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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 6.

EDITED BY BARTON W. STONE & J. T. JOHNSON

Elders in the Church of Christ.

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

GEORGETOWN, KY. .....JUNE, 1834.

The CHRISTIAN MESSENGER is published monthly at One Dollar a year, or for 12 numbers, if paid on the reception of the first number—or $1 25 if not paid within 6 months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

From the Christian Herald.

MARTIN LUTHER.

He was born at Eisleben, on Nov. 10th, 1483.—He was of humble but respectable parents. "I am," said Luther "a farmer's son; my father, grandfather, and great-grandfather were real farmers." His parents were very solicitous about his education. He was sent to school at Mansfield—in his 14th year he was sent to Madeburg, and afterwards to Eisenach, and at both places he was obliged to beg his bread by public praying and singing, as was the custom of all poor children, until a pious woman boarded him at her table. God thus taught him to know what poverty was, but also permitted him to experience his wonderful providence. In his 18th year he went to the university of Erfurt. He devoted much time to the study of philosophy, and to the old Latin writers, and committed many passages to memory. Every morning he began his studies with prayer, and used to say, to have prayed fervently is more than half of study. Here in the monastery library, he first saw a Latin Bible, and a wide field was opened to his investigations after truth. "I thought," said he, "there were no other epistles and gospels than those in the manuel, but I found a Bible in the library at Erfurt

which I read with great astonishment."

God schooled him severely in a dangerous attack of sickness, in which his mind was much employed about dying. An old priest who visited him said, among other things, "My son, be of good cheer, you will not die.—God will yet make a great man of you, who will comfort many people. Him whom God loves, he chastens early, in which school the patient learns much."

In his 20th he took the degree of Master of Arts. That he might earn something in instructing others—he now studied law; but he had not prosecuted it more than a year when the unfortunate death of his friend Alexis, as well as his own wonderful escape from a flash of lightning which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of God, in his former condition; and he regarded the monastic life, unsuited as it was to his disposition and former principles, as most pleasing in the sight of God.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made.

Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the church, and to clean out all the filth of the monastery; but keener still was his internal sufferings, for the strictest observance of all his duties and the mortifications of the body did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians, in connexion with the Bible, yet he was still melancholy and could not be relieved. He often consulted Staupitz, the vicar general of his order, and confessed to him the troubled state of his mind; he encouraged him and said, "You do not know how necessary these temptations are to you. God is exercising you not in vain. In a dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in Christ, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart and induced him to examine the subject more intently.

In 1507, he was consecrated priest in his 24th year, and although the Bible was taken from him, he visited the library as often as he could, to read that beloved book.

In 1508, he was appointed professor at the new university of Wittenberg, where he first taught philosophy, but soon after began to teach theology. He constantly read the Bible, admonished the students to esteem the word of God highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that opposed it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of grace, and the right way of salvation, so that Dr. Polichius said, "This monk will prove all the doctors to be wrong, and introduce a new doctrine, and reform the whole Roman church.

In 1510 he was sent to Rome on some business relating to his order. Here he saw things as they were.—With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the apostles, and full of devotion crawled up the steps of Pilate on his knees, in order to receive the indulgence of the pope, founded on that sort of devotion; but yet that passage "the righteous shall live by faith," was constantly in his mind, for he read the epistle of Paul to the Romans very attentively.

After his return he commenced his labors with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught to the astonishment of all, that salvation is by faith.

In 1512, he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he ac-

cept of this honor, although he was 30 years of age.—Yet he consented, but said, "that popes, emperors, and universities can make doctors of arts, medicince and laws, but none but the Holy Ghost can make a doctor of the Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow.

From the Apostolic Advocate.

"YE UNKNOWNE SPECHE."

We have been requested to give our readers some explanation of the ancient prophecy recorded in Norman English, and inserted in our first number, under the caption "Prophecy Fulfilled." The extract was made from an English paper, in 1830, when the world was agitated by political earthquakes, by a pestilence that had blasted the hopes of 60,000,000 of human beings; and at a time when the city of London was the contested prize of four "City Kings" called Lord Mayors, and its inhabitants astounded, by an extraordinary fanatical imposture, familiarly designated as the *unknown tongue*.—The prime actress at the period of its commencement in London was a Miss Carsdell, who pretended to utter oracles, as she happened to be moved by the Holy Ghost, and that too in an unknown tongue, which she herself did not understand. The Ghost, however, gave the interpretation after the oracle, though the speaker or Pythoness. could not adapt the sense verbatim to the text. This demented sister was one of the celebrated Mr. Irving's flock, who after three admonitions has rejected the General Assembly of the Kirk of Scotland from his communion. This reverend Divine has patronized and greatly aided the oracular manifestations of the Holy Ghost in his church. Actors and actresses in this spiritual farce rapidly accumulated, until his Church has become the hold of every unclean spirit and the cage of every hateful bird. In connexion with the tongues, miracles have been wrought to a great extent; which we cannot help thinking must be the works of unclean spirits like frogs, which came out of the mouths of the

beast, the dragon and the false prophet; and which John in the Apocalypse, declares are the spirits of demons working miracles.

Mr. Irving has been excised from the eclesiastical body under whose patronage he first came out. He was also the associate of the celebrated Dr. Chalmers, but whether he has discountenanced his fanatical coadjutor we are unable to say. Mr. Irving, Miss Carsdell, and the Court of Aldermen, are as notorious in Britain, as the Belgic question, the Cholera, the Allied Congress, and the London Conference of Plenipotentiaries are throughout the civilized world. Thus much by way of the explanation sought for. We lay the following before our readers without further comment, extracted from an English paper. EDITOR.

THE GIFT OF TONGUES.

On Sunday last Mr. Irving's chapel was crowded, but the "gifted" were silent, if we except an unmeaning yell which twice disturbed the congregation. Mr. Irving, we are sorry, but not surprised to learn, defended the miracle-mongers in terms which showed him a party to the imposture. He quoted a passage from the prophet Joel, which our readers will remember St. Peter also quotes in the second chapter of the Acts of the Apostles. Mr. Irving says, the visions, dreams, and prophesying foretold by the prophet to distinguish the last days, are not now of daily occurrence, and therefore, the prophecy is unfulfilled. St. Peter, however, argued that they (the apostles) on whom the ends of the world were come, fulfilled the prophesy, and appealed to the miracle of the day of Pentecost in proof. It would be impious to say more. Mr. Irving's ignorance of the passage he quotes does indeed surprise us. On Monday and Tuesday mornings (we suppose every morning) the chapel was crowded, and the inspired were wrought on as early, we understand, as 6 o'clock. For the following specimen we are obliged to the *Herald*:—In the course of the morning Miss Carsden, or Carsdell, raised her voice

—"*Coartoma ruramur pooah chambele mentara tsaw.*" We add part of the interpretation:—You need it—you need it; you need the word of the Lord to comfort you; for it is a time of perplexity. He is about to rise, *and he shall speak terribly to the nations*—He shall arise—He shall arise—He shall do his strange work. The wicked shall not always prosper. *Rejoice! rejoice! for he cometh—your King cometh.* Fear, ye that cannot bear the eye of your God! Be not deceived—be not deceived. It is the HOLY ONE that is coming! He cannot abide iniquity —He stretches out his hand," &c. The whole of this was forcibly delivered, particularly the words which we have marked by *italics*, which were given with great power, vehemence, and even dignity, and with electrical effect upon the auditors. Miss Hall then addresed the congregation, with an effect little inferior to that which was produced by Miss Carsdell. In her interpretation this lady exclaimed, "Oh, refuse not—refuse not to listen to His voice! O beware, ye mockers, beware of despising the work of the Lord! O return unto the Lord! He will have mercy upon you!" [We repeat the warning of the spirit—"Beware, oh ye *mockers!*"]

ROMANISM IN IRELAND.

