hope that after the heat occasioned by long controversy, has cooled, they may yet unite as brethren, and walk in love towards each other.

EDITOR.

RELIGIOUS INTELLIGENCE.

RIGGSVILLE, August 13, 1836.

Fether Stone—Business having called me into Fulton county, I was favored with the opportunity of spending the last Lord's day in July with a congregation of our brethren about nine miles from Lewistown; two of our fellow travellers on life's weary journey made the good confession and were immersed in the name of the Lord Jesus. On the following Lord's day, the first in August, I met the same congregation in company with brethren Scott and Charles Rigdon, when nine obeyed the Lord's command, and on the next day five more followed the good example, making in all sixteen. The Lord grant that they may prove faithful unto death, that so they may receive a crown of life. We left many deeply affected who will, I fondly hope, choose the good part, which shall never be taken from them.

That your last days may be your best days, and that you and I and all who name the name of Christ may stand approved before the throne of God, and hear our Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for you," is the constant prayer of your brother for the Truth's sake.

J. RIGDON.

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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, OCT. 1836. [No 10.

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From the Religious Herald.

THE INPORTANCE OF CHRISTIAN UNION.

How lamentable is the consideration that there exist in the Christian Church, divisions and jars, schisms and contentions, discord and strife. No wonder that the unprincipled infidel should prate and cavil, when such a state of things is presented to his view. It is not strange that the sceptic should take advantage of all this wrangling to plant the seed of destructive error, and if possible raze the glorious superstructure of our holy religion! But what is to be done, inquires the anxious Christian, to remedy the awful dilemma consequent on our bickerings? What plan can be devised calculated to effect a reform in a matter which causes our Zion to bleed at every pore? One thing must be done, my Christian brother, before we may expect the operation of any favorable change in the aspect and circumstances of our condition. "In union there is strength," and we must be united in affection, if not in sentiment; we must be one in spirit, if not in opinion—and thus united and bound together in cords of love, we shall have peace and quietness, joy and happiness in the service of our common Master. The condition of the church calls aloud for such a state of things: the progress of iniquity, the advances of infidelity, the decay of vital piety, and the eternal interests of our entire world—imperiously demand harmony and union both in our preachings and prayers—our ministrations at the altar, and our more private devotions. All ye devoted followers of the Blessed Savior—"to the rescue come." All ye who earnestly desire the establishment and prosperity of the Redeemer's kingdom upon earth, use every possible exertion to effect a purpose so much desired, as peace and union, love and prosperity, throughout our whole Zion! To illustrate the blessed tendency of the measure we propose, we will suppose a case. Suppose A and B ministers of the

Methodist, C and D ministers of the Baptist, E and F of the Presbyterian or Episcopalian church, were to exchange desks, or in any other wise unite in laboring for the salvation of souls; if you please let them all unite in conducting a protracted meeting, and preach together, and pray together, and in every way assist each other "to spread the victory of the Redeemer's cross—who can calculate the extent of such co-operation, or its blessed tendency in promoting the glory of God, and effecting the salvation of poor sinners! The word of God faithfully dispensed is calculated to effect all these good purposes; and as long as the jars and strifes we have adverted to, obtain to the extent they now do, in the christian church, it is not rational for us to expect such displays of happiness and heaven as we might expect under a different aspect of affairs. The word of God, remarks Mr. Wesley, is calculated to lay open the inmost recesses of the soul, and under its preaching in the way we recommend and in the way recommended by the great founder of Methodism, we may expect glorious results. The epistle to the church at Ephesus, (observes the lamented Dr. Bedell in preaching from the Apocalypse in which the passage is couched) should be a lesson to us to be engaged in laboring for the promotion of the Redeemer's cause, and so should we labor in union, preach in union, pray in union, conduct our meetings in union, and thus follow the direction of our blessed Savior—"love one another." Let us throw aside every thing of party, and unite heart and hand in promoting the glory of God and the salvation of souls. Then, and not till then shall we realize continual prosperity through all our borders—then shall we demonstrate the reality of our professions, and then shall our union and harmony and love proclaim as with trumpet tongues, the truth as it is in Jesus. A consummation how much to be desired! We agree with the distinguished Dr. Adam Clarke, that without faith it is impossible to please God; and without it we cannot partake of the grace of our Lord Jesus: without hope we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor bear up under the adversity and difficulties of life; but great, and useful, and indispensably necessary as these are, yet charity is greater: love is the fulfilling of the law, but this is never said of faith or hope." In the light of these considerations, and under the weight of such truths, we should set about the work of union, harmony and co-operation in all our christian deportment; and thus by our holy walk and godly conversation, illustrate the character we profess.

