be done without cost to me. Their post masters will do it. I humbly and earnestly request all who are delinquent to remit me their dues as soon as practicable. The terms for the Messenger are as usual. B. W. Stone.

RECEIPTS FROM LAST NUMBER.

KENTUCKY. *Everetts*, A Henderson for M Boyd, John Wilson, Thomas Oliver, G F Hendrickson for vol. 9, and A Thompson for 7. *Paris*, Hugh Brent for 9.
INDIANA. *Bloomington*, by G W Hardin for T Nisbit, C Kean, J and J Mathers, D Batterton, S Seall, M Hall, Doc. Roach, Wm. Shields 1.25 and B R Byers for 9, N Byers 1.25 for 8, R Hamilton for 6, Wm. Moberly 75 cts. for 8. Ben. Kenton 75 cts. balance for 8, H Armstrong for 4, and one not named 6th. *West Lebanon*, E Purviance, W Pugh, D Hall, L Crankite, W Ryland for 9. *Liberty*, T Carr, J Mulford, J Plummer for 9. *Jacksonburgh*, Elder Samuel Boyd for 7, 8, and 9. *Mt. Vernon*, Aaron Baker 4, 5, 7, 8, 9 vols. in full.
OHIO. *Mansfield*, Elder J McVey 2 copies of 8, for Mr. Pearce 8. *Greenville*, J Carnahan, E Carnahan, Mary Potter, A Scribner, Wm. Earhart for 9, David Potter for 9. *New Paris*, L Purviance for D Purviance, J Adams, Johnson and Fleming, W Jameson, J G Jomeson, J McCown, J Whitman, J Thomson, Mr. Pauley, L Davis 9th. *Lebanon*, J Foote for Sibbitt 4, 5, Js. Dunham, John Dunham, Joshua Dunham for 9, John Maple 8.
TENNESSEE, A Kindrick 8, 9. *Purdy*, Jo. Matthews 9.
MISSOURI, *Montecello*, E Ballenger for S Reddish, R Reddish, S Coffman, N Richardson, Thos. Moore for 9. *Florida*, H Thomas for S Stice, R Cave, G W Moberly, and for *Paris*, G M Buckner, S H Smith.
ILLINOIS. *Manchester*, Mrs. McEver for volume 9. *Jacksonville*, C Smedley, A Foreman 9, A Foreman for Gos. Ad. 1.25, Newman York, Thos. Taylor for 9, Js. Green 7, 8, 9 vols.
Rushville, J Toncray, J Tyers 9, John Brown, agent, 5.00, Thos. Haydon for vol. 9. *Lewistown*, Samuel Boughman 9. *Salt Creek*, Hughs Bowles, M Hall, D Hall, A Hall, H Hall, A Bowles, Jo. Bowles, W Bowles, Lucy Shugart, H Dotson for 9. *Springfield*, T Constant, J Constant, A Groves, J Reddin, Thos. Jones, W P Grimsley.
MISSISSIPPI. *Port Gibson*, Bro. Williams for 9.
MARYLAND. *Hyattstown*, Josi Wolf for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. NOVM., 1835. [No. 11.

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 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

FROM THE BOSTON RECORDER.

PREACHING.

Preach—the Preaching that I bid thee.—JONAH, 3: 2.

What business had he to preach any thing else? Certainly, if a man of veracity, he could not preach any thing else *as a message from God.*

But might he not add his own opinions, in his own name? Certainly he could, without being guilty of falsehood.—But how would it have sounded? What impression would the mixture have made? Suppose him to have gone to Nineveh, and preached, "Thus saith the Lord, yet forty days, and Nineveh shall be destroyed—and *I think*—so and so." Give ear, O ye people of Nineveh, to the Lord and me. The Lord saith that in forty days this city shall be destroyed; and I can prove, on philosophical principles, that there is no impossibility in it."—"Thus saith the Lord: yet forty days, and Nineveh shall be destroyed. And thus saith Jonah: The message which the Lord has sent by me is not incredible; for there are numerous and warlike nations within forty days' march of Nineveh, who may come upon the city with one consent, and pull down its walls, and burn its palaces with fire. Whether your destruction will be effected in this way, is a matter of opinion. It may be

so, or it may not. I do not propose it as something which you must believe but I urge the possibility of it, as an answer to diverse objections against the credibility of the message that I bring. Besides, your city may be swallowed up by an earthquake. And yet again, Nineveh may here be put, by a figure of speech, for its inhabitants, and they may all be destroyed by the Sirocco, or by the pestilence. You are bound, therefore, by the validity of my arguments, to cast away your objections, and by the authority of the Lord, to believe the message which he has sent and which I have shown to be not incredible." Had Jonah any right to preach such a sermon? or was it his duty to preach the preaching which the Lord bade him, and nothing else? Suppose, however, that he had ventured to do it.

Jonah could hardly address all the inhabitants of Nineveh personally in forty days. It would be desirable, and very natural, that some of those who first repented at his preaching, should go forth and warn their fellow citizens. This, we apprehend, would be the more necessary, because his message, thus diluted by the admixture of his own speculations, would be less powerful in its effects on the hearers. They go forth, and one of them lifts up his voice and says;—" Thus saith the Lord by his prophet Jonah: yet forty days, and Nineveh shall be destroyed. How this destruction shall be effected, the prophet does not positively declare. Some of his expressions, however, compared with our history and the present state of our foreign relations, leave no reasonable doubt, that it will be by the sword of the enemy. Our first duty is, to repent, and fast in sackcloth and ashes. Next, as faith without works is dead, we should take wise measures to avert the impending ruin. Let the food be laid up in the store-houses to sustain a siege. Above all, let ambassadors be sent to the Chaldeans, the Persians, the nations of Arabia and Syria, and all others whom we have plundred and oppressed, offering release of all captives and ample restoration of goods, and asking conditions of peace."—

Another goes forth and proclaims, "Thus saith Jonah, from the mouth of the Lord: yet forty days, and Nineveh shall be destroyed. This destruction, no reasonable man can doubt, will be by an earthquake. Our city is great, and walled up to heaven. The terror of our arms is upon all the nations. A confederacy against us is altogether improbable. If formed among distant nations, our tributaries would keep them at bay more than forty days. But the horrors of an earthquake,—at what moment may they not come? And what else can so completely whelm these

cloud-capped towers and gorgeous palaces in ruin? Repent, then, and beseech the Lord to spare our lives. And let our prayers be accompanied with corresponding efforts.—Let us remove from under roofs, which will soon fall and crush us. Let us repair to the fields—"

Another, on the same authority, proclaims the destruction of the city by the Sirocco, and urges that, as the fortieth day draws nigh, all shall retire to their houses, and close every avenue by which the deadly blast can enter. And another proclaims destruction by the plague, and calls for the use of suitable precautions.

