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

VOL. X.] JACKSONVILLE, ILLINOIS, JUNE, 1836. [No .6

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.

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.

Brother Alkire, of Ohio, is a man of unquestionable veracity.—Nor am I disposed to question that of Elder Walter: and yet I can not help thinking there is some mistake in this tale. I think I know the minister, and the poor, deluded, fanatical, not to say deranged, man referred to; and I venture to say, that at the time he cut off his hand, he knew not that there lived such a man as Alexander Campbell. But, be this as it may, one thing is certain; *No man understanding anything of the principles for which we contend, ever taught such a doctrine.* Last of all comes the testimony of A. C. Morrison. And what has he to say? Why, forsooth, that we take the main-spring out of the time piece—the Holy Spirit out of Christianity—that we have exchanged living gospel for a dead letter!!

Such is the testimony of three formidable witnesses, and such the means, my dear Sir, which you are affording your numerous readers of forming an estimate of our religious views, and characters! And perhaps I hazard little in saying, that the larger portion of your readers have never seen a line from any of our pens, exhibiting our religious views. In the light, then, in which you have presented us to them, we must appear any thing but Christians, and our sentiments any thing else than the truth as it is in Jesus. Our religion is heartless—spiritless. It teaches men to pluck out their eyes, and cut off their hands. 'Tis as bad as infidelity; for it takes away the main-spring of Christianity, and consequently stops forever the influence of its heavenly machinery. It is wanting in every christian grace—is one of the greatest impositions ever palmed upon the christian world. You eulogise Elder Gardner and his pamphlet.—This surprises me. For certainly it is a poor production, and exhibits any thing else than deep research, and a thorough acquaintance with the writings of A. Campbell. This Elder presents six items, which he says we call the ancient Gospel, and yet *not one of the six*, except the third, is included in what we call the Gospel, and even that one is not fairly stated!! And yet this is the man whose deep research, and thorough acquaintance with the writings of A. Campbell, qualifies him so admirably to expose his heresies! Now my dear Sir, I appeal to your candor and piety, whether it is fitting that your columns should be open to every one that chuses to abuse and misrepresent us; and at the same time shut them against us? Does our law condemn any one before it hears him? The question then is—will you hear us? Will you permit us to speak through your paper, to our brethren in the north-east and elsewhere? Error can do no harm if truth be left free to combat it. You say you like to see a man undaunted and independent. So say we. A cringing, cowardly spirit, in time of trial, you say, may be indulged by the faint hypocrite, but it ill becomes the high toned feeling of the faithful reformer. So we think. We shall therefore expect to see manifested on your part, that undaunted and independent spirit, and high toned feeling, which you so much approve in others, in permitting us to occupy a few columns, in each number of your paper, in our defence. This reasonable request you certainly will not refuse us. And we pledge ourselves if you grant it, that nothing unworthy the dignity and gravity of Christianity, nothing unkind, or unchristian, shall drop from our pen. If you grant us the request we make, you will insert this communication in your paper, and inform me of that intention through the same medium. If not, please return this communication, and send me the Palladium no more, as I am not willing to pay postage for misrepresentations, without the liberty of correcting them.

JOHN ROGERS.

PALLADIUM OFFICE, February 8, 1836.

Elder J. Rogers,

Dear Sir—I am extremely sorry our feelings and views are so dissimilar respecting the within. With much regret I here, agreeable to your request, return your letter, and shall discontinue the Palladium according to order. I am, with very great respect, yours.

J. BADGER.

From the Cumberland Presbyterian.

LET BROTHERLY LOVE CONTINUE.

Thus said the great and good Paul. That very man that had a difference with Barnabas, and parted or separated from him. That charged Peter with dissembling and leading Barnabas and other Jews away with his dissimulation. Did he love Barnabas and Peter? He did most sincerely; but he loved the cause of God too dearly to connive at their improprieties. He and Barnabas went to different fields to labor, but still they loved each other as brothers. They could not love the imperfections of each other, but pitied each other on account of them, and endured them with much long suffering. Circumstances may sometimes forbid ministers laboring profitably together, as in their case; yet may they have confidence towards each other as christians and ministers, and not only confidence, but that brotherly love of which Paul speaks. Paul reproved Peter, and did it openly no doubt under the influence of Solomon's doctrine when he says, open rebuke is better than secret favor. He had two important motives in view: first, the purity and peace of the church; and second, Peter's own good as a brother. It is plain enough to all who try to understand these cases, that notwithstanding these petty differences, they did esteem and love each other. They did not fill the character of those spoken of among the Jews by Jeremiah when he said, "Every brother will deceive, walk with slanderers, and utterly supplant;" and therefore he admonishes them not to