A METHODIST.

REMARKS.

The eyes of this Methodist brother appear to be open to the evils of church divisions. He has happily described them, with his ardent wishes for a reformation. With these we are well pleased.—But his proposition for effecting christian union, if acceded to, will

never answer the purpose. This plan has been often and long tried, but without any permanent good effect. I have witnessed many meetings such as recommended by him. They progressed well, and many converts were made to the Lord; but when the different parties began to claim and divide the lambs, then discontent, envy, and bad feelings were stirred up, and discord, strife and disunion succeeded. This is a common case wherever such meetings are held. I have doubted whether more good or evil to the cause of religion in general be the result of the plan proposed by our Methodist brother. To talk of the union of parties, still existing as such, known by their different names, governed by their different creeds, and actuated by their different interests, is chimerical. Such union is a rope of sand, or an image made of iron and clay, which is easily separated. If the christian community are in earnest on the subject of christian union, they must act up to their convictions with promptitude; they must forsake their bigotry, their intolerance, their partyism, their name, their reputation, their own private interest, and their authoritative human creeds, and sit at the feet of Jesus, learn and do his will, imbibe his spirit, and love his people with a pure heart fervently. Till we do this, it is vain to expect the union of Christians, and the salvation of the world.

EDITOR.

From the Cumberland Presbyterian.

ROMAN CATHOLICISM.

The elective franchise. This we think is susceptible of modification and improvement. We know that it is a delicate subject, and more within the sphere of political than of religious editors. But as Christians we are not required to divest ourselves of secular duties and feelings, especially in cases where the overthrow of our civil, would lead to the extinguishment of our religious privileges. The elective franchise ought to be more strictly guarded in the case of foreigners. As it now exists, it is greatly abused. The laws require a residence of a specified period, before a foreigner can be entitled to the privileges of a native citizen. But in our sea-board cities, especially in New York and Baltimore, this salutary regulation is grossly evaded. In the latter city we have known Irish Catholics vote, within 12 months after their arrival in this country; and we see similar statements made in regard to the former. If the emigrants were few in number there would be less need of caution on this subject; but when from 50,000 to 100,000 are yearly landing on our shores, ignorant and uncultivated to a great extent, without a due knowledge of our institutions, or of the principles of civil or religious liberty—owing allegiance to a certain degree to a foreign prince, and subject to the dictation and control of an interested

priesthood—in such circumstances, there is certainly danger that this privilege may be perverted tothe injury of our free institutions, and it behoves us to avert as far as practicable the possibility of danger from this source. Our regulations respecting naturalization ought to be strictly enforced, and infractions thereof should be promptly punished.

In addition to the strict enforcement of the law as it now exists, it might be expedient in the increasing numbers now pouring into our country, to extend the period of probation, say to 10 years. These emigrants have not been used to the exercise of the elective franchise, generally at least, in their native land. They are not sufficiently intelligent on their arrival to exercise the right of voting with wisdom or discretion, and it will require a considerable period before they can be sufficiently acquainted with our institutions, and with the responsibility of this high privilege—they would suffer no injury by prolonging the period of naturalization, whilst the liberties of our country would be rendered more secure.

As our existence as a republic is based on the right of the people to choose their own rulers, whatever infringes on this right must be highly dangerous, and ought to be carefully guarded against. When priestly influence is used to coerce their flocks to vote in accordance with their behest, our existence as a republic may justly be deemed insecure. It will readily be seen what use may be made of such influence. Unprincipled demagogues may seek the aid of an ambitious priesthood in order to elevate themselves to power by means of their control over the consciences of their adherents. In Ireland the pulpit has been made the medium of swaying the elections. Candidates have been named, and the hearers have been directed to vote for them, under pain of excommunication and threats of personal violence. [We shall publish next week an article on this subject extracted from depositions taken by order of the British government.]

This system has been partially introduced into our country. In Albany a Catholic priest directed his flock to vote for a certain individual. In Western New York, last fall an agreement was made with a priest to secure a certain number of votes to one of the candidates for a specified amount. Would it not be prudent to make such public interference penal—to interdict on pain of fine or imprisonment any dictation or threats from the pulpit? To a bigoted Catholic the threat of not being admitted to confession, is sufficient to make him vote against his conscience and implicitly obey his priest. Ought they not then to be debarred from interfering in our elections? And are individuals in such a state of thraldom to their spiritual directors proper subjects for electors? If the control and interference of the priests be not checked, it will induce those politicians, of whom there are always too many, who prize their own interest more than the public weal, to favor the tenets of the Catholics

in order to obtain the favor of the priesthood, and through their influence to triumph over their opponents. It will readily be seen how much such a state of things will strengthen the system, and increase the Catholic domination in this country.