In such a case, how do you suppose the work of promoting repentance would go on?—

The first named preacher happens to hear one of the discourses of the second. If the reader wishes to see a picture of the contest which might very naturally spring up in such a case, between the *sword theology* and the *earthquake theology*, he may draw it himself.

Would it not be better that all should obey the command, "Preach the preaching I bid thee?"

If they should all drop, at once and entirely, their several theories, by which they have been endeavoring to explain the message and remove objections, and should confine themselves to the work of publishing the divine declaration, "yet forty days, and Nineveh shall be destroyed," what would become of their theological quarrels? And what would be the influence of their labors?

For the Christian Messenger.

Monmouth, Warren county, Ill. Sept. 29, 1835.

PRACTICAL REFORMATION, No. 7.

One of the loudest professions of those, who are engaged in restoring original christianity, is, that we take the word of God as the only rule of faith and practice. This sentiment constitutes one of the most prominent features of the reformation now contended for. As to the correctness of the sentiment, it would seem, that no reasonable person could entertain a single doubt; but as yet it has only been partially carried into effect. It is true that so far as faith is concerned, much has been effected, in submitting to the teaching of the holy scriptures—in renouncing, to a considerable extent, the superstitions and tra-

ditions of men—and in giving all creeds, and sentiments of human origin to the winds. But in regard to practice, much has yet to be done before our profession will be listened to by an intelligent community, or heeded by sectarian christendom. It will, therefore, be the object of this number to specify some instances, in which there is a manifest failure in practice.

I now design speaking to churches, or congregations as such, more particularly than to christians in their individual character. Among many congregational duties, one is, that the congregation exercise that sort of discipline over its members, which is correspondent to the purity of of the gospel. For surely the great Lawgiver would not give laws, unless, in case of delinquency, he intended them to be executed. If this be admitted, it necessarily follows, that no church can be in its duty, or guiltless in the sight of heaven that retains a member, or members, who persist in any thing which God has forbidden, or refuse to do any thing he has required. Now by comparing this view of the subject with the present state of things, we shall be enabled to see where reformation is wanting.

In reference to several classes of offences, the churches generally exercise a tolerably wholsome discipline;—such offences, for instance, as drunkeness, lying, theft, murder, etc. But other things equally forbidden by our heavenly Father, are permitted to continue without the notice or action of the churches. Of these I will now proceed to make a few specifications.

1st. We are as much forbidden to lay up treasure on earth, or in other words, to amass wealth, and hold it in possession, where it can be of no avail to ourselves, nor any one else, as we are to lie, to steal, to murder. And yet the churches unceremoniously condemn these last mentioned offences, but never seem to think of their obligation to put from among them the worldly minded and the covetous. I never knew any church to deal with a member on account of the sin of covetousness. Surely the meaning of the word is not known, or none commit the sin, or the churches fail to exercise a gospel discipline.

2d. We are commanded to "look not on our own things, but also on the things of others"—to feel an equal interest in the welfare of others as ourselves. James says: "If you fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, you do well. But if you have respect to persons, you commit sin, and are convin ced of the law as transgressors." If we respect ourselves more than our neighbors, we commit sin, &c. Again, the

great and good principle, intended to regulate all our conduct is, "as ye would that men should do to you, do ye even so to them." Now it cannot be denied that popular sentiment tolerates, and a wicked world sanctions, a continued violation of these holy principles; but what do christian churches do? Do they follow on in train, and give their sanction too? Or do they separate from them those who cannot be influenced to act according to these principles? Ah! The sad state of things, at present, responds in the negative.

3d. It is clearly enjoined on those professing godliness, that they shall not adorn themselves in "gold or pearls or costly array." Do the churches hold in fellowship those who habitually act contrary to this injunction? Here I must say, without wishing or intending to make the worst of the matter, that very frequently, when assembling with congregations professing to be disciples of Jesus Christ, they more resemble a bank of European goods, than a collection of heaven aspiring christians.

Additional specifications would transcend my limits; but those already made are evidently violations of the clearest expression of God's holy will. And now let it be remembered, that drunkeness, lying, theft, murder, &c. are only violations of the will of God. How are we to tell in what instance, in which we violate his will, we shall most displease him? It may be that he is as much displeased with us when we violate his will in one instance as in an another: and why churches condemn some violations of the will of heaven, and, by their conduct, sanction others, is strange indeed, while professing to take God's own expression of his will for the rule of their faith and conduct. Will such a reformation, as the New Testament would approbate ever be accomplished? Shall we ever so far return to the Lord as to feel the soul-rejoicing and life-giving influence of that spirit, that once disposed myriads to turn from the fascinating charms of this gilded world, and follow the Savior whithersoever he led the way?

Brother Stone, having now recapitulated several things stated in former numbers, I will ask a few questions, which I will submit to the consideration of yourself, and the brethren in general.—Ought a church to continue in fellowship those who will "lay up treasure on earth," after all reasonable efforts have been made to reform them? Ought a church to continue in fellowship those, who, influenced by any selfish consideration whatever, will not in all things, "do to others as they would wish others to do to them," after all necessary pains have been taken to re-

claim them? Ought a church to continue in fellowship those, who wear "costly array," after all hope of reclaiming them is gone? If I am in error with respect to the import of these questions, I wish to know it, that my mind and conscience may be at rest. If not, I shall insist on the reformation of the churches—on seeing the laws of the King executed in his kingdom. I hope you and the brethren will answer these questions. Till then I remain silent.

A. REYNOLDS.

REMARK.

