believed were of one heart and soul." Christ prayed that they, and all that believe on him through their word might be ONE. The Apostles exhorted to follow after peace, to strive together for the UNITY OF THE SPIRIT. The church must be united, before the world can be converted. And before the church can be united, she must be converted from the love of sectarian distinction. It is anti-scriptural—it is absurd—it is madness to dream

of the conversion of the world, and the ushering in the millennial glory, till the church is first converted from the sectarian strife, and restored to her original unity. We hear a great deal said about the conversion of the world, many fine speeches are made, concerts of prayer are offered up, and some exertions are being made. That is all well enough, and these exertions should be increased a thousand fold; but the church must be converted before the work can be accomplished. And as that is the first work, would it not be more sensible—more scriptural, to set about it first? The conversion of the world goes on but slowly; yet it makes as much progress as the conversion of the church. But if we were to commence in the right way, and preach, and labor, and pray for the conversion of the church might we not have more success. Surely it's not so difficult to convert the church as the unconverted world! And if we lack courage and faith to undertake the lighter task, how shall we acomplish the greater! Why is it that christians are more willing to send the light of the Gospel abroad, than to cultivate the warmth of love at home?

We have reduced our opperations for the conversion of the heathen, to a regular system. Societies have been organised for the purpose of raising means, sending out and sustaining laborers in foreign fields. These associations hold annual meetings, report the progress made in the great work, set forth the dfficulties encountered and the opposition yet to be overcome, and portray in moving strains of eloquence, the growing prospects of the cause. In this way the public mind is enlightened, and thousands are excited to more vigorous efforts. This is all right. But why not adopt some system for the conversion of the church? Will it ever be accomplished by single indivual exertion? Do we not need combined and concentrated effort? Would not an association for the conversion of the church be a good thing.

But as the whole church must be thoroughly converted, before the heathen can be evangelized, so some part of the church must be reclaimed, before any portion of the unregenerated will be converted. both judgment and mercy begin at the house of God. It is a true saying that all genuine revivals of religion commence in the church: and we challenge the proof, that there ever has been, from the day of pentecost down to the present, one revival, where the whole church was in a state of apathy and lukewarmness. The history of the church will not show one single instance; for God works through the church, and when christians are reclaimed, sinners are converted. the work of regeneration in the world is always in proportion to the work of conversion in the church. No more sinners are converted, because no more Christians are reclaimed.

Would you have a revival? The church must first be converted. Take masures for reclaiming the church from her backslidings and worldly-mindedness, and then you are in the way to have a revival. Follow up those measures till the church is thoroughly converted and

restored to her first love, and you are sure to have a gracious and powerful revival

Why have we no revivals in the South West, now? Simply because the church has gone astray after "strange gods." Mammon, conformity to the world, and the 'strange fire' of sectarian zeal, have seduced and corrupted the church. "Rejoice not, O Israel, for joy as other people; for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn floor"—ay and upon every cotton and tobacco field, upon every mercantile transaction, and speculation of every kind in which the church is engaged, does she now "love a reward." These be her Gods. She is striving to lay up treasure in this world: as to laying up treasure in heaven, that's to be the work of eternity—no time for it now. And just so long as this state of things continues, will the church be without revivals. We are sometimes disposed to complain of the thoughtlessness of the ungodly, while we are lending the weight of our influence to beguile them on to hell! And if we could not be chargeable with their condemnation, we must repent and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord. "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly and will remove thy candlestick out of his place." "Repent: or else I will come upon thee quickly, and will fight against thee with the sword of my mouth.—" THE CHURCH MUST BE CONVERTED!

CUM. PRESBYTERIAN.

From the Journal and Luminary.

WHAT KIND OF A PLACE IS HEAVEN?

If we were to judge of the nature of a Moslem's heaven, from his conduct in life, we should rightly suppose that sensuality would be the spring of all his expected joys. If we were to form an idea of a christian's heaven by the same rule, what kind of a place would it be? And since the church is the light of the world, and the only living, active depository of heavenly principles, may we not justly look upon it, as an index to the pursuits and enjoyments of its members in a future state! Heaven, then, (being the consummation of their most ardent desires on earth) will be a place where each one shall have as much money as he wants. Now, and then one, to be sure, will have freedom from sin, and holiness of heart, as the objects for which his soul longed: 'What shall I eat?' And 'what shall I drink? Will be the interesting inquiries which shall pass through the unnumbered throng. Some indeed, from choice will be content with 'angels food,' and to drink of the 'new wine, which their 'Prince shall give them.' They shall be clothed in white robes; but most of them shall be cambric or satin instead of righteousness.

It will be a place where God shall be worshipped as often as they can spare time—once in seven days at least. When they meet for worship, all will come who can conveniently. As nearness to God was never their ruling desire, they will probably not have their 'solemn assembly,' very near the throne, nor before it, 'but some where, where they can stand up or kneel down, give a correct sound to musical notes, and have a precious time in sleep without being interrupted by the 'light of God's countenance,' or the rebuke of his eye. Some indeed will always be seen at the foot of the 'great white throne,' singing with melody in their hearts a new song which they had partly learned on earth. Heaven will be a place open to theological discussion. While some will rejoice to learn Him who was meek and lowly, and will delight to talk of the Savior's love, others will be earnestly engaged in making others see, and think, and act, just as they do on the minor points of divine truth. 'If ye do his will, then shall ye know of the doctrine,' is not the way in which they decide doubtful disputations.