Unless due precaution is taken, this influence may operate injuriously from another quarter. In all the Catholic countries of Europe, much of the landed property belongs to the church. This was also the case in England prior to the Reformation, and in France previous to the Revolution. How was this wealth accumulated? Not by purchase, but by the power of the priests over the consciences of their flocks. Kings, and nobles, and merchants were persuaded to found and endow monasteries and nunneries for the good of their souls. Their charters all run in the same strain. That of the abbey of St. Mary in Furness, Lancashire, whose possessions comprised about 120 square miles, and which was enriched at the expense of the writers's ancestors, began thus: I Stephen,* Earl of Mortayne and Boulogne, for the good of my soul, and that of Mand my wife, do give and bequeath all my lands in Furness, etc. These bequests were extorted from their victims by operating on their fears at the hour of death. They were willing to give up, to the prejudice of their posterity, that wealth which they could no longer retain, to escape the pains of purgatory. By practising on the fears of their dupes, the coffers of the Romish priests have been filled to overflowing. Money was the object for which all crimes, and guilt of the deepest dye could be commuted and forgiven. Without it, the offender was consigned unpitied and unforgiven to endless misery. It might be supposed that there is too much intelligence in this country, to permit such a system of robbery to be practised with success. But the possession of wealth is not always accompanied with enlarged intellect, or freedom from superstitious fears. There is danger to be apprehended from this source, in this land of light and liberty. In Baltimore and other places instances have occurred in which wealthy individuals have been persuaded to leave their property to the Catholic priesthood. In one case, advantage was taken of the absence of the only son in Europe, to defraud him out of the greatest portion of his parent's estate; in another case, a priest in conjunction with the Sisters of Charity, forged the will of an insane man, but was prevented by an action at law, from reaping the fruits of his villany. It was proved in court that the man was a member of the Methodist church; when he was placed in the hospital attached to the medical college, which is attended by the Sisters of Charity. He had a wife and several children. In the forged will he was made to say, that he had not been legally married to his reputed wife, but had left one in Ireland; which was proved to be a wilful falsehood. The whole of his property was left to a Cath-

* Afterwards king of England.

olic priest in Pennsylvania; with whom it was proved he was wholy unacquainted. He was never in his senses after he went to the hospital. It was proved that a Catholic priest placed the pen in his hand, and directed his fingers while he made his signature. The will was attested by one of the sisters. It was of course set aside, but the parties escaped unpunished; and the political press winked at the transaction. The testimony delivered in court, was however published in a religious periodical. We have recently seen a notice of another case of forging a will, in which the parties were all Catholics.

Having such an engine at command as Purgatory, and their own interests ever uppermost in their minds, they may get within their clutches an amount of wealth which will consolidate their power, and enable them to sway the destinies of our country. They already own large bodies of land in the West, particularly in the state of Kentucky, which in time will become highly valuable. Would not this be a fit subject for legislation? A law might be passed forbidding any property to be bequeathed to any church, nunnery, or ecclesiastic, unless the will was dated six or twelve months prior to the demise of the testator, and it was made to appear that no priestly, or undue influence had been exercised in order to induce the party to make the bequest. Where the fears of an individual are excited, and he is urged to leave his property to the church, to secure his salvation, it can be considered in no other light than a pious fraud, and as such ought to be prohibited by law. Every bequest for prayers or masses for the repose of the soul, as it is a base deceit, ought to be made illegal, and not recoverable by an action at law.

As purgatory is altogether a system of fraud and deception, devised by interested priests to fleece their dupes; as it takes the money without rendering an equivalent, in this respect being much worse than gambling or the lottery system; as it is founded on gross extortion, the price of the masses being proportioned, not to the supposed guilt, but to the ability of the subject; any contract made with any priest, for his aid in releasing a soul from purgatory, should be deemed illegal, and not recoverable. They are well aware, that they are wilfully and wickedly deceiving their dupes—that they have no power to influence in any manner the decrees of Jehovah; that it is a gross imposition on the credulity of mankind, and they ought to be restrained as far as practicable from reaping the fruits of their wicked device. The system would not be so fruitful of evil, if the ill-fated dupes were left to their own discretion in this matter. But this is not the case: it would not answer the purposes of the priests thus to leave them. No sooner has a husband departed, than the afflicted widow is visited by her ghostly adviser. He represents to her that her husband is now in torment: that it depends on her solely to procure his release. He thus works on her sympathies and