trust even a brother. They did not by public remarks, nor private insinuations try to shake or destroy the confidence of the church and the world iu each other. And why? Because they possessed and were influended by brotherly love. When a brother sins flagrantly he ought to be reproved, and if possible reclaimed. If he appears incorrigible in his obstinacy, then we should hope the best we can in charity, and prepare for the worst that might grow out of his course. We ought not to despise and persecute him, neither ought we to take him into our bosom, until we are satisfied with his innocence or repentance. During this period we ought to pray for him, bear with him and try to bring him to repentance, and not to bite and devour him, lest we destroy him, or his usefulness in the world. Whenever a brother is slandered by another, until we have the best evidence that he is guilty, we are not at liberty to seclude him from our affections and society, and thereby grieve and discourage him, and say by our conduct to the world that we believe him guilty and unworthy. In this case we are to know no man after the flesh. It matters not whom we are to please or displease; whom we are to honor or dishonor: if we slight and neglect a brother of whose unworthiness we have no evidence, we close the way of his access to the hearts of his hearers, we break and mangle his spirit, we wound the Redeemer in the house of his friends, and give our influence to the cause of the devil against him. And the way in which Jesus looks on such conduct is plainly enough laid down, when he speaks of offending his little ones.

Let all that would destroy a brother without cause, hear it, and tremble, for God will avenge them that are his, on their voluntary adversaries. What is so desirable as brotherly love? The devil and his forces dread it more than any thing else. If ministers of the same and different denominations were all feeling and acting under the influence of brotherly love, if they were cautious, pitiful, loving, as they should be, how soon would this blessed leaven spread through the whole church! How soon would a brighter, better day begin to streak our moral horizon, that would roll a flood of heavenly light over the whole length and breadth of the land! How soon would the Atheist consider himself a fool sure enough! How soon would Infidelity veil her hateful deformity, and crawl into some pandemonium to show her wrath enkindling features no more! How soon would partition walls be levelled to the ground, and peace take a permanent place in every temple. The name of a Presbyterian, a Methodist, or a Baptist, would not then be like an icicle to chill our love, and cool our devotions; but every main, and distinguishing peculiarity would melt before brotherly love like wax before the fire. That is, they would cease to keep separate the members of the body of Christ. Then would the desert blossom as the rose, the parched lands become pools of water, and the whole earth appear as the blooming and fruittlul Eden. While the eye of anticipation lingers

on the brightness and blessedness of that day my soul begins to be fired. May brotherly ever burn in my heart, may it mark all my intercourse with all christans, and may the world profit by the spirit of Christ copied into my whole life.

A UNIONIST.

PREACHERS.

There is a great complaint in the West against the preachers, especially against those of the *Christian* church. It is said they have become worldly minded, inactive in their calling, negligent in study, and therefore uninteresting in their few addresses to the congregations. The allegations are too just to be denied. As this is a common case there must be a common cause why it is so. This cause I think is very apparent, from the following considerations.

1. The preachers have flesh and blood such as other men have, which require food and raiment to support them. Many of them have families dependent on them for food and raiment also, and for the education of their children. All this requires money; to obtain which they are obliged to exert themselves in some active business of life, as merchandizing, farming, medicine, law, teaching, etc.— These employments are good, but incompatible with the office of a gospel minister. By them his mind is distracted, his zeal cooled, his attention divided, his love of the truth and of the souls of men diminished, his inclination to read and study the scriptures weakened, his mind and energy sunk, his preaching dry and ineffective, his influence gone, and the world too often sits enthroned in his heart.— This is not the case with all; there may be a few exceptions—one of a hundred. They may apparently address the congregation with zeal; but the unction is wanting, and therefore no good effects follow—without the unction, the Spirit and the love of God in the heart of the preacher, he cannot feed the sheep. "If you love me feed my sheep."