THE sentiments, contained in this communication, are important and justly claim the attention of all christians. How trifling are the disputes, which are now agitating the christian when compared with this! O Let us reform, and be converted to the good and right ways of the Lord.

EDITOR.

B. W. STONE, *Editor*
of the Christian Messenger:

BELOVED BROTHER: We send you the following report for publication, and humbly desire that the few points hinted at, may elicit more investigation, than has heretofore been elicited, among the professed followers of the Lord Jesus Christ. A cursory perusal of its contents will not suffice. Let all those who love the Lord, into whose hands this may fall, investigate closely the points in our practice, and unite, to bring about the much wished for—restoration of practical primitive christianity.

REPORT:

SEVERAL months have passed away since we were last permitted to meet, and interchange our views and reflections upon the pleasing and interesting subject of christianity. Many events have transpired during the interval, which have caused us both joy and sorrow—many have left the shores of sickness, pain, and death, and are now, we trust, in the mansions of bliss enjoying the fruits of righteousness. We are still their survivors;—still are left below, no doubt, for wise and good purposes. To improve our time—to enjoy the priviliges granted to us by our heavenly Father—and to advance the glorious kingdom of our ever blessed Redeemer, has caused us to leave our distant

homes, and assemble here on this occasion. As a part, therefore, of your assembly, chosen, to lay before you the result of our observations, and researches, in regard to the congregations of the saints, we humbly submit the following: and we invoke the blessing of the Lord upon our effort, so far as consistent with his word.

We have been permitted to visit many churches—have remarked their organization—their order—their progress in the divine life—the influence they exert upon society, &c. In many respects we have found them similarly situated—not properly organized; too mild in discipline—content with past attainments—and conformed to the manners and practices of the *world*. The result of which, is, that to a great extent, their light is obscured; and society feels but little restraint from vice and immorality. The question now presents itself, What is necessary to organize a congregation of christians? In the consideration of this subject we shall turn your attention to what the apostle Paul said to Titus on one occasion: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." We discover from this, that the churches in Crete, were not fully organized, and that to complete this Titus was to ordain Elders (Bishops or Overseers) in every city. We conclude then that Bishops are necessary to the proper organization of a church, to take the oversight of the different congregations, to minister to the spiritual concerns of the saints, without which we shall remain either on the same ground we now occupy, or be found retrograding.

It is not within our province, nor is it necessary on this occasion, to enter into an investigation of the false notions that are entertained by many in regard to a church selecting only one individual to preside over them, nor is it our design, in the prosecution of this subject, to propose any standard other than that given by the Apostle, up to which an individual must come, before he can be chosen as a Bishop. But we shall make this broad and strong declaration, and call for proof to the contrary, if it can be shown. That it is not contemplated in the word of God, that all the churches stood upon an equality in point of piety or knowledge. The most superficial reader may easily discover, that some of the churches stood high in estimation of the Apostle, for their advancement in knowledge, and for the good order, and strict observance of the laws of God. Some had grown strong—needed not to be fed with milk; others needed milk, even the unadulterated

word of God. Peace and harmony prevailed in some congregations, while division, strife, and enmity existed among others. But of all this, says one I am already convinced, but cannot see what bearing it has on the proposition.

We shall just answer; that seeing such a diversity obtained in the churches at that early period, it would require, yea, even did require an Apostle himself to act as Bishop—to take the oversight of the congregations. As they have left the shores of time—have left to us the qualifications for those officers,—and as there is now a great diversity of character in the churches in this our day, we conclude, from the first premise that the things wanting are Bishops. That as some churches are farther advanced in knowledge than others, they will require a Bishop who will be able to teach *them;* whereas an individual, qualified to instruct many other congregations, by no means would fill the office of Bishop in that church. So that we must take the qualifications as laid down by the Apostle in Timothy, and Titus, as general rules, by which according to our wants we are to be governed.

This view of the subject, surely is correct, and meets the objection which we daily hear urged by the churches, "that among us we have none that fills the character laid down by the Apostle." Another branch of this subject, to which we would call your attention, is, that a most mischievous and injurious doctrine is taught, and by many believed, that one Bishop is sufficient for some two or three churches. That to have a small diocess and go round once a month—scrap the word of God—deliver a harangue and return home, is discharging the arduous and responsible duties of a Bishop. Avaunt with such a doctrine. It is not found in the word of God, and savors of the old mother of abominations. That one Bishop, according to the New Testament, is sufficient to each church, appears to be a relict of Popery. Let us not stop in the smoke and mists of Babylon, but turn our gaze upon the Sun of Righteousness, which has arisen with healing in his wings, from whom alone we should receive instruction. From his word we read that after they had confirmed the souls of the disciples in Lystra, Iconium, and Antioch—had exhorted them to continue in the faith—and that through much tribulation they should enter the kingdom of Glory, "they ordained them Elders (Bishops) in every church "Acts xiv. 23.—Again, in the same narrative we read Acts xx. 17: "And from Miletus he (Paul) sent to Ephesus and called the *Elders of the Church,*" and said unto them, (verse 28) "Take

heed therefore unto yourselves and to all the *flock* (not flocks) over the which the Holy Spirit hath made you Overseers." One more passage we shall quote, conceiving we have abundantly sustained the position, Phil. i. 1. "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Phillipi, with the Bishops and Deacons."

An affirmative is considered true by all good Logicians until the contrary appears; and having such proof as the above, we fearlessly say, that a plurality of Bishops in each individual church is necessary to proper, legitimate and scriptural order. Says one, if this be true it is new to me, and we are far from Gospel order—so we think and therefore urge it upon the consideration of all christians.

It is asked how are we to obtain these officers? We answer, doubtless by the choice of the church. They know who among them is apt to teach,—who is capable of ruling well, &c. But on this part of the subject we pause, and say, that individually we stand pledged to attend to any Brother who is not convinced of the truth of our positions. and through the Messenger access can be gained.

The duties of Bishops may be classed under teaching and ruling. In order to discharge those duties an acquaintance with the members is absolutely necessary; for without this, how can a Bishop tell whether to administer milk or strong meat? Teaching is an important duty assigned them, which requires an intimate acquaintance with the Oracles of divine truth, "to feed the *flock* over which the Holy Spirit has made them *overseers.*" The duty of Bishops is not to make Laws, but to govern by those already enacted. The Bishops should be examples to the flock, &c. With such officers, meeting together every First day of the week—breaking the Loaf in commemoration of the death of Jesus, we would see the churches shining all glorious, and illuminating this dreary world.