As few people are more dilligent in business, (I dont say fervent in spirit, serving the Lord) than church members while on earth, heaven will doubtless be a place of great activity, industry, and enterprize. And as they are to live forever, how they will heap up gold and silver and add house to house—avarice also, growing stronger and stronger with increased possession, how they will love their riches and delight themselves in abundance of wealth! Now sir, if I have been correct in supposing that the desires of Christians in a future state will differ only in degree, not in nature, do you think that those who dont belong to the church would have any objection to the society or employment of heaven?

ONCE MORE—An anonymous writer has sent me a communication on the doctrine of the Atonement. I would willingly publish it and reply to it; but cannot, without departing from my long, and fixed purpose to publish nothing without knowing the name of the author. When he shall please to give me his name, his communication shall appear.

EDITOR.

RELIGIOUS INTELLIGENCE.

LYNN, MASSACHUSETTS, March 17, 1836.

Father Stone,

I have been a few months only in this place, but I trust my labor has not been in vain. Many souls have embraced religion, and the good cause is prospering. I think there is the appearance of a great and glorious work. Yours in Christian love and union.

WM. LANE.

Brother O. Johnson of Georgetown Ohio, writes April 1, 1836, that brother R. Rickett has lately baptized 3 in that place, and 4 at Higginsport, and several more were added at Georgetown.

OBITUARY.

Died, in Morgan Co. on the 25th of March, Mary C. Rigdon, eldest daughter of Roger and Elizabeth Laughlin of Adams Co., in the 36 year of her age. The deceased had been for a number of years a member of the church of Christ, and in her last moments enjoyed a full measure of the comforts of that religion she had professed before the world. She has left a husband, aged parents, brothers and sisters, and a large circle of friends to mourn a loss which nought on earth can supply; and there remains an only child, a son, of days too few to feel the loss he has sustained, but who, if life is lengthened out to future years, is doomed to learn that she who gave him birth, lies cold and silent in the grave.

"The dear delights we here enjoy,
And fondly call our own,
Are but short favors borrowed now,
To be repaid anon.

'Tis God that lifts our comforts high,
Or sinks them in the grave.
He gives and, blessed be his name,
He takes but what he gave."

RECEIPTS SINCE LAST NUMBER.

ILLINOIS. JACKSONVILLE, Chs. Talliafero, Pet. Conover, Js. McGill, J. Major, Michael Huffaker, for 10. J. Wright, J. Dennis, 9. S. Riggs, McDow, J. Campbell, 10. DILLONS, I. Boyle, Mrs. S. A. Boyle. L. Morris J. Rankin, Az. Pugh, R. Hodges, P. Whip, C. Gill, E. Bailis, Js. Fisher, for 10. CLIO, Geo. Laughlin, 10.

TENNESSEE. NASHVILLE, J. Hardiug paid 10 00 for self, A. Demoss, Josh. Cloyd, M. Usrey, G. Harding, T. McGavock, W. Mitchell, A. Brown, Ben. Woodard, P. H. Allen, and G. Trabue paid 10 for others, all for volume 10.

ALABAMA. MOULTON, Eld. C. McDonald, 10 00, lost by mail.

KENTUCKY. MAYSVILLE. Eld. Rickett for S. January, W. C. Holton, Wm. Rowsee, Wm. Corwine, Js. Philips, for 10. CYNTHIANA, A. Moore for J. M. January for 9. Tho. Smith 8, 9, Tho. Oder 9, Wm. Patterson 9, Col. G. Berry for 8—in A. Moore's hands.

OHIO. GREENFIELD. Ed. Byram 10. GEORGETOWN. O. Johnson for self P. Devore, H. Lindsay, Wm. Crabb, Sam. Horn. 10.

MASSACHUSETTS. LYNN, Eld. Wm. Lane, 5 00, and a few months before 5 00.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD"—PAUL

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THE CHRISTIAN MESSENGER,

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NUMBER III.

CARLISLE, NICHOLAS Co. Kw Jan. 5, 1836.

Elder Badger,

Dear Sir—Elder Isaac N. Walter, of New York city, has had the goodness to send me the C. Palladium; three numbers of which I have just received and read. But how am I grieved on reading it! Do you ask me why? I answer, I am grieved, *exceedingly* grieved to find myself and my friend so much misrepresented. You speak of our views of Christianity as heartless dogmas—as soul-chilling, and spiritless doctrine. And you say, some of our brethren in the west have been captivated, deluded, and led astray by these dogmas—that the reformation for which we plead, can no more be united with that produced by the Gospel of Christ, than iron and clay can be united. Thus far Elder Badger. You will perceive that I do not give your precise words in every instance, but I have certainly given your meaning, as no doubt you will allow.

Next comes the testimony of I. N. Walter. He relates a conversation which is said to have taken place between brother Alkire, of Ohio, and a certain minister of Kentucky, who, he says, has renounced the Gospel for the new system of reformation. Brother Alkire, as the tale goes, asked said preacher how he understood the passage of scripture which says, "If thy right hand offend thee, cut it off and cast it from thee." The minister replied, "He had nothing to do with it, only understand it as it reads;" and further stated that it ought to be practised; and then presented the circumstance of a man near by, who had become offended with his right hand, and had cut it off, under the influence of the new system. This inference is palpable. Such is I. N. Walter's testimony, upon which I have a remark or two to make.