fears, until he robs her of those means which would procure food for her hungry children. An instance occurred recently in Ireland, in which a priest persuaded a poor widow to sell her only possession, a cow, though he knew she was in arrears to her landlord, and the cow was her only source of reliance to pay her rent. She sold her cow, and paid the price to the priests and was turned out of her cot by her landlord. Another instance occurred in Pennsylvania. A poor ignorant girl resided as a domestic in a Catholic family. She had lost her parent but a short time before. Being disturbed in her sleep, from the night-mare, or some other cause, she complained to her mistress, who recommended her to go to a Catholic priest. The girl was not a Catholic. The priest told her that her parent, being a heretic, was suffering with torture, and that her cries disturbed her repose. He told her to pay him a certain sum, and he would release her parent. The sum was so exhorbitant, that for several months it exhausted the wages of the poor girl. She complained to the priest, that in consequence of his exactions, she could not procure a pair of shoes, and was suffering for want of them. The hardened impostor replied, better go barefoot than let your parent burn. In another instance in the city of New York, a lady was addressed by a poor Catholic widow in a voice of importunity, for relief. Being questioned by the lady, she acknowledged that she had lately lost her husbnnd;—that the priest had told her that he was suffering the pains of purgatory, and that she must get him released, which would require a a sum we believe over 20 dollars to effect that object. To raise this sum she had no other resource than to beg, of which the priest was well aware. The lady handed her a Bible, and told her if she would take it to the priest, and get him to point out the passage in which purgatory was named, she would give her the sum necessary. Overjoyed she went to the priest and delivered her message. But instead of a kind reception, in a tempest of passion he abused both the lady and the poor woman, and told her if the money was not forthcoming, her husband should burn to eternity, and she herself be excommunicated. Such are some of the fruits of this imposture. We leave our readers to determine for themselves how much better it is than robbery, or forcibly seizing our property. Every priest who receives money for such a base imposition, is acting dishonestly; and we think every friend to his species will agree that this imposition is not only worthy of the severest reprehension, but that it ought to be discountenanced and counteracted, as far as the laws of our land will permit, and that, if they are inadequate to prevent the evil, they ought to be modified so as to reach the exigencies of the case, and preserve the ignorant but confiding victims from the peculations of a horde of base impostors.

COMMUNION OF CHRISTIANS.

Communion in respect to the followers of Christ, we may suppose, means something more than mere agreement in articles of faith and modes of discipline. Something more than the act of communicating in the sacrament of the Eucharist. It means fellowship in joys and sorrows, in conflicts and in victories, in labors and attainments, in every thing which pertains to christian character, duty or experience. This is the view which Paul seems to have taken of the subject when he says of the Father of mercies and the God of all comfort, "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves have been comforted of God." That is to say, the comforts which we receive from above ought not to be concealed nor shut up in our own bosoms, but imparted to our brethren, according to the principles of the Gospel and the example of its Author.

And that this principle of participation applies to the whole circle of christian experience is evident from the following words of the same inspired apostle, "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so is Christ. And whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." This is christian communion, and the church relationship is both designed and admirably adapted to promote this communion. In the visible church the followers of Christ become known to each other as such; there they are brought to unite in solemn acts of worship, which, while they draw their hearts nearer to Christ the centre of spiritual attraction, draw them also nearer to each other; there they are bound to each other, as well as to the great Head of the church, by most solemn covenant vows; there they recognize the fact that they have a common interest and aim. Is it not to be expected, therefore, that christians thus situated will feel towards each other, as they feel towards no other persons, and that they will be prepared for a near and interesting communion on all the principle points of their experience? But to enjoy this communion in its full sense, it is needful not only to have feelings prepared for it, but also to have free communication in regard to the subjects of it.