We next shall speak of the duties of christians individually, and will by no means confine ourselves to method. We desire the restoration of that religion which Jesus taught, and that was confirmed by the Apostles, and will call the attention of every Brother and Sister to the importance of living in accordance with the divine laws of our holy religion, and had we no higher motive to present, than the enjoyment of the present life, upon this ground would we claim a hearing. But let it be remembered that reasons of the strongest character, and motives as high as heaven itself, are in our possession, and induce a call, on the professed followers of the meek and lowly Redeemer.

We have said that the churches were too much conformed to the world. Remember that you form the churches in an associated capacity. That if conformed individually to the manners and customs of this world, the same will be manifest in the church. That there is in a great degree a conformity to this world is too apparent. Instead of walking in the footsteps of Jesus, we too often tread in the paths of sin and folly. We need a thorough reformation—a reformation, that will subdue every principle of pride, and cause us to be willing to become as humble as the Savior of men. In this rich and fertile country, where riches stand in our way, and tempt us to consult ease, and worldly enjoyment, let us fear, that we shall be overcome with unholy desires, and worldly propensities, and lose our souls. "We cannot serve God and mammon." Let us guard against these temptations, and living by faith in the Son of God, may be enabled to rejoice continually in his presence.

The strife manifested by many of our brethren to attain the sentiment of distinction in worldly honors—to fill the assembly of man (not of the saints) is undermining, and sapping the foundation of those laws given for our obedience, and those too, by which we shall stand justified or condemned. Cease, cease, dear Brethren to be numbered among the Political aspirants—partake not of the evil of their midnight corruption. And although the Political horizon may present portentous clouds, that seem to burst upon us, yet remember, that in the christian's barque alone there is safety. While we take sides in the Political contests of this evil day, and suffer ourselves to use the common means, by which to advance the interests of any party, we virtually renounce the laws of our King. The warmth of Politicians—individuals taking different sides, lead to division, and thereby nullify their profession. We cannot counteract the influence of corruption by partaking of its stream. We cannot extinguish strife by warmly engaging in the contest. Shew us a christian engaged in Politics—we will show you a man, who has but little of the Spirit and temper of Jesus—one who, when he reclines on his midnight couch, and turns his thoughts to futurity, is wretched in the thought of bidding adieu to time. Then, Christians, cease to follow after this world—abide in your calling—enlist all you can, to serve Jesus, that it may go well with you in a coming day.

While we would call the attention of our Brethren to these things, we would say a word to those, who proclaim the word. We would remind them of pride,—of the responsible stations they occupy, and insist on it, that their

conduct comport with their preaching—a preacher of Righteousness, dressed in the gay attire of a coxcomb,—with his costly Jewels—and, perhaps, a watch chain of sufficient value to pay the tuition of some poor child, surely, is out of all christian character—contrary to the word of life, and to those who disseminate their periodicals, who wield the great Lever, the press, we would say, spot not your pages with the biography of Politicians, nor for electioneering purposes—publish no eulogies on the character of those, who are aspiring to the office in the republic? No: But let Jesus be your theme—sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil to say of you."

Finally, dear Brethren, we would urge you to consider the matters hinted at in this report. Let individual, as well as collected exertion be made by all who love the Lord, to set in order the things that are wanting. Let us choose Bishops, Deacons, and deaconesses. Let them rule and minister according to the law of God. Let the churches submit to their rulers, as those who watch over them for good. Let us all be punctual in meeting every first day of the week for Praise, Exhortation, Prayer, Breaking the Loaf, &c. Let us be willing to contribute liberally for the support of the Poor, and the spread of the Gospel.—Let us be willing to sacrifice worldly ease, and enjoyment, for the general good. Let us love with pure hearts fervently, and cease to pursue any course, tending to strife or disunion. Thus walking in the light of heaven, we shall rejoice evermore in the prospect of future Glory and renown, and when the trump of God shall call us from our slumbering tombs, we shall rise in the image of our Redeemer, and enter into the eternal rest prepared for the faithful.

JN. T. JONES,
JNO. RIGDON,
M. ELDER,
D. P. HENDERSON,
Committee.

The meeting adjourned, until the Saturday before the last Lord's day in May next, to meet in Springfield.

A letter has just been received by a gentleman in this neighborhood, from a convention in the Western district of Tennessee, which gives an alarming account of a deep laid plot, by those Western insurrectionists. The writer states

that a steamboat came up the Mississippi river very recently, and inquired of some inhabitants of Tipton Ct.—if they might be permitted to bury some fifty persons who had died on board with cholera. Leave being granted, they proceeded and buried them. The inhabitants seemed somewhat surprised at the singular appearance of the coffins; and after the boat had left, it became a matter of much talk and speculation. Finally they detemined to dis-inter, and examine them. Accordingly, an examination took place, when lo! instead of finding the bodies of dead men in the coffins, or boxes, they were filled with arms and amunition. No doubt they were intended to be used in some contemplated insurrection, or other bad cause. Our correspondent says the people in that section, are in the utmost alarm and confusion; and they have determined to search every grave yard on the Mississippi!

Greensborough Patriot

RELIGION IN SPAIN.

The declining state of the Roman Catholic Church in European countries has attracted much of our attention, and we have frequently alluded to it. We had supposed however, that in Spain it was still for the most part oppressive and stern, and that to whatever extent liberal views were indulged by individuals, the power of the priesthood and the blind submission of the mass of the land were still every where to be perceived, where as yet, to outward appearance at least, not radically impaired. The conflict of parties, in that ill-governed country, cannot indeed have failed to touch rudely the Church, and the existing government, contested as it is, does not fear to enter the sanctuary of Romanism, and to correct some of its enomities. Portugal in like manner is redeemed from blind devotion to Romanism, and has laid a heavy hand upon its superstitions and abuses. But in these countries, as well as in France, while ignorance has ceased in a great degree to be the mother of devotion, and reverence for outward forms has declined, no substitute is at hand for the fast hold which these forms once possessed, and the contempt of them, with the consequent loss of reverence for the priesthood, has taken away even the vague and indistinct veneration which was felt for a power above, a divine power, of which the priests were once regarded as the consecrated instruments and infallible interpreters. Infidelity there (as we

find it to be the case even in Protestant countries, where every thing is stangely overacted with religion, where absurdities either of practice or doctrine have been strained beyond all the bonnds of reason and common sense) has supplanted faith, because religion has been identified with the abuses of religion, identified in name and in imagination, while the things are wholly distinct.