The following is from a letter of the Rev. R. J. McGee, a clergyman of the Church of Ireland, to the Editor of the Dublin Evening Mail. Mr. McGee has distinguished himself by the zeal and ability of his opposition to the government scheme of education for Ireland.

I have just seen a little Romish tract, called "The Little Testameat of the Holy Virgin," published in Dublin last year. Though it has been proved how awfully the Board of Education has given the sanction of Scripture, in the eyes of Roman Catholics, to the idolatrous worship of the Virgin Mary, by their retaining the Roman translation of Gen. iii. 15, as this tract urnishes an additional proof of it, I call the attention of all who value the Bible, and the true worship of God,

to the fact. After the preface, the tract commences with a prayer in these words:—

"O! ever blessed Virgin Mary, the avenue of God's tenderest mercies to man! thou wert promised from the beginning of the world to 'crush the serpents head." Gen. iii. 15, &c.

The last page is as follows:—

"My child, I bequeath you my strengh—it will uphold you in your temptations and labours, if you be but ready to be sacrificed for God."

Firm conviction, that as without Mary you can do nothing, so with her you can do all.

"All-powerful Virgin, pray for Ireland."

Now Sir, when we couple this with the Pope's Encyclical Letter of this year, circulated by the Romish bishops, in which he calls the Virgin Mary "the whole foundation of their hope"—let me ask what more blasphemous, more abominable idolatry, was ever published in a land called Christian?

The Virgin Mary is here put directly into the place of God—she is invested with omnipotence "*All-powerful Virgin*"—she is represented as giving to man strength to overcome temptations and endure labours. The very two texts of Scripture which the Lord Jesus Christ applies to himself, "*without me ye can do nothing*," and which the Apostle applies to him, "I can do all things through Christ, which strengtheneth me," are here applied to the Virgin Mary. The Pope, that arch Antichrist, denies the foundation which God has laid in Zion for sinners, and leaves them no foundation but the Virgin Mary. And the Board of Education for miserable Ireland picks out of the popish Bible, the sanction of what is called Scripture for this, and instils this accursed poison into the minds of those, whom it ought to bring up in the nurture and admonition of the Lord. I do not write for the supporters of the Board—they seem to be, alas! proof against argument—but I hear, Sir, that they are coquetting with the Synod of Ulster, to try, by some jesuitical compromise, to get their sanc-

tion and support. I say, Sir to the Protestants, to the Christians of the Synod of Ulster, that, make what bargain they please with the Board of Irish Education, on the day when they identify themselves with the men that publish that book as a book for the education of youth, they join themselves to the idolators of the land, they forsake the high and holy standard of Christian principle and truth, and if they do not try to make a book with the name of the Scripture, speak the language of idolatry to their own children, they join with those who make the book speak the language to the poor Roman Catholic children of Ireland.

For The C. Messenger.

Were we to be more forbearing, would we not be able to win more souls to Christ? This question has been suggested by observing my brethren, that, we are too apt to impute bad motives to those whom we find ourselves unable to convince. Now, I have no idea but that the truth will find opposers as long as the man of sin is in the world; but from a few years observation, I will venture to say, that, if we were to conduct ourselves, so as to prevent those we wish to instruct, from identifying themselves with their opinions, we should be much more successful. Would it not be well to satisfy them, that we have no *peculiar* interest in the matter, and that *all* are equally interested in knowing and obeying the truth?

But before this is done, we are so apt to get out of patience, and say something more calculated to irritate than instruct; and show that on us at least, what *we* call truth has failed to perfect that love that hopes and bears all things. As I said before, I am not so zeal-smitten as to conclude we should convince all, for when the Prince of peace was himself on earth, we see that scepticism had doubts; and interest guarded every avenue at which it supposed it was likely to lose; and superstition too held an iron grip, to all that custom had entailed on it! but it does seem to me that there are many in most soci-

eties, disposed to obey if they knew how; and with proper instruction might be brought under the Great King in his own way.

Yours, D. M. LIPSCOMB.

"Let the dead bury their dead." I see that brother Campbell in his valuable "Family Testament" interprets this remarkable passage of the word of life, as it is perhaps generally understood, viz. let dead (in sin) bury their (literally) dead. I would when I spend an opinion contrary to that, of a man of so much learning, good sense and experience, speak with all due deference to his better judgment—but I must be permitted to object to making so short and simple a sentence hard, by assigning different meanings to the same term. Is one literal, and the other metaphorical! To me, it appears, that a very common objection we hear to the reformation, is answered, by making it a pure metaphor. How often (before we are understood of course,) do we hear questions like these. Where has the church been all this while? If this you say be true, what has become of your father, who perhaps never heard of immersion for remission of sins! This is the very and pith marrow of objections to religious reformations with those, (alas! how many do it) who deify the dead—and set up *their* actions as an eternal standard of propriety—may we not rationally conclude, though we have no direct intimation of the fact, that the Jews also had their fathers to dispose of, before they embraced what *seemed* to them to condemn them? especially when we see with what tenacity they held to their customs and traditions? This is not I think, a matter of speculation only, for believe me, if we had *our* dead buried, no small job would be off our hands—then when we hear these objections, may we not, like the master, turn them over for judgment, to the age in which they lived?

Yours in hope,

D. M. L.

March 28th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION NO. 2.

God's commands are of two kinds, affirmative and negative: or they consist in requisitions and prohibitions. Their language is, you shall do, and you shall not do. To neglect or refuse to do what God requires, and to do what he forbids, are offences of equal magnitude; consequently, they are liable to the same punishment. Either of which constitutes a violation of the divine law. Whenever, then, we fail to comply with what is required, or do what we are commanded not to do, we sin with a high hand against the majesty of heaven. These facts admitted; and who is there that is not convicted of sin? and who is there, without practical reformation, that can be saved?

Having already intimated that in this No. I would specify some instance or instances, in which reformation is necessary, I will proceed to show that the extent to which this generation indulges in a covetous disposition and practice, characteristic of an apostate church, is contrary to the will of God, as expressed in his word. "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." If the Apostle understood and told the truth, we may as reasonably expect to see drunkards, idolators, thieves, and murderers inheriting the kingdom of God as a COVETOUS MAN. To avoid the unwelcome remonstrances of a guilty conscience, thousands have persuaded themselves that the sin of covetousness, so strongly reprobated by the scriptures, consists in any thing else than in what they do. Few are willing to admit that they are covetous, however much they may be devoted to mammon. Covetousness is defined, by most of our Dictionaries, to be an avaricious, money-longing desire of heart; and that this is the sense of which the Saviour and Apostles used the word, I think the sequel will demonstrate. To desire and seek for that which cannot add to our happiness, nor promote the glory of God, is certainly opposed to both the letter and spirit of the New Testament.