2. Another cause for the complaint against our preachers is, that they are neglected by the congregations. It is an ordinance of God that they who preach the Gospel should live by the Gospel. Altho' we profess great zeal to promote the ancient order of things, yet it is evident that this is neglected; nor is there an ordinance more plain or more reasonable than this in the Bible. Many of us, by intensely looking at the errors of sectarism, have almost concluded that they were wrong in toto, and that reformation must be a departure from their entire system. In this we have too well succeeded in several particulars, and especially in neglecting the preachers.— We saw among the sectarians idle drones, called preachers, professing to be called and sent of God, elated and strutting in the pride of their calling, exalting themselves above the people, andclaiming

homage and support from the churches. We saw and heard them, and became fully convinced that they were either deceived, or were deceivers—for to us it was manifest that they were neither called nor sent by God; for they lacked the signs of an Apostle. Many of us, disgusted with such pretensions, became prejudiced against the clergy in general, withdrew our support from them. Some were for putting them down as a useless, if not a dangerous brood—that the people could do better without them—that every member of the church was a king and priest, and therefore had an equal right to preach, and administer the ordinances of the house of God. It is not strange that where these opinions prevailed, the preachers should be neglected, and put in the back ground. Nor is it strange, that the preachers thus neglected, should engage in secular pursuits for a living, and become useless in the work of the ministry. How can the churcues blame them, when they have driven them to this course? If the preachers were not to engage in such secular employments, they and their families must suffer for want, then would they be reproached and despised as worse than infidels.

By these remarks I pretend not to justify the preachers for their worldly mindedness, and dereliction from duty. No: for had they the spirit of Christ and his apostles, had they the spirit of the ancient Gospel, the world would be under their feet; they would disregard the censure of man, and submit to poverty itself rather than abandon duty. They must remember the exhortation, "BE NOT CONFORMED TO THIS WORLD."

It is said that evangelists amongst us are supported by the people. This is as it should be. But are they only worthy of support?—Must others be neglected? What saith the scripture? What saith reason? If all but evangelists are to be neglected, will not the rest become, as I described them before, useless in the work of the Lord? Facts confirm this to be lamentably true

My brethren in the ministry; suffer a woad of exhortation from your old brother, who will shortly have finished his toils, and cares in time, and leave your ranks on earth forever. Though you are neglected by the people with regard to a necessary worldly support, yet neglect not your duty. If you desire the smiles of the world, or its friendship, you must conform to it, you must labor and manage as they do, so as to obtain an equal standing with them in dress, equipage, and show. To obtain this, your time, labors, and cares must be employed, and but little of them left for your duty. O my brethren, endeavor to please your Lord, and save souls. You can spare much time for preaching, if yon have the spirit of truth, and the love of souls at heart, and be contented with little. "But they that will be rich." Do read 1 Tim. 6, 9, with serious attention. If you faithfully do your duty, the Lord your master will not suffer you to want. An old faithful, superannuated soldier shall not by him be neglected. Your faithfulness, and consequent success, will

convince the world that God has ordained by the foolishness of preaching to save them that believe. What a happy reflection on a dying bed, that you have served the Lord faithfully, and not entangled yourself with the affairs of this life! How happy will be your reflections when you enter heaven! How glorious your reward!—Be faithful unto death, and you shall receive a crown of righteousness, and be welcomed to the joys of your Lord. May the Lord bless you, and bless his people, and save the world by his truth.

EDITOR.

WABASH Co. ILL. January 28, 1836.

Dear Brother Stone,

I do not feel very able to write on the subject of religion, but wish to say a few words; and as I am not anxions to appear before the public as a writer, you may dispose of this scrap as you think best. The cause of our Lord Jesus Christ is the cause I wish to be fonnd advocating. Christ said to his disciples, "Ye are the light of the world." Now I ask where is the light? Is there that distinction between the professors of religion and the world that ought to be? If not, is not the light obscured? And if the light be darkness, how great is that darkness! The time is come that we can hardly tell a professor from a non-professor. Lamentable case indeed! And what is to be done? Reform! Reform! In what? In life and practice.

So let our lips and lives express
The holy Gospel we profess.

Yours with all due respect,

ANDREW BAIRD.

Brother Stone,

I will give you a short account of a few passing events that have taken place here. Some time since Dr. Nelson when in Columbia, gave notice that he would preach on a certain subject, at which time he aimed a deadly blow at us, under the name of "unitarians." After exhausting his arguments, he at length disgorged himself of one of his doctor like arguments by saying, "A unitarian preacher at the east had run off with another man's wife!" A tragical scene indeed for a Doctor to detail in the hearing of an audience of intelligent people. This was a kind of Sampson-like argument in favor of his own chastity and virtue, as well as of his brethren's; yes, as though he had said, "*We* have not acted thus wickedly, like this servile miscreant."

It is an inuendo of his, hoping thereby that the community would believe that it resulted from the sentiments we teach.