In more private christian intercourse, how can some very emphatical injunctions of the Savior and his apostles be complied with, unless there be a free communication of experience? How can I impart the comforts which the God of comfort gives me, to my brethren, unless I speak of them? How can all the members of the body suffer and rejoice together, unless their joys and their sorrows are communicated? How can christian friends pray intelligently for each other, unless they know something of each others hopes and fears, conflicts and victories? Would not the most happy results be

likely to follow free communications among the followers of Christ? And is it not an evil greatly to be lamented in most or all our churches, that christians are such strangers to each other, strangers, I mean, as christians. If one member of the body of Christ has found comfort and support in affliction from a special view of God, or any particular passage of scripture, how happy would be the influence of imparting this comfort to all the members, some of whom in similar circumstances, may not have found the same consolation. How specially would this practice be calculated to assist the weaker members, and put them in possession of the attainments of the strong. If one member has found a method of successfully resisting any particular temptation, how interesting might be the discovery to others who are under the buffetings of the adversary, and see not a way of escape. If one member has learnt by experience how to overcome a worldly spirit and to lay aside every weight, and deny himself the most easily besetting sins, how interesting and useful might be the information to those who are yet in conflict. O how sweet and blessed would be the communion of christians, if they would bring the principles and spirit of the Gospel into this daily intercourse. Witness the happiness of Bunyan's pilgrims while they went on their way conversing of their common interests and dangers. And here let me drop one suggestion as the conclusion of my remarks. Would not social visits and parties among the professed friends of Christ be a suitable occasion for promoting christian communion? And if, instead of conversing on the passing events of the world, or about worldly interests, the followers of Christ in their social intercourse, should more often and more freely converse of their spiritual interests, and hold christian communion, would they not be great gainers? May not every one of us amend our example in this respect?—*Hartford Watchman.*

REMARKS.

Some hints are dropt here of importance to the life of Christianity, for growth in grace. Were christians to pursue the course recommended, I have no doubt that good effects would be the result, both to themselves, and to society in general. The dead would be quickened, and the living made stronger. Such intercourse and exercise of christians are not agreeable to the worldly minded, the carnal and lifeless professor, yet they may be the means of arousing them from their stupor, and engaging them in the work of the Lord. Confidence in each other as brethren is indispensible; without it no profit can arise from such meetings. Attention to this subject I earnestly recommend to my brethren.

EDITOR.

From the American Protestant Vindicator.

BIBLES DESTROYED.

The following may be worthy of a place in your truth telling columns.

A short time previous to my leaving Ireland, I resided in the town of Ballinasloe, county of Galway, Connaught, which is truly a protestant place, and in which through the zeal of the christians, many Bibles had been distributed to the ignorant people, who voluntarily solicited a copy of that blessed volume from which they received great moral benefit: for many of them abandoned their former bad practices and habits and evinced a change not less personally advantageous than useful to society. Those effects of the perusal of the Bible so alarmed the Romish priest named Dillon, that he immediately commenced his machinations, and so effectually, that in a very short time, every Bible that had been presented to any of the Romanists was either mutilated or burnt. The priest Dillon employed a furious Papist to accompany him, who used to collect into a bag all the Bibles and Testaments which they could both purloin. They were then carried to the priest's dwelling, and chopped to pieces with an ax, and some of the pieces were burnt, while other parts were transferred to the river which ran through the town, and were seen by many protestants floating down the stream. The whole number of Bibles which were thus destroyed, was at least one hundred and fifty in that single town of Ballinasloe. That was not the only instance in which every exertion was there made to extirpate the Holy Book; and the same practices are common throughout all Ireland.

THOMAS M. HARTE.

UNION OF PROTESTANTS.

A numerous meeting of Protestants was held in New York on the 19th of May. Its object was to induce a larger and more energetic co-operation among the friends of the ever blessed Reformation.—A Protestant Association was formed, by the name of the American Society to promote the principles of the Reformation.

Articles 2, and 3 of the Constitution, state that the sole objects of the society are to diffuse correct information concerning the distinctions between Protestantism and Popery—to arouse Protestants to a proper sense of their duty, in reference to the Romanists—and to use all evangelical means to convert the Papists to Christianity, by lectures, public discussions, the dissemination of suitable tracts, etc. Dr. Brownlee was chosen President. They call earnestly on all the friends of God and the truth, togive them their hearty co-operation and prayers. Such associations are rapidly springing up in England, Scotland and Ireland. A severe conflict is coming on. It will try and we trust, purify the Protestant churches. It will promote a

spirit of enquiry—"many will run to and fro, and knowledge will be increased." Of the final issue there is no doubt.—*Evangelical Guardian.*

REMARKS.