Paul speaking of the mind and will of God, has declared that the love of money is the root of all evil. Whoever then loves money, loves the root of all evil, and not the source of all good, unless we can conceive of a mind's placing its affections, at the same time, upon two distinct objects, as different in their nature from each other, as the northern and southern poles. The general want of social confidence, that is, men's want of confidence in each other, has been caused by the love of money. Under its deleterious influence, we see almost every man suspicious of his neighbor, fearing that he will, if he has any thing to do with him, take some advantage of him and get his property for less than he thinks he ought to have it. How often do we see the seller endeavoring, by every sort of quirk and turn, to obtain the very last cent that can be had for his property irrespective of its real value! And as often do we see the purchaser equally smitten with the same luciferous distemper, strugling as hard to obtain it for the very least in his power, paying no regard to its intrinsic worth. While men are prompted by the love of money, to violate the commands of God in order to obtain it, we need not wonder at the absence of social confidence; and where there is no social confidence, there can be no social happiness? Who can be happy without full and unshaken confidence in that society to which he is attached? The most superficial observer of things, must see that the love of money has destroyed a large amount of happiness in what is called Messiah's kingdom.

Among all the evils that flow from the love of money, the source or root of all evil, that which calls loudest for reformation, is the melancholy fact that professing christians of our times, have in their dealings with men, conformed too far to this world's standard of what is just and honest. The world has its standard of justice and honesty. The word of God has another. The latter requires us to "do justly, to love mercy, and to walk humbly with God: "To do to others as we would that they should do to us. The former justifies a man in getting all he can for what he has, and in getting from others for as little as possible. It justifies all the artful systems of speculation practised in our day. For the sake of illustration, suppose A. is indebted to C. and by misfortune, or otherwise, finds himself unable to meet C's. demands and have any thing left to support a helpless family. In this distressing situation, he applies to his wealthy neighbor B. (perhaps a brother in the church) for such an amount of money as will meet his demands, and leave a pittance for a dependant and suffering family until he shall have a little time to better his circumstances; B. with much apparent kindness, seeing his friend A. in distress, lets him have the money at *only* 25 per cent interest. B's conduct towards A. is, by the world, esteemed just and honest. It is in accordance with its standard of correct dealing; ("*but that which is highly esteemed among men is abomination in the sight of God*") All human laws, as far as I know, protect B. in the possession of all he can extort from A. And to justify himself B. will argue that A. voluntarily of his own accord gave the 25 per cent interest, that he used no improper means to induce him to do it. True. A. in order to avoid a greater evil was willing to suffer this; but were the circumstances of the two reversed who, in his senses, can believe that B. would wish A. to charge him 25 per cent interest? This kind of dealing

is sanctioned by the world's custom, by the practice of both saints and sinners, yet, the whole transaction, with every thing akin to it, is a palpable violation of God's command to do to others as we would they should do to us. How inconsistent for one to say the word of God is the *only* true rule of his faith and conduct, and then, for the sake of filthy lucre, trample its authority under foot and conform to this wicked world's opinion or standard of what is right! When God speaks in a perspicuous, clear and definite manner, shall we remain ignorant of our duty?

The opinion has long prevailed that men cannot, in all things, act according to the principles of the christian religion, or in other words, keep all the commands of God. In what did this opinion originate? Dare any suppose that God gave his creatures laws that he knew they could not keep, in order to seek an occasion to wreak his vengence upon them? for heaven and earth shall pass away; but what he has promised, and what he threatened; shall surely be fulfiled in their season. When we place before our minds all the glorious perfections of our heavenly Father, can any imagine why he should ever give his intelligent creatures a law which he never intended to be kept, knowing the impossibility of its being done? Of this, both reason and revelation are as ignorant, as the grave is of the living. In reference to this, christianity is pre-eminently distinguished from all the religions of the world. Paganism, in all its appalling forms, Mahometanism, and their admixtures with christianity, all enjoin things on their votaries intolerable to be borne. But blessed be God "*his* commandments are not grievous." He raquires nothing of us opposed to our best interest—all is for our good. Let the lesson, (painful to the wicked and worldly minded, but delightful to the heart touched by redeeming love) that we must deny ourselves the gratification of sinful propensities and corrupt appetites, be once learned; and then it will be as easy to love our neighbours as ourselves. Let us cease to covet, and then our hearts will find room for the throne of Jesus.

Not wishing to occupy too much room in the Messenger at any one time, to the exclusion of other matter perhaps more valuable, I will now leave the subject to be resumed in my next.

A. REYNOLDS.

Monmouth Ill. April 20th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION No. 3.

Though in one sense it may be said we are not of this world, and though we may not regard it as a source of pleasure or comfort, yet to some extent we necessarily have to participate in its concerns, and share, while in it, what it contributes to our necessities. It is our duty to provide things necessary for ourselves as well as for those whom Providence has put under our care. Paul says: "But if any provide not for his own, and especially for those for his own house, he hath denied the faith, and is worse than an infidel." By this as well as other passages of God's word we are taught the necessity and propriety of providing a supply of our real (not imaginary) wants. Notwithstanding the necessity of our having something to do with the world, we should never forget that too intimate a connexion with it may be our ruin; for to love the world, according to the scriptures, is awfully dangerous. Seeing, then, that while we are stationed in it, we must have some intercourse with that which the word of God regards as a deadly foe to human happiness, *it behooves us to understand clearly the extent to which we may safely pursue and possess the things of this world, and the use we should make of them.* This will be the subject of examination in the present number.

As to the amount of wealth which is necessary and safe for us to possess, right reason would say that a competent supply of food and raiment for ourselves and those for whom it is our duty to provide, is a sufficiency; for could we fill universal space with the richest treasures that the Indies afford, after clothing ourselves, and eating and drinking to the satisfying of our appetites, we could enjoy no more. The word of God says: "And having food and raimnet, let us be therewith content." Some are of opinion that Paul meant only himself and Timothy—that they, doing the work of Apostles or Evangelists, required no more. And what can others do that will make them require more? The reason Paul gives is, that "we brought nothing into this world with us, and it is certain that we can carry nothing out." His words very justly apply to all who come into the world destitute of earthly possessions, and have to leave it without the privilege of carrying them with them. It is both reasonable and scriptural that we should use the necessary means to obtain a sufficiency, and with that sufficency, if more be not given, we certainly ought to be satisfied; for to be dissatisfied with our lot, and to covet more, when we possess what is really necessary, may, if the New Testament is true, deprive us of heaven.