But we pass now to some particular facts' which have just come to our knowledge, by means of extracts from the manuscripts of Mr. Rule, a learned Wesleyan Missionary from England, stationed at Gibraltar. During his travels in Spain he recorded the results of his inquiries and his conversations with Spaniards, upon the spot, we learn from him much of which we were before ignorant. These extracts, which are too long for our columns, are contained in the New York Observer and were communicated by a correspondent from Gibraltar. We proceed to give the substance of them, so far as they relate directly to the state of religion in Spain. These extracts are dated from the 11th of January to the 5th of February last.

BIBLES.

The Bible is a prohibited book, in Spain, except when printed with notes approved by the Church; and ecclesiastics are stationed at the Custom House to prevent the ingress of books prohibited by law. But Mr. Rule found the principle bookseller of Cadiz and another at Madrid willing and desirous of taking from him Bibles in the Spanish language for sale. While he was at the latter place he made the acquaintance of one of the Bishops, a translator of the Scriptures into Spanish, who had been requested to transmit to Rome information concerning the versions of the Bible published in Spanish by the Bible Societies.—The Bishop replied that having, as he believed, seen all these versions, and examined the principle passages cited in controversy between the Catholics and Protestants, "he had not detected the slightest corruption in any one instance." He said that he had received kind aid from Englishmen, in his version; that he regarded the Protestants as Christians, and knew many of them to be actuated by the most pious and generous sentiments. "He has told the Pope that, if the Catholics calumniate the Protestants by laying against them charges which cannot be substantiated, they will inevitably lose their cause."

The Bishop's own version of the Bible (an edition of 3000, in five volumes) is to be sold at cost without charge

for his own labor, and to be circulated "among the heads of families, priests who ought to read the Bible, and friars who are generally too ignorant of it." One hundred copies he had determined to purchase himself, of the printer, and distribute gratuitously, among the clergy of his diocess. This version has undergone "examination by the congregation of the INDEX in Rome," by which body it was enjoined upon him to "place under their respective passages several notes which he had published in a Dictionary apart; and that he should show his readers that the reading of the Bible is not necessary to salvation."

SPANISH AND ENGLISH CHURCHES.

We here copy a passage from Mr. Rule's Journal, which will probably astonish many of our readers as much as it did us.

At another visit his (the Bishop's) favorite topic was the union of the Spanish and English churches. He believes that the higher clergy of Spain would most readily cast off all subjection of the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejudice to the Bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says, they did well in despising the Pope's bulls and decretals, and that he would have done the same. He mantains that the most enlightened part of the clergy of Spain would now most readily abandon the mummeries which have been introduced into the worship in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of difference of doctrine, he said, that as to transsubstantiation the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St. Paul in so saying, had preached toleration to all parties. He defended the doctrine of Purgatory. "But still," he said, "it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views." With great earnestness, laying his hands upon my shoulders and shaking me as if into conviction, he exclaimed, "We must lay aside our passion, and manifest Christian charity. The enemy of the church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and then be united and contend for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can, for you and other Protestants hold to the essentials of Christianity, and are Christians as well as we." He advised me, being young, to think well on this subject, and draw a sketch of a project for the union of Christians against infidels. I observed to him that infidelity had been spreading its ravages not only among the laity, but also among the clergy. "Among a few of the clergy," he replied. "They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition & fanitscism provide us with maintenance. Therefore it would not suit us to be infidels." "But" I rejoined "the truth seems to be that too many of the priests are indifferent at heart." "Alas, that is the case," he replied; and such was the style of much of our conversation. He says that the Bible must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us, an entire silence might be observed.

Mr. Rule held a conversation with a learned Augustinian Monk, on the same subject, in which the latter in answer to the difficulties suggesteed against the union of Catholics and Protestants said; "We would agree to abide by the Scriptures of the Old and New Testament in the first place, and then be further guided by the fathers of the Church for the first six centuries, and reject the superstitions which were afterwards introduced; although indeed abuses began with Constantine." Snch were the propositions of an Augustine monk, "within the walls of his convent, in the Capital of Spain, and that without reserve, and in the presence of a third person." He represented the Spanish clergy, in general, to be desirous of throwing off the Roman yoke. In fine, the Spanish church seems to be on the eve of a revolution; and the toleration of Protestantism is regarded by some as essential to the prosperity of Spain, and a step that cannot be much longer avoided.

INQUISITION AND MONASTERIES.

The learned Augustinian monk already mentioned, said to Mr. Rule that the Inquisition had ruined Spain; that the nation had been enslaved by Rome, and that a people of inferior genius would have been sunk into utter barbarism under such disadvantages as those with which Spain had been visited.

Monks and monastic institutions appear to be falling into utter contempt among some of the more enlightened Spaniards. Mr. Rule holding a conversation with one of them respecting the vast possessions of the monastic bodies, the Spaniard was led to notice the Friars, which he did with great contempt, and added, "that, of late, no persons of respectable families have taken the habit, and he predicted the rapid abolition of monasticism."

[CONCLUDED IN NEXT NUMBER.]

Extract from the Minutes of the second annual Michigan Christian Conference, holden at Springarbor, on the 3d and 5th days of October, 1835.

THE Conference was organized on the 3d at 4 o'clock, P. M. Chose Elder BENJAMIN TAYLOR, *Moderator*; and WILLIAM SMITH, *Clerk*.

Received Elder James Knight into Conference-membership.

Invited Elder Jesse E. Church, a member of Erie Conference, to sit in Conference with us.

Brother Jno S. Moor, a member of the church at Ypsilanti, being commended by said church to this Conference, as a candidate to receive ordination, was examined, and the Conference unanimously agreed, that he be ordained to the work of the gospel ministry to-morrow.