In volume 9 of the Christian Messenger, I see an unkind statement relative to me in part from Wm. P. Cochran, which is without cause and wholy destitute of truth. The remark to which I refer is this, "That the blood of Christ is of no more avail (efficacy) in the salvation of a sinner, than the blood of a martyr; and instanced Peter, Paul, Stephen, etc. That Jesus Christ was a mere man, or at least one of the higher order of created intelligences, such as Gabriel, Michael, etc., and that he, Jesus, created the world by delegation."—Now he knew that he never heard me avow any such doctrines, either directly or indirectly; and how he, perhaps, unblushingly could charge such odium on me, at the distance of eighty miles, is hard and strange. O my dear sir! you and I will have to meet in judgment; and why not let us preach often from these words, found Rev. 22, 15 and 21, 8. On account of his having been a citizen of this country with me, I feared some one might give credit to the above, and consequently I got several names to a certificate, clearing me of these aspersions. The names of some that I recollect I will give; G. C. Melody was the first, he is a Presbyterian, and brother-in-law to Mr. Cochran; Gen. R. Gentry a member of the same church; T. Kirtley Esq.; Dr. A. M. Robinson; A. Perringer Esq.; and perhaps Dr. Jewel—however he told me that he never heard me teach any such doctrine, and this was the purport of the certificate, which was lost, being in the hands of a brother who died suddenly.

I have put off this communication a long time, because it looks so ill favored to see men professing religion as he and I do, thus wrangling, and one charging on the other such scurrillity, and I under the painful necessity of exculpating myself from the charges, so that my persecuted brethren abroad, may not have to suffer on the account of my silence. Enough, O yes, enough of this!

Once more I shall change the subject. Recently I was told that a talented Presbyterian, Mr. Yantis by name, would preach in an hour or so, and upon hearing him from Gal. 6, 7, "Be not deceived," near his winding up remarks he observed that, "There were some who went to and fro, teaching (and thereby deceiving) that if they would submit to one ordinance of God's house they were safe and secure, and then instanced Simon Magus who received an ordinance even from the hands of an apostle, and that did not sanctify his heart."

Sir, whom did you mean? If you meant the Christians, you are egregiously mistaken, for I am of opinion that you never read or heard it from any of our to and fro riding, or even writing, brethren. If you have, let us know who they are. We teach men and women to repent as well as to be baptized for remission of sins, to believe as well as be baptized, and they shall be saved. We never take any one command and say that salvation flows alone through it. One of two things must be the fact, he is ignorant of our views, or he intentionally misrepresented us, and he can hang on either horn of the dilemma! Or like a man, rivet his charge with good proof.

God is my witness, that I long to see professors of Christianity more social, intimate, kind, and friendly, frequently having frank interviews, and endeavoring like friends to help each other out of error instead of fermenting discord. When we pass each other with so much coldness, it looks more like a heathen than a christian land.—Yours, humbly wishing for a better state of things.

M. P. WILLS.

REMARK.

I am not pleased to publish personalities. Principles, not men, I wish to be my motto. Yet I have consented to publish this, because it is in defence of a brother.

EDITOR.

OBITUARY.

Elder Samuel Kyle, of Troy Ohio, died April 8, 1836. He was among the first preachers amongst us, zealous, active, and efficient. The particulars of his death we have not heard—when received we shall publish them.

Also, Elder Walter Warder of Kentucky, a Baptist preacher of the first order, beloved and respected by all his acquaintances. He was a good and useful men.

Died, a member of the church of Christ, in August last, in Columbia, Jesse Hart. From the time of his profession, he was truly a good man, lived respected, and died regretted. He died a member of the County Court. I think I never shall forget the feeling of respect that was manifested to him on the day of his funeral and interment, from all quarters. Here honesty compells me to say, that many of the Presbyterians manifested the deepest interest, and confessed him prepared for immortality. This I say because they deserve it, and to show that I am disposed to give them justice.

I visited brother Hart at his request, and tarried with him the night before he left this world, and he said he loved the Lord and sinners. He expressed a concern for his wife, as he had often done to me. The church has lost him, and why should I complain?

NOTE.

Great complaints are made to me from different quarters that the Messenger does not come to many of my subscribers. I cannot tell the reason why they do not; but of one thing I am certain, the numbers are regularly mailed.

EDITOR.

Died, a member of the same church, in January last, sister Jane Wall, consort of Samuel Wall, and daughter of Ash Emison. She is dead but she lives in the memory of her relations and acquaintances. But few such women have lived in our day. This I say with no view to praise the dead, but because these two are worthy of the little I say. She was truly one of my best neighbors; but our loss is I hope her infinite gain. Yours, wishing that I may reach heaven.