But if all our dealings with men accord with the golden rule: "That we do to others as we would they should do to us," and it please Providence to give more than a sufficency for ourselves, the question then presents itself: *what use then shall we make of it?* Next to the crying sin of conforming to the world's standard of honesty in accumulating wealth, is the improper use that is too generally made of it. Is it safe to lay it up till we become rich? or to keep large possessions in our hands? I answer no; and will give the reasons why. The old idea, that it is

no harm to possess riches if we do not set our hearts upon them is absurd. If our hearts be not fixed upon them, why all our care, anxiety, and labor to obtain and keep them? Our hearts are most engaged in whatever we are most devoted to, and we are most devoted to that which engrosses most of our time and attention. It is folly to say then that we can possess riches, and our heart be not placed upon them. The son of God doubtless understood correctly the philosophy of human nature, when he said, "*where the treasure is, the heart will be.*" But in language that defies the possibility of our misunderstanding, the Saviour says. "*Lay not up treasure on earth.*" Dare we violate his command and then hope for his favor? Paul says, "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"—not that they may chance to fall into these evils, but the import of his language is, that they do necessarily fall into them as an unavoidable consequence of desiring to be rich. All that is said on this subject in the holy scriptures, places the salvation of a rich man in doubt; yea, in awful uncertainty. It is safer to fare like Lazarus, with the safety of the soul committed to the care of Jesus in the well-doing, than to dress in purple and fine linen, and fare sumptuously every day.

Paul directs Timothy to "charge them that are rich in this world not to be high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Whether those of whom Paul spoke were rich before their conversion to christianity, or whether they obtained their riches afterwards, I know not; but to remove the cause of danger or the temptation to the evils mentiond, he gives specific directions as to the use they shall make of their riches: "That they do good, that they be rich in *good works*, ready to *distribute*, *willing* to *communicate*, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Again, if more should be committed to our trust than is necessary to supply our wants, let us remember what is enjoined; "distribute to the necessity of saints"—"give to him that needeth &c. &c. Were the immense sums of money annually expended by professing christians, on objects worse than useless, given to the poor and needy to diminish the large amount of human suffering, or appropriated in any way to advance the cause of God, how diffierent the aspect of things would be! Did all see their awful responsibility to God for the manner in which they gain and appropriate this world's goods, there would be much less need of practical reformation. I will now leave the reader to a month's reflection.

A. REYNOLDS.

The destiny of the American Church, and duty of her members to love one another.

The people of God in this country ought to consider these sentiments as applying to themselves, in all their force. To every enlightened friend of the Redeemer it must be most interesting and delightful to contemplate what God has done for the church in this western world, and the high destiny to which she seems to be called. To American Christians it is believed is assigned, in the purposes of heaven, much of the honor of that moral renovation of the human family, which is ere long to be experienced. A little less than a century since, the immortal Edwards employed his mighty mind, in attempting to show the probability that the millenium would commence in our country. Whether or not this opinion is well founded, there can be no doubt that Christians in America may have a share in the high honor of diffusing the blessings of that happy period throughout the Globe. It is a momentous question—one which ought to come home to every heart that feels the love of God—whether their share in this honor shall be great or small. One or the other it shall unquestionably be, very much in proportion as they are influenced by the construction and the spirit of our text. Could I raise my feeble voice to a note which might be heard throughout the length and the breadth of the land, I would urge on every saint, that love to all the household of faith, by which the Savior has taught us that his disciples shall be known; I would say to him, Brother as you love the Savior, as you desire to see his glories spread around the world, and the souls of men redeemed from hell, take heed that, whenever you meet an individual bearing his image, by what name soever he may be called, you embrace him in the arms of Christian affection, and be ready to co-operate with him in every good work. Too long has the church crippled her own energies, and retarded her growth, by mutual dissention and the spirit of party. As the brightness of a more glorious day begins to dawn upon her. O let this spirit cease, and its place be occupied by that love which seeketh not her own.

That all who constitute the visible family of Christ should at present be united in one domination, is neither to be expected nor desired. This would be a wide departure from the natural result of that freedom of opinion, which so happily, exists in our country.—It surely cannot be matter of surprise nor of grief, that among men of truly devout minds there should be diversities of opinion on unessential points of doctrine and practice. Nor is it to be lamented, that these diversities have led to the organization of the community of the faithful under different names. But at this day, so interesting, so auspicious to the best interests of man, and in the country, so favored of heaven, so richly furnished with means of blessing the whole human family,

let none of these things produce dissension, distrust, or alienation among the people of God. This shall be our prayer. And as the chariot of salvation rolls ownward, and its motion is more and more accelerated by the breath of the Spirit; we believe the time is fast drawing near, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim; when there shall be one Lord, and his name one, and when in all God's holy mountain there shall be nothing to hurt or destroy. AMEN.

Rev. Ansel Nash, in Nat. Preacher.

THE LORD'S SUPPER.

"The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread." 1, Cor. 10, 16, 17.

Never was a translation more incorrect, and unintelligible than this and for this reason, the simplicity of this ordinance has been over looked, and almost out of practice. The translation would lead us to this conclusion, that Christians were the one bread, and that they partook of themselves; than which nothing can be farther from the truth. The body of Christ, crucified on Calvary, is represented by the one bread or loaf, and Christians united in one body are joint partakers of it. The New Translation is precisely according to the original text. Thus; The cup of blessing which we bless; is it not the joint participation of the blood of Christ? The loaf which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many are one body: for we all participate of that one loaf."

1. In the Lord's supper there should be but one loaf, to represent the Lord's body that suffered on the Cross—Two or more loaves destroy the very idea of the ordinance, as not representing the one body of Christ suffering and dying. The word *artos* is translated *loaf* in the text very properly; and this is the translation very commonly given by King James' translators. See Matt. 14, 17, 19 Mark. 6; 38, 44, 52, Luke 9, 13. Matt. 15. 24, 36.–16, 19, Luke 11, 5, John 6, 8, Mark 8, 14 &c.

2ly. This one loaf should be unleavened. This was the very kind of bread first used by Christ when he instituted the supper; for he used the bread of the passover which, must, by law, be unleavened. As the passover was to be kept without leaven; and as Christ our passover is sacrificed for us, therefore, says Paul, let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with unleavened sincerity and truth." 1 Cor. 5. 8.—Leaven is the scripture emblem of sincerity and truth. How preposterous then, to have the one loaf, which is to represent the body of Christ, leavened as if he were malicious and insincere! Let it be unleavened, to represent his benevolence, truth and sincerity.

3rd. "We the many, are one body; for we all participate of that one loaf." None but christians who are united in the one body, are permitted to participate of the one loaf. They are joint partakers of the blood and body of Christ, and they alone; for they alone can keep the feast with unleavened sincerity and truth. Alas! for the world of professors, who, divided into factions, are quarreling at the feast, endeavoring to monopulise it to their several parties—and woe to those, who presume to keep it, not being in the one body!

4th. Why is it more important that a person be immersed, than sprinkled! Because the latter action does not represent the burial and resurrection of Jesus, and because it is not justified by scripture.—And why is it more important to have one unleavened loaf in the Lord's supper; than to have four or five loaves, or leavened bread? Because the latter do not represent the one body of the sincere, true, suffering Savior, and are not justified by the word of God. Let us cleave to the truth, and never substitute our opinions.

B. W. STONE, Editor.

1, Tim, 2, 15. But the woman (Eve) being deceived was in the transgression. Nevertheless, she shall be saved in (*dia* with a Genitive, *through*) child bearing, if they continue in faith, and love and holiness with sobriety." Eve was to be saved from the transgression through child bearing; for through this means Messiah the Savior was to be born. Do no holy woman die in child bearing.—Yes; they have no promise that they shall not. But if Eve and all her daughters live in faith, love and holiness, they shall be eternally saved from sin and death.