So important is the subject of Christian union to my mind, that I am peculiarly drawn to every article under this caption. The article above speaks particularly of the union of Protestants to co-operate against Popery. But what can Protestants do, divided as they are into contending sects, each seeking to establish its own name, honor and interest, to the neglect of all others, if not to their entire destruction? Can they co-operate to any valuable purpose? If they should succeed in putting down the Romanists, or convert them to their different sects, would Christianity shine in brighter lustre?—Would the world be converted by sectarianism? Would not the sectaries turn the war from the conquered foe, upon each other? This is the very spirit of sectarism, long confirmed by the history of the church in apostacy.

But this society's object is to promote the principles of the Reformation. An object, indeed, worthy of promotion. Yet if it had been stated, that the society's object was to promote the principles of the New Testament, it would indeed have been most worthy.—By the principles of the Reformation are not to be understood the doctrines of the Reformation, for the reformers disagreed among themselves on many important points, and a large majority of Protestants since, even to the present time have rejected their creeds. The principles of the Reformation I have understood to be, that every person had the right to read the scriptures for himself, and to form his own conclusions on them; that this right could not be taken from them without subjecting the mind to slavery. These are the glorious principles of the Reformation—principles which gave a deadly wound to the beast then, and which, if again revived and practised by Protestants, will put down Romanism, and every other antichristian *ism* now in being. The principles of Protestants—the *orthodox*, *evangelical* Protestants, are not essentially different from those of the Papists. The Papists forbid the laity to read the Bible; the Protestants allow them to read it, but they must understand it as explained in their different creeds. What is the difference? In each case the right of private judgment is taken away.

I wish success to this new formed society in promoting the *real* principles of the Reformation. It will be found a blessing to the world, and the sure foundation of Christian union.

EDITOR.

INTERESTING CIRCUMSTANCE.

At the late annual meeting of the London Society for the promotion of Christianity among the Jews, the following statement was made by the Rev. Daniel Wilson, or derived from communications received from his father, the Bishop of Calcutta.

"In the visit of the Bishop to some of the Syrian churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was mostly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he supposed, were the descendants of Jews and some half-caste tribe.

These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey, they requested him to deliver them an address or exhortation; which was a singular request from persons of their creed to a Christian Bishop.

Finding that there was no difficulty attending the matter, he did address them, and went on to prove that Christ the Redeemer, whom they had rejected, was the true and promised Messiah. To show this, he dwelt on the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them that, though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor; for which he quoted the prophecies of Zechariah. The Jews who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then prayed for him by name, and that he might be succeessful in the labor of love which was the object of his journey."

This singular and interesting circumstance, taken in connection with the other statements in the report, showed that there was a movement among the Jews themselves, evincing an earnest desire to search the Gospel of Christ.

THE POPE.

At the recent death of the Arch-bishop of Toledo, the goyernment of Spain seized a document issued by the present Pope, called an Allocution, dated at Rome, Feb. 1, 1836. It indicates a sad state of depression on account of the recent curtailing of his jurisdiction in Spain, which has of late followed the schismatic example of the other states of Europe. His holiness proposes a very harmless method to remedy his misfortunes. After declaring "null and void" the acts of the Spanish government in relation to ecclesiastical arrangements, church property, etc., he thus addresses his clergy,—"On the return of the solemn commemoration of that sacred day on

which the Virgin mother of God entered the temple to place in it the only begotten Son of his Heavenly Father, the Angel of the Testament, the peaceful King, we vehemently exhort so many of you as are here present, the sharers of our grief, to approach her supplicatingly, and, joining in prayer with us, implore her aid in the affliction of the church, that through her, to whom it belongs to destroy all heresies, our differences being removed, and our disturbances appeased, the Daughter of Zion, when peace and tranquillity have been restored, may lay aside her grief, may throw away her filthy rags, and clothe herself in raiment of rejoicing."

Three centuries ago, the Holy Father would have adopted more efficient measures to reduce Spanish contumacy, than prayer to the Virgin Mary; and he would do it now, if he had the power; but his day is past in Europe. Let it be our care that he does not succeed in his intention and efforts to retrieve in America what he has evidently lost in Europe.

CENTREVILLE, BOURBON CO. KY. Sept. 15, 1836.

My very dear Brother Stone—It has been a long time since I had the pleasure of addressing you, and much longer since I was addressed by you. I am no flatterer when I say, that good times, refreshing seasons from the presence of the Lord, bring you up daily fresh in my remembrance, and remind me that one at least lives, who always would be delighted to hear from me at such times. Our beloved brother Thomas M. Allen (who yesterday started with all his, to Missouri) about three months ago informed you of the happy state of affairs at old Union. I know not whether you have been informed that among those eight who then joined us, were a sister, a daughter and a son of our good brother James Hurst; since then our Aunt Nancy Innis, and other precious souls not your particular acquaintances have come in; at our July meeting five more confessed the Lord and were immersed. In August we had our talented brethren Walter Scott, Aylett Rains, and James Challen, with brother Allen and myself at Union, the week after the second Lord's day. Five confessed the Lord before their arrival and five after, before the close of the meeting.