Agreeably to recommendation from the church at Salem, the Conference agreed that brother Francis H. Adams, a member of said church, be ordained to the work of an evangelist to-morrow.

In accordance with the foregoing, brothers Jno. S. Moor and Francis H. Adams, were set apart to the work of evangelists by the laying on of the hands of the Elder named in the subsequent list.

Appointed James Knight, John Walworth, and William Smith a committee to investigate the propriety of establishing an itinerant ministry in this Territory; and recommend the best measures to bring it into effect: and report to this Conference.

Adjourned to Monday at 9 o'clock, A. M.

Met according to adjournment—and heard the address to this conference from John Walworth, in accordance with the vote of last annual Conference.

Examined the standing of preachers belonging to this Conference and found the following of good report, viz:

Elders Benjamin Taylor, of Prairie Ronde, Kalimazo county; John Walworth, York, Washtenaw co.; John Cannon, Royal Oak, Oakland co; Joseph H. Smith, Jacksonburg, Jackson co.; Philip C. Manchester, ——, Hilsdale co.; James Knight, Springarbor, Jackson co.; John S. Moor, Ypsilanti, Washtenaw co.; Francis H. Adams, Itinerant. Unordained Amos Freeman, Itinerant.

Received brother Hiram S. Case as a member of this Conference.

Received the church of Macomb and Ray into fellowship with Conference.

Heard and accepted the report of the committee on an itinerant ministry, viz:

"We the committee to whom has been referred for consideration the subject of an itinerant ministry on this peninsula, are unanimously agreed, that, by all means an itinerant ministry ought to be established. And that this Conference take measures to raise a fund to carry into effect. And furthermore, in our humble judgment, we recommend that this fund be gathered by an equality in the several churches, and congregations, according to their several abilities; that one be not eased, and another burdened, according to the direction given by the apostle Paul in the 8th chapter of 2. Cor. And furthermore finding it a practice in the days of the Apostles (see verse 18, 19) to choose brethren to travel and spread the gospel, and have their temporal wants supplied by an equality, we recommend that one or more brethren be chosen by this conference, whose praise is in the gospel throughout all the churches, to travel in this peninsula, and receive a supply for their wants, from a fund gathered by the above rule."

The conference then agreed that $120 be gathered among the several churches and congregations for such purpose.

Resolved, That a committee be chosen to make a dividend of such amount among the churches and congregations, in such a manner that each may supply its proportion,

according to their several abilities, as near as practicable; and report to this session of conference.

Chose Joseph H. Smith and John Cannon to travel as itinerant preachers in this peninsula six months between this and next annual conference.

Agreed that the annual meeting of this conference be on the second Friday in June, instead of October; and that the next annual conference be holden at Jacksonburg next June.

Heard and accepted the report of the apportioning committee.

Resolved, That the minutes of this conference be prepared by the clerk, and forwarded for publication in the C. Palladium and C. Messenger. Adjourned, &c.

BENJAMIN TAYLOL, Moderator.
WILLIAM SMITH, Clerk.

BROTHER STONE: The Preachers and Brethren while together, conversed on the importance of union, and united efforts between the Christians of the east and west; and seriously lament that any appearance of schism should exist. The piece you wrote and published in vol. ix. no. 5 of the Messenger, pertaining to this subject, and requested its publication in the Palladium, was read and unanimously approved; while an expression of sorrow was manifested that it did not find a place in the Palladium. And located as we are in a middle situation between the east and west, we feel a disposition to mediate between the two, and endeavor to promote that christian fellowship, union, and harmony, which are so essential to the health, peace, strength, and rising glory of the one Body in Christ. And to this end the conference agreed to have the foregoing minutes of conference forwarded for publication in the Christian Messenger. Should you therefore think it will aid the cause of the Redeemer, you will insert it. And pray ye the Lord of the harvest that he would send faithful laborers into the harvest, for the fields here are large and laborers are few.

WILLIAM SMITH.

MOUNT PLEASANT, Clermont Co. Ohio,
June 28th, 1835.

DEAR BROTHER STONE:—

Remembering your willingness to hear from your friends, as expressed through the Messenger, I take the liberty, although I have enjoyed but a short acquaintance, to address you.

I have noticed your remarks concerning "religious Journals," page 127, vol. ix. C. M. and acknowledge, that it is a matter of serious enquiry, whether they do more good than harm; and it does not require a great depth of research to discover, that they foster different views of scripture, and that even among us, who denounce every thing like the doctrines and commandments of men, when dressed up in creeds, disciplines, or confessions of faith, yet when they come to us in the more imposing form of a Monthly periodical, they are readily received.

Let but a new idea be started, and if it is in itself true, we find too many that will eagerly pursue it beyond its legitimate bounds, and arrogate to themselves more Grace and learning, than their more humble neighbors, that wish to confine themselves more closely to that which is revealed?

But this is not all, they too often become the vehicle, through which strife, and debate is encouraged to a degree that is incompatible with that Holy religion we profess, especially when we consider the spirit that is manifested in many instances by the disputants.

Yet a Journal, conducted in the mild spirit of the Gospel, and with a view to elicit truth; and when every unhallowed motive is excluded, and all vain speculation suppressed, may be of use even to correct the ill effects of others, which under the specious name of christianity, scatter "fire brands, arrows, and death," and if they be free from "Gossip personality," they are nevertheless enlisted in the cause of sectarianism and error.

All admit that it is right and agreeable to the design of our great Head, when we talk against partyism in Religion, and when we express our willingness to fellowship with all christians; but if we practice upon the principles thus professed, we shall be very apt to draw upon us the censure of those, that are not prepared to see the will of God "done on earth as it is in heaven."