B. W. STONE, Editor.

James Town Ohio, March 22nd, 1834.

Brother Johnson—

The mention of *Reformation* fills all mouths in the sectarian world, with the old Catholick arguments. They begin to plead antiquity, and number, next great men, then the sweeping argument that God has blessed their efforts, and finally that it is impossible that so many great and good men could have been deceived.

Then by way of confirmation, they speak of the dead, who have died in the belief, held by them, and of their firmness in the trying hour. And, therefore, they resolve to continue steadfast in the traditions, which they have been taught, never dreaming that all their arguments have been refuted a thousand times, and that the same arguments if good, would prove all religions to be true, especially the Mahometan, and

Roman Catholick, for in point of antiquity and numbers, they excel. But this has always been one of Satan's choice arguments; and with such, as make loud professions, it has always succeeded. Witness the Pharisees, and Scribes of old, also the clergy of the Catholick, and all other sects, from that time to the present. Of all the props, upon which men lean, that of *self-righteousness*, is the most dangerous, and the hardest to move. The hammer of *truth* may beat upon it for ages, and still it maintains its position, till finally the foundation is taken away, as in the case of the Jewish polity. Then comes sudden destruction. God has said that *Babylon* shall in this manner be destroyed. But what means Babylon? This is an important question; some are willing to let the Roman Catholicks wear this name others are willing to divide it, between Catholicks and Mahometans. But the old Lady, seen by John in the Patmos vision. had children; for she is called a Mother. Now I believe there is no proof that Mahometanism, is the offspring of Catholicism, or that Catholicism, is the offspring of Mahometanism. Nor do I know that we have proof that Mahometanism even bore children. She is barren as, far as I know. Not so with Catholicism. She has been prolific. She has many children, some of whom resemble the old Lady very much, and some of them, like their mother, have shown their fondness for scarlet horses.

Now if Baylon means confusion of tongues, some crying one thing, and some another, saying, lo, here, and lo, there, I think it would not be hard to descry the residence of the old Lady, and her family, for certainly a more discontented family has never appeared upon the earth. And one acquainted with this family; would suppose them to be all drunk; And in fact, it is reported of the old Lady, and some of her eldest daughters that they have drunk rather freely, when in company with the Grandees of the earth.

The young daughters have not yet formed alliances, but their partiality for Kings and the Great of the earth, show that they inherit the disposition of their mother. The voice that is now heard, saying "*come out of her, my people.*" enrages the old Lady and her daughters, so that they foam and speak blasphemies, saying that Christ is not the only lawgiver, that he is not head over all things to the church; But that others have been appointin his stead; and that the laws made by them should now govern the church. What say they? Shall we give up all the improvements that have been made in christianity since the days of the Apostles? No! no! we cannot give them up, for then all our creeds, confessions, and comments would go for nothing.

M. WINANS.

Bro. Winans must exercise a little patience. We have yet on file several of his communications, which shall appear in due time: Editors.

James Town, Ohio, April 28th, 1834.

Beloved Brethren—

I have noticed the observations and enquiry of our bro. L. Duncan of Virginia. I think I did not say in my communication of Oct. last, that our Deacons immersed by virtue of their having been appointed servants of the church, but simply stated the fact, that they did immerse. Bro. Duncan doubts the propriety of Deacon's immersing, because he says, he can find no precept for it in the scriptures. He states the example of Phillip, but supposes that he immersed by virtue of his office, as an Evangelist. In what part of the scriptures did bro. Duncan find the precepts, command, or commission, given to Evangelists to immerse? or where did he find the setting apart of Phillip; or his commission as an Evangelist? All who were scattered abroad by reason of the persecution went every where preaching the word, Philip, Stephen and Annanias, were among them. Of whom it is said that Philip preached to, and immersed the Samaritans, and the Eunuch; and that Annanias told Saul of Tarsus what to do, and immersed him. Stephen is spoken of as a powerful proclaimer; and the specimen recorded in the VII. of Acts, proves that he was skilful in word and doctrine, and yet it is no where said, that Stephen immersed any body, or that Mark, Luke, Timothy, or Titus, ever immersed any body. I think it would puzzle bro. Duncan to prove from Precept, or example, that Evangelists immersed by virtue of their office. And he would also lack testimony to prove that Elders immersed, by virtue of their office, or that they immersed atall—nor can he find testimony to prove that Elders ministered the Lord's supper by virtue of their office.

He can find authority in the commission given to the Apostles to immerse the nations, after they were taught. But had not Paul stated that he immersed Crispus and Gaius, and the household of Stephanus, we could not prove that any had been immersed by the Apostles. And by the by, Paul had a separate commission, in which immersion is not so much as mentioned.

But in the sequel, we will say to bro. Duncan that by the authority of Jesus, his disciples immersed all who believed on him. And after his ascension, the disciples immersed all who believed on him through the Apostles' word, which Jesus had given to them, it being the same word, that he received of the Father, and preached in Judea. And that the disciples made by the Apostles, had the same authority to preach the word, and immerse the believers, that the disciples, made by Jesus, had. In the kingdom of Messiah every soldier has the divine right to use the sword of the Spirit, which is the word of God. And when he has slain one of the kings enemies with it, he has a right to bury him, and raise him to live a new life after which he has the right to teach him how to behave himself as a subject of the

king. Paul's commission was to the Gentiles. And he had authority to set all things in order in the Gentile churches, and was the pattern for them to follow. If brother Duncan will turn to Ephesians IV. 11. 12. 13. 14. 15. & 16 vrs. he will find the use of those persons, who were endowed with spiritual gifts, in the church, explained by our Apostles. And then if he will turn over to the VI. chapt. of the same Epistle at the 10 to the 18 verses, he will find a commission from our Apostles to carry into effect what we have been fitted for, by means of Apostles, Prophets, Evangelists, Pastors, Teachers, &c. In which commission, he will find no specialities. Then if bro. Duncan wants proof of the divine authority of our deacons to immerse, I refer him to the commission given by Paul, who was divinely authorised to set in order all things in the Gentile churches, as before stated. Our deacons immerse by virtue of their discipleship, and because one of them is a strong man and well qualified for the work. Besides, he is a powerful exhorter, when he lays hold of the sword of the spirit, he wields it with such force as to make every thing termble.

If this explanation should be satisfactory to bro. Duncan, and the rest of the brethren with him, I shall have done by this communication what I aimed at. If not; I will endeavour to prove to him, and them, that since the completion of the testimony of God, relative to his Son, by means of Apostles and Prophets, that no speculatives, or exclusive gifts, or privileges, have been *divinely confered* on any individuals, in his kingdom.

Yours as formerly.

M. WINANS.

REMARKS.

We do not design to interfere between these brethren in the discussion of this subject. So long as they maintain christian feelings towards each other, and so long as their communications may be deemed profitable, they shall find a place in our pages. We may speak out at the close. Editors.

James Town Ohio, 14*th April* 1834.

Dear Brother Johnson—

The physical operations of the Spirit spoken of by some, is to me a little mysterious. The Spirit by his word moved the Prophets to speak, and by his word he calmed the Wind and Sea, and by his word he raised the dead, and cast out demons. But without his word I cannot find that he did any thing that was done. The scriptures say that "by the *word* every thing was made, and without it was not any thing made that was made." If physical operations are, or can, be performed by word, or words, then has, and does, the Spirit operate physically, if not I cannot understand pyhsical operations of the Spirit. 'A Spirit has not flesh and bones." How then does Spirits operate physically?