M. P. WILLS.

P. S. We have a church in Columbia, better than three years old. It numbers I believe sixty odd. One at Bear creek 3 miles off, having between thirty and forty members, and one at Rockbridge about five miles distant, with upwards of twenty. Times are not as flourishing as I could wish at this time. Among the persons that I have immersed is one sister, my mother, aged about seventy, who had been a Methodist about 20 or 30 years, and had not been able to turn herself in her bed for two or three years. She yet lives unharmed by her burial in water.

Also a year or 2 ago, I immersed your old friend and acquaintance Major Achilles Ewbank, aged seventy-five, and an old revolutionary patriot, and may he continue now a soldier of King Jesus. Amen. He yet lives.

M. P. W.

On Feb. 11, 1836, died Mrs. Sousley, wife of George D. Sousley of Fleming county Kentucky, after a confinement of almost a year with pulmonary contumption. She was a member of the church of Christ for nineteen years, and lived a life corresponding with her profession. She died in the joyful hope of eternal life.

Also recently died in this place, Jacksonville, Lewis Ware, after a long and painful illness. He died a member of the church of Christ in this town, without fear.

Decrease of Members in the Methodist Episcopal Church.

When the minutes of the Annual Conference were publised at N. York, our friends were rather startled to learn that the increase of members up to that date was quite small, compared with former years;—but what will they think when the minutes recently printed at Cincinnati, containing the latest returns from the Western conferences, show them a total loss of four thousand one hundred and twenty nine! Yet such is the fact, The decrease of some eastern conferences, and the small increase of others, it was thought, might be accounted for in part, by the emigration to the west; but where are our western members who are missing? The east may have suffered by emigration to the west, and some other parts of the

west by removals to other parts, and if the favored parts had kept their own, with additions by emigration, the case would be less humiliating; but fix it as you will, there is in the aggregate a fearful declention. Instead of an increase of from forty to sixty thousand, we have fallen to a decrease of more than four thousand. Such a report has not occurred before in the annals of Methodism since about the time of the last war with England, and it becomes us all to make honest inquiry into the cause thereof.—*W. C. Advocate.*

From the Cumberland Presbyterian.

O THE PREACHER! THE PREACHERS!!

Every one who thinks closely, must see a great impropriety, not to say a sin, in ministers of the gospel seeking places in the civil offices of the country. Mr. Editor what do you think? What does the church think? what does the world think? when told that from the ranks of the ministry there are now on the filed candidates for military offices! It is, I am afraid, too true. Well, what pretext, I wonder, will they set up for this strange step? Will they say like some before them have said, that poverty and hard necessity have urged them to it? Civil office seekers in the ministry have made this their plea. They were poor and embarassed. But how did they become so? Was it by the selfdenying and laborious course that ought to mark the life of every preacher? Or was by speculation in horses, mules, sheep &c.? God knows and I am glad he does. If a preacher becomes involved by disobedience to his maker, is it any thing more than he might have expected? If misfortune had the same effect on them it had on Jonah, they would not have sought redress in protracted and more aggravated disobedience. But candidates for military office can make no such pretext, for there is no profit accruing to them from it. If our country were invaded, our liberties, lives or property endangered, then patriotism might operate and could not be blamed. Some of the ministers acted a noble part in the memorable revolution out of which our liberties grew; and I trust the ministry will never be found wanting in times of peril to the nation. But, I cant see any patriotism in a preacher seeking a military office in times of peace.

Is it the influence to be acquired by military titles, and to be made subservient to christianty, that constitutes their plea? Every body knows that it can add nothing to their influence. Is it the love of honor they have at heart? Ah! dont come close. On the other side of the globe, in olden time, military honors were perhaps the highest that worms could confer; but what are such honors here Are they such as ought to induce a minister of the gospel to incur the expenses of an unprofitable office, just to get the title, and the honor confered by men? Surely not. How much do such minis-

ters as are candidates study the bible, the peace of zion, and the salvation of souls? How much do they think of their solemn consecration vows in their ordination? How much instrumentality are Christians to exert in encouraging their minister to seek the honors of this world? It is time for the church to wake on this subject. May God bless the church and save her ministers from the love of the world in every shape.

B.

BARTONS, ALABAMA, March 10, 1836.