The spirit of party is the same whether in religion or politics; it requires its votaries to go the whole length of party under pain of disgrace, or neglect; and too often engenders a zeal, which is neither according to godliness nor knowledge, the practice of which is made the only true test of orthodoxy; and should any dare to act upon the principles, inculcated in that Holy religion we profess, "That we should believe on the name of his Son Jesus Christ, and love one another as he gave commandment"—"him that is

weak in the faith receive ye but not to doubtful disputations," together with many other precepts of like import, he is very apt to become the object of jealously and distrust; but while the man of God may deeply deplore these things inasmuch as they present us with a degenerate state of christianity, he will not feel disposed to turn aside to gain the applause of poor erring mortals, but to look "unto Jesus the author and finisher of our faith," &c. Can we but secure the approbation of God, and of our own consciences, it will do us good, when the ephemeral plaudits of mortals will be forgotten, and we listen with eager ear to hear the blissful sound, "Well done good and faithful servant, enter thou into the joys of thy Lord."

Such thoughts may serve for the encouragement of those, who by pursuing a godly course may be deprived in a measure of the consolation, which is to be found in the affectionate regard of our brethren in the Lord. May the Lord give us more of his meek forbearing spirit, and help us to bear each others burthen, and so fulfill the law of Christ!

May the God of heaven comfort you in the decline of life, make you instrumental in spreading religion in your adopted state, and elswhere; and when your toils and labors are over in this world, receive you to a rich reward in heaven, Amen. Yours in love,

OTHO PEARRE.

RELIGIOUS INTELLIGENCE.

On the 4th Lord's day of October 3 were immersed in Georgetown, Ky. At Antioch in Garrand co. Ky 20 were immersed at a four days meeting, and two Baptists united. At Dayton O. in 2nd week of Oct. 20 were immersed. At or near Winchester, Tenn. Oct. 2, at a 4 days meeting 13 were immersed, and two others professed, who will shortly be also immersed. At Lawrenceburgh, Ky. at a recent meeting 11 were added.

For the Christian Messenger.

HILLSBORO', Nov. 9th, 1835.

ELDER B. W. STONE:—To day I received intelligence of the death of Isaiah Boone, one of the most zealous pleaders of the present reformation. He died triumphing in the principles, which he so zealously maintained, at his residence in Christian county, Ky. on the 23d of August last. He had previously been a highly respectable member of the Baptist church, and for the truth's sake suffered persecution in coming out in defence of the Bible. The last scene of his life was truly effecting, says my informant.—He called his family to his bed side and said "I give you to God, who gave you to me; and to my faithful brethren in the Lord," who were then present: he then took one of his brethren in his arms, who was a deacon in his church, and exhorted him to be faithful to the flock over which he presided, and to all present he gave a charge to prepare to meet God. All present were constrained to say, they never witnessed such a scene before.

Respectfully yours,

R. O. WARRINER.

WE have also to record the recent death of two more of our pious and successful preachers, John Jones, of Casey county, Ky. and James Anderson, of Sparta, Tenn. The particulars of their death I have not heard. With both the Editor has been familiarly acquainted for many years.—Thanks be to God! Time is fast rolling together the faithful pilgrims on earth into their eternal rest. This thought dries our tears of grief.

EDITOR.

Queries proposed for investigation by Elder Thos. Wood, of Arkansas.

OUR brother seems to be laboring under difficulties of a very serious nature, and wishes "some able pen to solve those difficulties, and settle the wavering faith of christians to seek after all that is promised in our *rule of faith and practice.*"

Query 1st. The divine command, or commission to the apostles, was, to go into *all the world*—to teach and baptize *all nations*—to preach the gospel *to every creature*—teaching them to observe all things whatsoever I have commanded you. Jesus promised to be with them *always* to the *end of the world*—and then added, "These signs shall follow them that believe; they shall cast out Devils, speak with new tongues, &c. Now, is it binding on us to observe every command given by Jesus to his disciples, while with them, which is not obviously of a local nature, or by himself af-

terwards disannulled—such as the command to them to go to a certain place, and prepare for the passover—to preach to Jews only, &c.?

Query 2nd. Are we authorized to rely upon the promises made to them; as John x. 7. 16, and 14, 15. Js. i. 5, 6, 7, and v. 14, 15. Mark xvi. 17, 18.

Query 3rd. Are such promises for us or are they confined solely to the primitive christians.

Query 4th. If what Jesus promised his disciples, while with them, were for them exclusively, where is any thing in the four Evangalists for us? And if what the apostles wrote to particular churches, were for them only, what have we in the Epistles?

Query 5th. If part be for them, and part for us, how shall we know assuredly what part belongs to each?

REMARK.

As I have previously written and published my views on these subjects, I shall leave to others to answer the queries for the satisfaction of brother Wood.

EDITOR.

RELIGIOUS INTELLIGENCE.

A few weeks ago I returned from Ky. In some parts of that country there are good appearances. In Henry co. near Palmyra, a large accession has recently been made to the C. Church, near 100. In Versailles, while I was in that country, a protracted meeting closed, the fruits of which were 135 converts added to the church. In Lexington was another meeting shortly after, when between 30 and 40 were added. In Cincinnati, soon after, at another meeting were added 25. In New Albany about 30 were lately added. Near Baxton's ferry, Tenn. brother Sweat baptized 7 at one meeting.

Several other communications, giving good accounts, are mislaid.

Before I went to Ky. I promised in the 10th No. to have printed an article for R. B. McCorkle. That article cannot be found. I have searched for it in vain. I am confident I left it with a Journeyman printer, who during my absence, has removed, and it is lost.

EDITOR.

AN EXPLANATION.

Early in this present year, a pamphlet was handed me on the subject of slavery. I was pleased with some of the sentiments, and with advice began to republish it in my Journal. I had not proceeded far, till I heard of the evil effects of the ultra abolitionists in the north. I determined to desist from publishing more of the piece, fully persuaded that it would do no good in the present ferment, and might do harm For publishing these few nos. many of my old patrons and friends in the east and south are offended, and have ordered a discontinuance of the Messenger. I have in principle and practice been a conscientious opposer of slavery for near 40 years; but how to remedy the evil I knew not. I am persuaded it will be done, but I am ignorant of the means by which it shall be accomplished. Let christians beware of being swept from their foundation, the Bible, by temporizing principles and practices. The day of righteous Judgement is at hand—prepare for it by cleansing yourselves from all filthiness of flesh and spirit, that at the coming of the Lord, we may be found without spot and blameless.