It does appear to me that physical operations of the Spirit is speculation and nothing but speculation. I think we might as well speak of political operations of the Spirit or animal operations.

This thing of dividing God, his Spirit, and his word resembles the divisions and sub-divisions of some of the speculations of the present day in regard to man. They divide man into Soul, Body and Spirit, and then call the soul, the man, and the Body the man, and the Spirit the man, then speak of his bodily ability, and his Spiritual inability &c. Not knowing that it requries soul. body, and spirit, combined, to constitute the man, and that when separated neither of them is man. And after they have made the division, they sometimes appropriate all the senses to one of the parts e. g. the soul, they speak of hearing with the soul, of feeling with the soul, and I am not sure if I have not heard some speak of tasting with the soul.

Although none can see, hear, feel, smell or taste, without their souls, still I conclude that all hear with their ears, see with their eyes, smell with their noses &c. &c. And I conclude that every action of man (not involuntary) is performed by his soul, body, and spirit combined, and not by either separately.

And so also of God—and this division of God, his spirit, and his word, I conclude is speculation—But my views may be singular and perhaps erroneous, for I know that many who know much more than I do, have viewed this matter differently.

In hast yours as formerly.

M. WINANS.

James Town Ohio, 17*th May*, 1834.

Beloved Brethren—

Why should it be thought a thing incredible, that God should impart to men and women joy, peace, &c. by his *proclamation* of pardon to them, which proclamation he has made to all them that repent and obey him, seeing that our Rulers, among men, can do the same thing by their Proclamations of pardon, to condemned criminals. By the Proclamation of a Governor in behalf of a condemned wretch, his heart is filled with joy, and gratitude. But who would infer from hence, that the Governor had sent his spirit *directly* into the heart of the wretch whom he pardoned. Because of the love and clemency of the Governor manifested by his Proclamation of pardon, the pardoned wretch is constrained to love and honor his benefactor.—As said our Lord to a Pharisee, when he had pardoned a sinful woman, who had washed his feet, "He loveth most, who hath most forgiven" and as saith the Apostle John, "we love God because he first loved us."

The contest between those who advocate "*the life and power*" of the written word of God, and those who speak as a "*dead letter*" and contend for some direct abstract power out of the word, we think might be settled by the above simple common sense mode of reasoning. We have been a little astonished, to hear such as contend for the power and efficacy of the living oracles, such contend for the sufficiency of the scriptures, at the same time, contending for some abstract direct operations, as being necessary to impart Joy, peace, gratitude &c.

This to us, looks like denying the thing for which they earnestly contend, or profess to contend. To us, it appears like conceding to the arguments of their opponents, "that the scripture is a dead letter."

I am in this way frequently reminded of the saying of a worthy brother at a big meeting, "*the world is a burdle of contradictions*" said he, for I once preached to them Universal Salvation, and they contradicted, I now preach that none but such as obey, can be saved and they contradict."

So it is, with those who contend for, and against the efficacy of the scriptures. Those who contend for, indirectly contradict what they say. And those who contend against, anathematize all who will not join the Bible Society, and engage with all their might, in the diffusion of what they call a dead letter.

When will men be consistent with themselves?

I go for the *word*, "the word is the seed, which when sown in good ground will yield good fruit, some thirty, some sixty, and some an hundred fold."

"The Gospel is the power appointed of God to save all who believe and obey it."

"We should give the more earnest heed to the things which we have heard, and not let them slip, for if we do, we shall neglect the *Great Salvation*; which began to be spoken by the Lord, and was confirmed unto us by them who heard him. God bearing joint testimony with them, at the same time, by Sigus, miracles, and divers gifts of the Holy Spirit."

M. WINANS,

OF A BISHOP, AND AN ELDER.

Is the office of a Bishop and Elder the same office in the church? From acts 20, 17, 28 we are taught they are the same. For there we are informed, Paul called together the *Elders* of the church, and among other things said, "Take heed to the flock, over which the Holy Ghost hath made you overseers" (*Episkopous*) *bishops*. These elders were all bishops. Their business was to feed the flock with the pure milk of the word, and from this we should infer they were teachers; for none but such as were "apt to teach" were to be bishops, according to the order of heaven 1 Tim, 3, 2.

That the office of bishops and elders, is the same, is also evident from Tit 1, 5,-7, "For this cause I left thee in Crete—that thou shouldst ordain elders in every city; if any be blameless &c. For a bishop must be blameless, as the steward of God—holding fast the faithful word as he hath been taught, that he may be able by sound doctrine (*teaching*) both to exhort and convince the gainsayers,"—The elders then ordained by Titus were bishops. They were stewards of the mysteries of the gospel which was committed to them, and which they were bound to teach others, and to exhort and convince gainsayers.

This same idea is confirmed in 1 Pet 5, 1, 2. "The elders which are among you I exhort—"Feed the flock of God, which is among you, taking the oversight, (*Episkopountes*) *the bishoprick* thereof &c. These elders or bishops, were to feed the flock with the word of God, and were therefore teachers.

Is it the order of the new institution, that all elders or bishops should be teachers, or as we commonly say, preachers? It certainly is, for the man who is not apt to teach, is disqualified from being a bishop or elder. Tim. 3, 2.

But we read in Tim. 5, 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (*teaching*.)" This seems plainly to hold forth the idea that there were some elders, who did not teach or preach. The whole context considered, this commonly received opinion cannot be true. According to the context, I would read it thus; Let the old men that rule well (rule well their families) be counted worthy of double honor, especially the old men that labor in word and teaching." I hardly need remark that Paul was teaching in this chapter, the particular duties of every age, and how they should be treated, the old women (*presbuteras*, in the femine gender) the young men—the old widows and young widows, and the old men (*presbuterous*,) and the old teachers. That the word *presbuterous* signifies simply old men. See acts 2, 17—"your old men (*presbuteroi* shall dream dreams. In the septuagint nothing is more common than *presbuteros* for an *old man*. As Gen. 44, 20, "We have a father, an *old man*—Lev. 19, 32, "Thou shalt rise up before the hoary head, and honor the face of the old man"—&c.

I cannot find in the whole Testament any thing to countenance the practice of ordaining elders or bishops in any church, who are not set apart to teach, as well as to exercise in other duties. Why then should we, who profess to be governed in our religious conduct by that book, thus err from it, by doing what is not ordained there?

It is also frequently asked of me, How are bishops or elders to be ordained to the office? I have, according to my understanding of the book, answered; They are to be chosen by the congregation, and set before the elders, who, believing with the

congregation that they have the qualifications of a bishop, solemnly ordain them to the work by prayer and fasting and the laying on of their hands.—This was the apostolic practice and cannot be denied by any. Why then lay these things aside, and substitute something else? While this is done by any, how can they blame Pedo-baptists for laying aside the apostolic practice of immersion for sprinkling?—But it is said, by the laying on of hands the Holy Ghost was conferred or given in apostolic days, but this is not *now* to be expected. We, therefore, cannot practice the thing, when we know that by it, we cannot confer this gift. Why then practice immersion for the gift of the Holy Spirit? You can as easily confer this gift by laying on hands as by immersing. In fact by neither of these acts did any man ever confer the Spirit. The Lord himself did it of old by these simple means. Can he not do it still through the same means? Who is prepared to say, he cannot—he will not?—Will he not *now* give the Holy Spirit to them that ask him? Can he not *now* gvie the same Spirit to them that obey him in being baptised, and in laying on hands in the work of ordination? I speak not of miraculous gifts, but of those received by all Christians in every age since the beginning of the gospel.