Elder Barton W. Stone,

Beloved Brother. Alas! I fear, brothea Stone, that the opinions of brother McCorkle are going to prove true. I am almost out of all hopes of seeing the world, or even the church radically reformed until it is done by the fire of the Almighty's indignation! The church, so called, is rotten to the very core. Truth, justice, mercy, and all the lovely attributes of christian character, are becoming strangers on the earth!! I am led to exclaim in the language of Jeremiah. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" I cannot but believe that impending vengeance is hanging over our guilty land. The retributive justice of the Almighty will not sleep, nor be witheld forever. Yet I trust that as it was at the destruction of Jerusalem and the Temple, so there are some now who love the statutes of the Lord, and who will escape the fiery indignation that awaits an ungodly world. But my sheet is full, and I must desist. The Lord willing, you shall shortly hear from me again. Your brother,

JAMES E. MATTHEWS.

From the Religous Magazine.

CHRISTIAN UNION.

Very many of the fires which are continually breaking out in our great cities, are known to be the work of incendiaries, and it is said that three hundred thieves were actually caught during and after the recent conflagration in New York in the act of plunder. What proportion of those who were actually engaged. allowed themselves to be taken, the reader must judge. This fact is only one of the thousand indications of the exceedingly corrupt state into which masses of our population are getting, While this process of ruin is going on, how are the leading minds in the christian community occupied?—Not a few are engaged in bitter disputes about theological subtleties which none but trained metaphysicians can understand, in fierce and

obstinate struggles for ecclesiastical power, or in controversies about the forms and modes of organization in which Christianity is embodied.

Dr. Beecher after a long time of unwearied and successful effort in preaching the Gospel, is arraigned before ecclesiastical courts under the accusation of hypocrisy and slander!! And the Rev. Mr. Barnes, the eloquent preacher, the learned commentator, the devoted pastor is pronounced a heretic, by a numereus body of clergymen, and forbidden to preach. It is really truly sad to witness the contentions and petty jealousies of those who represent the church of Christ. Here the Congregationalists, Presbyterians and Episcopalians, Baptists and Methodists, old schoolmen and new schoolmen, new measures men and anti-new measures men, all contending as though the redemption of the world depended on their hair-splitting distinctions. And in the din and confusion of this conflict, "Christ and him crucified," which they all regard as the great power of God unto salvation, is neglected and almost forgotten.

It is still, however, pleasant to know that while the few are fanning the flames of discord, and fomenting jealousies, and filling the religious community with tumults and apprehensions, the great majority of the clergy and laymen of all christian denominations are peacefully and perseveringly laboring to promote peace on earth and good will among men.

Our country seems to stand at the head in respect to the number and variety and bitterness of its sectarian wars, but the same spectacle substantially is exhibited every where in Christendom, though in the old world the war is more entirely one of forms.

"The Presbyterian is the established religion of Scotland," says Mr. Colton, and the king of Great Britain is a dissenter in his own dominions as soon as he gets north of the Tweed. It is curious to see how intolerance is doomed to encounter intolerance. The church of England unchurches her legitimate daughter, the Episcopal Church of the United States. The Kirk of Scotland does the same to the American Presbyterian Church. American Episcopalians cannot preach in England, nor can American Presbyterians preach in the Kirk of Scotland. England unchurches Scotland, and Scotland England; and both shut out the United States. Shame upon us all, and upon the whole world."

What a strange creature is man! The American Episcopalian cannot admit to his pulpit his Congregational or Presbyterian brother, and when he or even his bishop crosses the Atlantic, every Episcopal brother closes his pulpit against him. The old school Presbyterian who closes his pulpit against the supposed heresy of the New England clergyman, becomes himself a heretic when he visits his parent church in Scotland. Dr. Spring is a heretic in Scotland, and Bishop McIlvaine is ecclesiastically outlawed by the very church which gave him his robe.

RELIGIOUS INTELLIGENCE.

Eaton March 11, 1836.

Dear Brother,

Truth is gaining but slowly in this country; Christians are not advancing. Some are advancing in the late reformation, and organizing the churches, as I think, nearer in gospel order than we have heretofore done; others a little east of us, determine to remain as they were 18 or more years ago. But alas! I fear some of them have forgotten that meek and lowly spirit that we possessed at that time, and now in the spirit of war are determining to reject any further reformation. In this way they do not occupy original ground, but are retrograding to the sects. In this section we appear to be be standing aloof from both, and of course we are not advancing.