Last Lord's day we had a most affecting and interesting time.—Brother and Sister Allen took their leave of us, receiving from the church a letter of commendation. Brother Allen on Lord's day preached his farewell discourse. His feelings were so powerfully wrought upon, as almost to prevent his proceeding. The whole audience, and a large one it was, was deeply affected. To give up a long tried, faithful public servant, and one too who had laboured so extensively and profitably, and now almost worn out by the public service, like yourself in some degree, about to seek a home in a dis-

tant state. I rejoice that on that day our labor was not in vain; in the close, six new ones came forward and several more received the hand of fellowship. In the evening I immersed five at brother Grimes's. But do not suppose that this state of things is confined to Union. At Leesburg every time I can visit them, I am encouraged. The work there is advancing as rapidly, all things considered, as at Union. At a recent meeting there, seven or eight were added, and at each subsequent meeting several have stepped forward, who are likely to prove ornaments to the cause. At Mt. Carmel, before I left them (brother Irvine having agreed to serve them) to preach at Antioch, for several meetings we were much revived to see sinners turn to God, I introduced several into the kingdom and heard the profession of others before leaving. At Cooper's run our labors are also much blessed. The little vine grows, and has doubled its size in the last year. The Lord be blessed forever! At Antioch under the labors of brother Allen much has been effected: several were recently added, and an immense concourse induced regularly to attend. O Lord, make thy poor servant a blessing to the people!—Keep him humble near thy feet, and take from him every thing that may jeopardize his own or his hearers' salvation—clothe him with every thing that may advance either.

Last Monday week I returned from our annual meeting at Republican. Never did I see more love, harmony and peace prevailing among God's people. All hearts seemed to be overwhelmed with sorrow at the thought of parting with that veteran soldier of the cross, and able advocate of the cause of Christ, F. R. Palmer (now gone to Missouri) and brother T. M. Allen; during the meeting six joined us, one by letter and five by faith and immersion. Brother Thos. Smith, the elder at Republican, presided. Our next annual meeting is appointed to be held at Union to commence Friday before the first Lord's day in September 1837. But oh! brother Stone, imagine if you can, my feelings in parting one by one with those who have comforted, advised, and aided me in my journey to a better world. Well, soon we shall be done with the sorrows of time and those aching heads and hearts will ache no more. I have the same kind Heavenly Father, the same Savior and the same Bible and good Spirit to aid and comfort me. Pray for me, brother Stone, that I through Christ may conquer. Yours most affectionately,

JOHN ALLEN GANO.

Georgetown Ky. Sept. 14, 1836.

Brother Stone—I have just returned from Richmond Ky., near which we had a meeting protracted to 11 days. We had 29 good soldiers to come under the reign of our glorious Redeemer. It was a most glorious time, and the prospects are good for hundreds to obey.

Jac. Creath jr. was with me Saturday and Lord's day, when he was taken sick. I was there alone till Thursday night following, when brother Challen reached us.

We had a meeting long to be remembered. Yours in Christian love.

J. T. JOHNSON.

Springfield, Ill. Oct. 1, 1836.

Dear Brother Stone—Died in Sangamon county, on the 11th of September, Johanna Sweet, consort of Bishop T. Sweet, in the 54th year of her age. She was a kind neighbor, wife, and parent, and a pious Christian.

JAMES R. GRAY.

Died also in Jacksonville, Ill. Oct. 4th, the amiable and pious Rachel Williams, consort of Josiah J. Williams of this place. She left the world in the full assurance of immortality.

Died in Milton, Ia. Sept. 14, 1836, Abraham Crum. He died as he had long lived, in the confident hope of a blissful immortality.—He left a large number of friends to mourn his loss. His children, grand-children, and great-grand-children amount to 120.

Madison, Ia. Sept. 13, 1836.

Dear old Father and Friend—I have been laboring as an Evangelist since March last; truth is gaining rapidly. Men are beginning to discriminate between the Gospel itself and men's opinions about it. We have quite a flourishing church in Madison, constituted in June. Brother Fleming was with us. We have not had a meeting since without some additions. Brothers O'Kane and Jameson were with us last Sunday a few miles from Madison, where 12 made the good confession and were immersed. Yours, in hope of a blessed immortality.