The act of the laying on of hands appears to me to be nothing more nor less than the method ordained of God to consecrate to the work of the Lord—by the same act sacrifices were offered to the Lord—given to him partly for the support of his ministers in the temple—thus too were the ministers of the church of Christ dedicated to God for his work—thus were the newly baptised converts also dedicated to him. When these things were done of old, God often gave visible tokens and signs of his acceptance. Has he said any where, that he will do so no more? Has he taken from us the high privileges of apostolic days? Have we no scriptural ground to hope, that if we should humbly obey him in these things, that we should see better days, and realize the very spirit of truth? These are subjects worthy of investigation, especially in this skeptical age, when men *ruunt in pejus*, are waxing worse and worse.

The duties of a Bishop shall be considered in our next number. May the good Lord lead us into all truth.

B. W. STONE, Editor.

From the Cross and Baptist Journal.

SHOCKING BRUTALITY.—A correspondent of a New Orleans paper relates the following:—"Yesterday, at about 10 o'clock, the dwelling house of Madam Lalaurie, corner of Reynal and Hospital streets, was discovered to be on fire, and whilst the energies was occupied in extinguishing it, it was rumored that several slaves were kept chained in some of the apartments. The crowd rushed in to their deliverance, and amongst others, Mr. Canonge, Judge of the criminal court, who demanded of Mr. and Mrs. Lalaurie where the poor creatures were kept, which they obstinately refused to disclose, when Mr. Canonge, with a manly and praiseworthy zeal, rushed into the kitchen, which was on fire, followed by two or three young men, and brought forth a negro woman, found there chained. She was covered with bruises and wounds, from severe flogging.—All the apartments were then forced open. In a room on the ground floor, two more were found chained, and in a deplorable condition. Up stairs and in the garret, four more were found chained, some so weak as to be unable to walk, and all covered with wounds and sores. One, a mulatto boy, declared he had been chained for five months, being fed daily with only a handful of meal, and receiving every morning the most cruel treatment."

So greatly was the public indignation roused by this discovery, that the people rose *en masse*, (among them many respectable persons) and pulled down the whole of the buildings of LALAURIE, and destroyed their contents of plate and splendid furniture, &c. to the value, it is said, of forty thousand dollars. So great was the excitement, that, even on the second day of it, the military authorities had great difficulty in quelling the tumult. This is said to have been the first instance of a popular tumult of this kind in New Orleans:

May good be the result. Ed.

Milton Gallitan co. Ky.

Bro. Stone and Johnson—

I have no personal acquaintance with either of you, notwithstanding, I presume to write you a few lines concerning the state of the christian religion in our section of country. The sects are making poor headway. They gain but few proselytes. The old Baptists are as cold as the ice-landers. The Methodist, as usual, pray for holy fire, and the out pouring of the Spirit of God. They have a zeal, but it is not according to knowledge in all things. The religion of the sects, taken as a whole, is not the christian religion. Religion consists in doing the commands of God, and it is evident that they slip over, or pass by many of the commands and do them not. I would, they would, reform, and do the commands of God, that we all might be one in Christ Jesus. Truth eternal and divine will effect this. The doctrines of the sects will never do it. They have ever failed, and ever will. Truth is on the increase with us. This last fall was a year ago there was a congregation of disciples formed of 18 members on the New Testament, at Mount Olive, two miles below Madison, on the opposite side of the river. (Kentucky Gallatin co.) They now number 51.—I immersed about 40 of them upon a declaration of their faith in Christ. The Brethren appear to be anxious that the truth

should prosper. They have therefore agreed to have a three days meeting, to commence the Friday before the 4th Lords day in August, and the two succeeding days. We are anxious that those who labor in word and doctrine would visit us at that time. Old Father Floid, bro. Stone, particularly requests that you should visit us all. Please give publicity to this appointment through the Messenger.

Yours in hope of Eternal life,

ISAAC FOSTER.

April 13th 1834.

Beloved Brethren—

Stone and Johnson:—Last Lord's day brother L. D. Spain and myself visited the brethren at Paris, where the labors of the brethren Kendrick and McCall have been abundantly blessed. The christians there at present number about forty five.—They have not only been added to the congregation by God's own plan, to wit, Faith Reformation and Immersion in water, but they continue steadfast in the Apostles doctrine, fellowship, breaking bread and in prayers. I should like for those who are sceptical concerning the practical results of the Gospel, to visit Paris, and see how Christians live, we arrived there on Saturday evening; *brother* Spain addressed the audience on Christian duties; I exhorted rebels to submit to the christian economy immediately, because of the certainty of death, Judgement and eternity. The people seemed disposed to hear again. Lord's day we met at 11 o'clock A. M. and brake Bread. Never did I witness more unfeigned love among the brethren. At 2 o'clock I addressed the congregation, on the great items of the Evangelical economy. Several persons of different sects acknowledged the adequacy of God's plan in saving sinners; and some whose views had not been clear on the subject declared, they were fully convinced of the necessary requirements to constitute them members of Christ's Kingdom on earth. On Lord's day night we again addressed them on the reasonableness of the christian scriptures; never did I recollect of witnessing a more attentive assembly. On monday evening we spoke to them on union, and cooperation—showed the inadequacy of creeds and confessions, as presented by men, to effect this—the impossibility of ever uniting on any human creed—that one law must govern us all—and that one must be the volume of God's inspiration,—presented this blest volume, and offered to meet all the followers of the Lamb on this, without note or comment,—that, we, should all cease to mysticise and speculate,—urged on every rebel, the necessity of immediate obedience. One Methodist, a young lady, come forward, and demanded immersion, according to her request next morning we proceeded to the water, and immersed her into Jesus. Great was her joy on this occasion. We hope the effect

of this meeting will be glorious, as many gave us assurance they will obey the Lord soon. Thanks to his name. In many places the prospects are encourageing, and we can safely say, that the reformation is advancing in the Western District, with a firm and steady step; and we are confident if the brethren will act out its principles in their lives, the conquest of Jesus will be glorious. We wish to see the Congregations, engage fully in the glorious cause. From them and by them we expect the conversion of the world. So for as I see it attended to, I am more fully impressed with the importance of breaking bread every Lord's day. O! that we may all understand our Lord's will, and practise it accordingly. Beloved, may grace, mercy, and peace, be with you, and where your sun of life shall set, may you meet with the glorious plaudit of our Lord, "Well done good and faithful servants;" and may I meet you in Heaven, and become your companion there.

M. M. MATTHEWS.

Pike County. Ill. May 5th 1834.