May the good Lord help us to start once more! I think I see some tokens of advance at present in our little company at Eaton. The prayer of all the sincere is, "Thy kingdom come," and I trust we will see better days. If ever the cause advances, it will be when we do not only by profession take the living oracles for our gnide, but conform to all their requisitions. Oh that we could see Christians coming out from the spirit of the world, myself included, and walking in the spirit of Christ and his immediate followers! Then we should indeed be the light of the world, the salt of the earth. Then so far as our influence should extend, its salutary effects would be seen. A christian without love, or without the spirit of Christ, can not exist; yet we see the majority of professors in the spirit of the world, to whom the language of the poet Watts completely applies;

Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust.

Let us cry to God, and strive for reformation. May the good Lord bless you and us, in our endeavors for ancient order, and christian union. Farewell.

HENRY MONFORT.

Georgetown, Ky. April 8, 1836.

I have received the accounts you have been at the labor to draw off; aud I will place them in the hands of some person for collection. When I look over such accounts, I am filled with dismay at the awful delinquency there is in the world. Oh! when will purity be restored! Never, until the various items of the christian religion are punctiliously observed.

I have just returned from a trip to Liberty and Warsaw on the Ohio river. Brother J. W. Roberts was with me at Liberty, and had come through the neighborhood of Warsaw and Ghent. He left his influence in favor of the cause there. The prospects are *very* good at Liberty. I went on to Warsaw and Ghent, and was at Warsaw the last Lord's day. Eighteen or 20 came and united on the Bible creed, and Christian name; about three fourths of them for confession and immersion. Oh! it was a joyful time. It seemed as if the whole audience would rush into obedience to the Gospel. I shall return there in a few days and meet with J. W. Roberts there. May the Lord bless you and yours, my worthy friend.

J. T. JOHNSON.

Georgetown, KY. May 2, 1836.

Dear Brother Stone—I have just returned from Warsaw on the Ohio river, where brother Burnet and myself had a most glorious meeting. I believe I wrote you that three weeks prior I had visited the same place, and received from 18 to 20 persons. Brother J. W Roberts was with us the first day. We, brother Burnet and myself, continued from Wednesday till Wednesday night following; in which time we received upwards of one hundred persons. Amongst these were several good, talented speakers. They will be able to move ahead from the start. Never have I experienced more real Christian joy. A union of effort predominated; and it concluded in a real union of kindred christian souls. Remember me in your prayers. My christian affection to sister Stone and all yours, as well as the brethren. Most affectionately.

J. T. JOHNSON.

Elder John Green of Lebanon Tenn. writes April 28. "I have nothing of much interest to write you. The brethren here stand firm on the foundation, and are living in peace and love. We have recently had some additions to the church, but party spirit both in church and state is destroying every thing good here. I have received three numbers of volume 10. I am pleased, brother Stone, that you have again commenced the good cause of love, peace, and union among christians on earth. Press it hard my brother, for it is the good and the right way."

Brother Richard Rickett of Maysville Ky. writes March 23 1836. That he recently baptized 10 persons in Ohio, and several more were added to the church.

Brother G. W. Banton of Banton's Ferry, Tenn. writes March 9. "Our present number is about 60. The church began here three years ago with six members. The most of this church have been added by confession and baptism.

A serious rupture is about to take place in the Bible Society.—The Baptists have translated the word *baptize*, in the New Testament, in the Burmese language *immerse*. The pædo Baptists refuse to circulate the book, or support it with the funds of the Society.—The Baptists retort on them that they have translated the same word

in the Chinese Testament *to sprinkle*, and yet they had never objected to the circulation of the book with the funds of the Society. It is probable that the Baptists will do as the Methodists and Episcopalians have done, withdraw and have societies of their own.

RECEIPTS SINCE LAST NUMBER.

ILLINOIS. Franklin, J. Challen vol. 10. Lawrenceville, Js. Pool for B. F. Melone, Js. Lamatt, 10. Centreville, for J. Shadle 10, Sophia Greathouse 9, 10, Geo. Leatherland, Luther Orcutt, Eld. W. Causter 10, E. Greathouse 8, Danl. Run 9. Jacksonville, J. McGinnis 9, Samuel Simms 10, Jac. Huffaker sen. 10. Cleary's Grove, Tho. Edwards for 5 copies of 9, C. Smedley 10. Greenville, Js. McCaslin 1 50. Cochran's Grove, Wm. Dugger, 5 00.

TENNESSEE. Nashville, Rec'd other half note of 20 00 by A. Trabue for self, C. C. Trabue, B. S. Willer, B. F. Shields, Wm. Shields for 10; and N. S. Anderson 9, 10, and Wm. Hart of Carthage 9, and 2 00 more. Lebanon, Eld. J. Green for self, A. Cowth, Js. Scobee, Wm. Palmer, Eld. E. Sweat for 10.