JESSE MAVITY.

The Editor makes an apology to his readers, that so few editorial communications are found in this and the last number. His family has been sick since some time in July, and some yet continue sick. He has had no time to devote to this work.

BEAUTIFUL APOLOGUE.

THE VIRTUE OF PATIENCE UNDER WRONG.—A dispute one day arose between Omar, son of Kattab, and one of his friends. The latter exceeding the bounds of civility, annoyed Omar very much by the terms he used. Omar, however, bore them with patience.—The prophet was present and listened without saying a word. Finding that his friend's tongue grew intolerable, Omar began to retort, whereupon the prophet turned his back and withdrew. Disturbed at this, Omar followed him and said, 'Prophet of God, why, when this man was pouring out abuse upon me, did you remain quiet, and as soon as I began to reply to him, why did you turn away?'

The prophet answered thus.

'As long as you listened patiently to that man's outrageous speech, angels were by you, each of whom made him ten replies; but the moment you began to reply to him yourself, the angels disappeared at once and left you alone with him.—*Asiatic Journal.*

MORE CATHOLIC PRIESTS!

We learn from the Daily Advertiser, that in the ship Francis Depau, from Havre, came passengers, Bishop Bute of Indiana, and 19 Catholic ecclesiastics, all for the Western country.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—VERSAILLES, Diana Fisher, vol. 9; 10.
HOPKINSVILLE, Eld. W. Dunkeson 5 00. Wisconsin, F. Redding 1 00.
TENNESSEE.—EXCHANGE OFFICE, C. Gist, 9, 10, 11.
ILLINOIS.—JACKSONVILLE, E. Rice 10. CARROLLTON, Br. Rampey 2 50.
RUSHVILLE, L. Benton 10. KNOXVILLE. J. Eads 10.
INDIANA.—CYNTHIANN, Jos. Rosboro, R. C. M'cConnel, Sam. Miller, J. Mangrum, R. B. Richards, for 10. BUSROW MILLS, Rich'd Maxwell 5 00, for 10, lost by mail. BRUCEVILLE, Wm. Bruce for 9, 10, Ludazer 10, Jesse Gude 9, 10, lost by mail. ILTON, John Crum. R. Leason, A. Crum. F. Graham, C. Roberson, for 10 lost by mail.
RUSHVILLE, Eld J. Longley 15 00
OHIO.—MAYFIELD, B. Sanders, J. Pugsley for 9, lost by mail.
MISSOURI.—COLUMBIA, B. F. Proctor 10. MILLERSBURGH A. Miller 10.
ALABAMA.—MANNINGHAM, A. Dickerson 5 00.

My losses by mail are too heavy to be borne. Money sent by mail to me is very precarious. Can nothing be done to correct the evil? I advise my friends, after enclosing the money well in a letter, to direct the letter to some known honest friend of theirs living near me, with directions to hand the money to me, and I will pay the postage. My wants must be relieved or I must be greatly embarrassed. Not more than one third of the present and last vol. is yet paid. Will not my patrons pay their dues? and pay speedily? EDITOR.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE HURCH OF CHRIST.

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

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SACRIFICIAL BLOOD.

The apostle Paul, the greatest and best expositor of Moses, states plainly, that the primary design of the blood of sacrifices, is to purge or cleanse that which is defiled, unclean and sinful. Heb. 9, 22—"For almost all things are by the law purged with blood, and without shedding of blood is no remission."

Let us particularly enquire what those things were, that were purged with blood, and how they were purged.

1. The altar was one. Ezek. 43, 18——26—"And he said unto me, these are the ordinances of the altar—thou shalt take of the blood thereof (a young bullock) and put it on the four horns thereof, and on the four corners of the settle, and upon the borders round about. Thus shalt thou cleanse and purge it (the altar,) and on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar as they did cleanse it with the bullock. When thou hast made an end of cleansing it, seven days shall they purge the altar and purify it." Lev. 16, 18, 20—"And he shall go out unto the altar, and make an atonement for it, and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round about, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the altar," etc.

Dr. J. Taylor in his Hebrew Concordance says, the word atonement is always in the Old Testament, rendered from some tense or noun derived from the root *keper*, or *kaphar* with the points, nor is there any Hebrew word we translate *atonement*, but what comes from that root.

Now with respect to the case of purging the altar, we remark—that Moses and Ezekiel were describing the same thing in nearly the same language. The altar was defiled by the uncleanness of the