EDITOR.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY—*Paris*, H. Brent, vol. 9. *Columbia*, R. H. Caldwell for J C Caldwell 8, 9; Wm. Dudley 8; A Russel 8, 9; P Hodgen 9; H Cheek 8; D Suddarth 5; William Bridgewater 7, 8, 9; N Taylor 8, 9. *Stanford*, Stemmens for J Hansford 9; Tho. Hansford 6; D Owsley 3; A Perrin, Dr Welch 7, 8, 9; R Forbis 8, 9. *Mt. Washington*, P Hatchill for Jo. Gentry 8, 9; A Crandle 8; J Smizer 9; J Smith 8. and for self 9. *Georgetown*, B Finnell 9; M White 9; G Williams 9; L Lloyd 9; R Soward 9; L Lusk 9; Jef. Graves 9; Js. Patterson 7, 8; D Bradford 9 to J T Johnson. *Leesburgh*, Jo. Wasson 2 00 in full for 9; Dr. Thornton 9. *Versailles*, Mrs. Caldwell 9; Jas. Redd for 10. *Lexington*, J Steel for 9, 10; Harvey Lamme for 9, 10; M Gaugh 9; Lloyd Benton 9. *Turkeyfoot*, Js. Wash 8, 9. *Union*, Js. Hildreth for 10. *Louisville*, Brother Rickett 6, 7, 8, 9. *Shelbyville*, A Chinn 9, 10. *Centreville*, Sim. Shy 9; N Spears 9; George Angel 9; T Ware 8, 9. *Washinglon*, Mr. Hudnut 9; C Owens 9; Mrs. Hays 9; Mr. Wilson 7, 8, 9, to Agent. *Mayslick*, Asa Runion 9 00 in full

for vol 9. *Millersburgh*, Doc. Bills for 10. *Carlisle*, J Sanders 9; A Howe 9; Wm. Potts 9; A Couchman 9; D Caldwell 9; B W Hall 8, 9.

INDIANA—*New Albany*, P Shields 9; O Austin 9; E C Duncan 4, 5, 6, 7, 8, 9; J Ashten 10.

OHIO—*Greenville*, D Potter 9. *Mansfield*, Elder McVey for Js. Smally 9; B Bell Senr. and Junr. 2 00 for 9; S. Culver 8; Mr. Bradon 8. *Rutland*, A Hubble 8. *Martinsburgh*, S Ross 9. *Cincinnati*, E Lockwood 9; S Knowls 9; Js. Glasspel 6. *Tupper's Plains*, Elder Wm. Caldwell 9. *Sidney*, Js. E Sparling 3 00 for two copies of 8 and 1 of 9 in full. *Rutland*, By Saml S Paine for Mr. Bell 9 —for Js. Potter 8, 9—for M Dusenbury 8, 9—Wm Leavet of Dresden 1 00 for ½ of 8 and ½ of 9.—*Utica*—for J Keckley for ½ 8 and 1 25 for 9. Isai Fry for ½ 8 & 1 00 for ix.

TENNESSEE—*Trenton*, W H Shelby, J H Dunn, J E Mills E W Dunn, Jo. Matthews, all for 9. *Statesville*, Js Ayres 5, 6, 7, 8, 9. *Athens*, Rob. Randolph pd J T Johnson 7, 8, 9. *Lebanon*, Elder E Sweat pd 5 00 in full for his agency, including vol 9. *Madisonville*, Thos McCray 9.—*McMinville*, Isaac Jones 9. *Athens*, Wm Jones 9.

MISSOURI—*Florida*, Elder H Thomas for S Stice, R Cave Moberly, G M Buckner, S H Smith, all for 9. *Mt. Prairie*, L Hall 6, 7, 8; Pet. Grant 7, 8; Js. R Abernathy 2, 3, 4, 5, 6. *Paynesville*, F. Riffle 8, 9, 2 50; Ben. Barton 9: J Jeans 9. *Fulton*, S Moore 8, 9; W Moore 8, 9; George Maupen 7, 8, 9; George Tutt 8; Wm Rogers 7, 8.

MARYLAND—*Baltimore*, Wm Carman, C Forquharson, W P Lamar, and 1 00 extra, all for 9.

ILLINOIS—*Hillsboro'*, Doc. Warriner, 9. *Rushville*, Tho. Hayden 9. *Carthage*, Josh. Owen 9. *Jacksonville*, Elias Prunty 9, and 1 00 for the Gospel Advocate. *Monmouth*, Elder Reynolds for W Peckenpaugh, E Davidson, S C Murphey, J C Haley, Wm Murphy, all for ix. *Yellow Banks*, J McCullough ix. *Knoxville*, Israel Clark ix.—*Lewistown*, D Henderson for A Howard 9. *Green Plains*, DHenderson for L Hatchitt 9. *Naples*, Mr. Cruthers, B Smith, Mr. Vanblaraken, all for ix.

ARKANSAS—*Spadra Bluffs*, Elder Tho. Wood for R Couthron ½ for 8 and ix.—175; C Humphrey ½ 8; G C Walker ½ 8 and ix.; Sam. Wood ½ 8; J Roberson ½ 8; Wm J Lee 1 00 for Gospel Advocate.

GEORGIA—Elder C F R Shehane for vol 10 5 00.

PENNSLYVANIA—*Waterford*, Ben. Grant for ix.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. DECM., 1835. [No. 12.

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 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

RELIGION IN SPAIN.

[Concluded from page 256.]

INFIDELITY.

Infidelity or indifference to religion in the forms in which it has existed in Spain (and the people know not any other) is most lamentably prevalent in that country. Mr. Rule had an interview with an intelligent mercantile gentlemen of Seville (whom he had also seen at Gibralter) in which the latter acknowledged his thorough disgust with his own priests and forms of religion; but he was sadly ignorant of Christianity. He said that his relatives and connexions who were respectable tradesmen and pretty numerous, will be ready at any favorable time to declare themselves Protestants. The population was stated by this gentleman as amounting to 90,000, of whom 70,000 go neither to mass nor confession, and are chiefly abandoned to infidelity or indifference.

On his way from Cadiz to Seville, Mr. Rule met with five students at law who took passage on the way for the University at the latter place. He repelled freely their remarks unfavorable to Protestants, and instead of being offended they were gratified with the information given