ALABAMA. Florence, Brother Young last July sent 5 00 for Ammonett Geo. Herndon, himself and two others—lost by mail.

KENTUCKY. Elkton, Tho. Phillips 5 00. Russelville, David Smith 4 00. Hopper's Tan Yard, Wm. Hopper for vol. 9, 10. Cerulean Spring, A. Thompson 10. Georgetown, Js. Grant for Geo. Shroyer 9, E. Downing 9, Alfred Allen 10, M. L. Patterson 10. and for self 10.—These 5 00 Grant paid J. T. Johnson. Eld. F. Palmer 10. Mrs. Keene L. Lloyd 10. J. Rogers for A. Howe, A. Couchman, T. Letton, Wm. Caldwell, Wm. Doughty, J. Sanders, B. Mathers, R. Ardery, J. Doughty, R. McCune 10. Centreville, Eld. J. A. Gano for Wm. Conn, W. Cox T. Ware, N. Spears, Geo. Palmer, Hir. Calvin, for 10; and for Js. Garrard and J. Snell of Paris 10. Lexington. Fld. Tho. Allen for self, T. Russel, Js. Moore, J. W. Moore, Js. Hurst, Js. H. Hall, J. Moseby, J. Sidener, 10.

OHIO. New Paris, S. Frame, J. Cline, J. Mitchell, J. G. Jameson, W. Jameson 10. Eaton, H. Monfort for J. Quinn, M. H. Hill, D. Robbins 10, and for Dennis Pottinger 2 00 of which one was for 10. Gillaspieville, Eld. J. Baker for self, Eld H. Bun, and Eld Sam. Darby 10. Rutland, A. Hubble, Susanna Laskin 10. Greenfield, E. Byram 10. Manchester, Js. Long 10. Cincinnati, D. Trowbridge, N. Stewart, E. Lockwood, L. Knowles, A. Trowbridge 10. Bethel, D. Crane for self, E B Thompson, Betsey Webster, Jac. Chatterton, A Treble, Geo. Ulrey C Beck, Nath. Osborn 10. David Thompson 8, 9, 10. These eleven dollars were paid to J T Johnson.

INDIANA. Bloomington, D. O. Ellet for J B Berry, J A Givens, C. Kearns, J Nichols, M McPhetridge 10.

MISSOURI. Columbia, Elder M P Wills, A Stone, S Bedford, R Graham, T Conyers 10. Millersburgh, Dan. Miller, Geo. Tutt 9, George Maupin, Wm. O. Turley A. Miller 10.

PENNSYLVANIA. Carmichaeltown, Wm. Denny for self 10, Js. Curle 9, 10, A. Bottenfield 1 00, old account, and 1 00 for 10.

S. CAROLINA. Chesterville, Eld. J. L. Davis 5 00 in full for his agency for vol. 10.

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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For the Christian Messenger.

MAY 25, 1836.

Having waited some time to see what attention the brethren would bestow upon the things submitted to their consideration, in the number on practical reformation, and seeing some approbate and none deny the truth of what has been written, I feel encouraged to invite attention again to practical Christianity. From what source has the Redeemer's cause most to fear? Not, as brother Rogers seems to think, from the establishment of Popery in the Valley of the Mississippi; neither from persecution by the world, so long as the church continues obedient to its spirit, maxims, and fashions; for the world will love its own. But while the love of money, "the root of all evil," with all its kindred evils, has root in the church, the cause has much to fear. If the rapidly increasing rage for riches, and the growing disposition to walk implicitly in the footsteps of fashion, are not extinguished in the hearts of christian professors, they will necessarily issue in the total neglect of all devotional exercises, and pave the way for the open renunciation of the christian religion. I am aware that before such a reformation as the New Testament would approbate can be effected, stronger measures must be taken than have hitherto been resorted to. Those who feel interested in the fate of the cause, and in the salvation of mankind, must unite their untiring efforts in redeeming it from the combined and deadly grasp of the world, the flesh, and the devil. They must be reconciled to the slander of being accounted the filth of the world, the offscouring of all things, while setting themselves against the popular current and exhibiting in their lives *all* the holy principles of the Gospel. Those who will not do so, must be compelled by the purity of the faithful to resign their pretensions to Christianity, and declare in favor of opposition to Messiah's reign. As well to live and die avowed rebels against God, as inconsistent professors.