Dear Brother Johnson:—

The truths of the Gospel are exerting their powerful influence in this section of Illinois. The reformation, for which you so zealously contend, is rapidly proceding; and many are induced by the exhibition of the truth to put themselves under its guidance—to submit themselves to the yoke of King Jesus. A congregation of disciples was organized, 4 miles from Meacham's Ferry on the Illenois River, about the last of Feb. numbering 23. By the labors of Brethren Baker, Hoagen, and Thompson Williams, they have increased to 55. There are exhibited great unanimity and love among the disciples; and all seem determined to obey whatever their master commands. I had the honor of introducing one into the Kingdom on last Saturday. I have been much refreshed by my visit to this congregation; and have received renewed assurance that *the word of God* is now, as in olden times, "the power of God to *Salvation* to every one who believes." May the blessings of Heaven's King ever attend these beloved disciples!—The congregation at Rushville is doing tolerably well. I shall write you again as soon as I arrive at that place.—Brother Henderson salutes you. Give my love to brother Stone. In haste, *yours with common hope.* H. A. CYRUS.

Newcastle May, 16th 1834

Brother Johnson:—

I have had but little help in the way of speaking. Brother Morton's health being such, that he cannot preach at all. I immersed two presbyterian ladies at Lawrenceburgh and two others that confessed the Messiah at Shelbyville. One confessed the Lord, and five others united, previously immersed. One immersed at Clear Creek, on Tuesday. I have near a month's rout yet, before I get home. I find the brethren lack zeal, and do not seem willing to pray and exhort in public as they ought. In different neighborhoods I find perhaps, one or two bold enough to go forward, and the rest sit by as spectators. Unless we can stir the brethren up, and get them to feel more earnestly for the cause, and for the souls of dying sinners, the cause will suffer by reason of the lack of speakers. It will not do to spend all our time in talking or preaching about the views of sectarianism, we must try to present the truth to the brethren, so as to call forth their energies. This depends greatly upon the course public speakers pursue. We must pray more, and converse more on the beauties of Christianity, and importance of salvation.

Yours Respectfully,

L. J. FLEMING.

Nashville, May 14, 1834.

Brethren Stone and Johnson;—

We rejoice that the truth is prospering here, last Lord's day we immersed 12, on Monday evening 11, on Tuesday 1, and to day (Wednesday) 2. Praise to God.

Yours in love,

A. ADAMS.

Sangamon County, Ill. April 29, 1834.

Brethren Stone and Johnson:—

I am requested by some of the friends of Christ, to let you know some little about the Lords work in this part of the world, this needy part, this new part that lies so far to the west. Brother Abner Peeler and myself commenced preaching together last summer in this county, and in parts of several counties adjoining this.—We were together three or four months, and it pleased the Lord to bless our labours in some small degree, and to give evidence that he was well pleased with our administration. We baptized during the time mentioned, 155 persons, besides what other brethren baptized where we travelled. The work is still progressing slowly, and I think upon the whole, that truth is gaining. The major part of all my neighbors, has made the good confession; thank God.

May the Lord bless you, farewell,

JAMES HUGHES.

FROM THE CHRISTIAN HERALD *Of May*, 1834.

The Cholera is seriously on the increase in many parts of Norway, on which account the frontier is shut at several points. In Christiana alone there were on the 6th, 1140 cases, 535 dead, and 176 cured.

Russia.—Distressing accounts are given in the German papers of a famine in the eastern part of Russia.—The Swabian Mercury gives the following letter from Odessa dated Nov. 22:—

"The general dearth becomes very alarming, and it is impossible to foretell what may ensue. Every article that forms the food of man is becoming daily more and more scarce and dear. Meat alone is cheap, and this is because the graziers are obliged to kill their cattle.—

There are whole villages in the environs of Odessa that are entirely deserted, the inhabitants having left them, in the hopes of finding bread elsewhere. The Sea of Azoff is no longer navigable, so that we have no chance of supplies from the opposite shore.

A Calcutta paper of the 27th Sept. received at Boston, says:—"That dire disease, the Cholera- is raging at Onde, Cawnpoor, and Banda. In the city of Lucknow alone, upwards of 50,000 persons have perished within the last six weeks. A famine also prevails in Cash-

mere, and is raging with severity. The wretched inhabitants are fleeing, in all directions daily. The rains have totally failed in that and other provinces of the East, particularly in Lahore.

The Calcutta Courier of Sept. 17th, has the following:—"A firery flying serpent has of late infested the high road in this neigborhood; its venom is so pernicious that it kills all passers by, on whom it breathes, and then devours them.—Lately 40 men mustered courage to go and attack it, but of these, only two, who had confidence in their incantations, ventured to approach it.—One of them in spite of his arts, was killed by the first pestilential blast of the creature, who fell to devouring him. His companion, seeing the fate of his comrade, made hasty retreat; and informed the valiant band and the villages, of the sad result of his expedition, and the fate of his ally."

RELIGIOUS INTELLIGENCE.

Bro. Mich. Combs of Crawfordsville Ia. writes (May 25.) Since March 1st. I have immersed 30. The prospect is great in this country.

Bro. Thos. Smith of Lexington writes May 30th. From Garrard co. I have just returned, having preached several days. Bro N. Waters was with me part of the time, 7 made the good confession 6 of whom were immersed. On Tuesday before bro. John Smith immeresed my wife and daughter.—Thanks be to God for this.

Bro. B. Osborn's request shall be attended to hereafter. He wishes our views of Rom 8, 19, 20. Also Jo. Patterson's query. How many essentialities are there to salvation of adults.

The Junior Editor of the Messenger was with the Brethren at Cincinnati at their protracted meeting which commenced on the 30th, May and remained with them until the 3rd. of June—during that time 25 persons were immersed. It was a glorious season, long to be remembered. Part of the time was taken up in a discussion with Mr. Sleigh D. D. and M. D. late of London, upon the question, "Is the pardon of sins by Jesus Christ conditional or unconditional."

We do not think the Dr. will be so anxious again to contend for unconditional pardon. We may, when we have more leisure and space in the Messenger give an outline of our discourse. We left the Brethren baptising and we hope they are succeeding in the good cause.

It was with deep regret, that ill health and prior engagements compelled us to leave there when we did.

12th. June. We have just heard that 21 were immersed at the Carthage meeting. J. T. JOHNSON, Editor.

Bro. Rains from Ohio, was lately with us at Carlisle. During his stay with us, we immersed six persons. On yesterday, at the close of our three days Meeting at Cane Ridge, two persons, made the good confession, and much good feeling was manifested by the congregation. May the Lord bless you in your labers of love. The grace of our Lord Jesus Christ be with all the saints now and forever. Amen. JOHN ROGERS.

Extract of a letter from Bro. J. R. McCall of 9th June, at Shelbyville. "On yesterday four made the good confession and were immersed, and to-day there are eight received."

Bro. L. Hambrick of Fleming co. writes in June, that in about 12 months he has baptised about 20.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.

Versailles. Jas. Sullivan for 8. *Harrodsburgh.* B. Allin for J. T. Allin for 8,—Wm. Tumy 1, 25 for 7—M. B. Allin for 8,—Jas. Westerfield for 8,—Wm. Lambert 8,—A. Yantis 8,—J. Chaplin 8,—O. Vannoy 8—Joel P. Williams 8—C. D. Brown 8,—Dan'l Casalt, 8. *Nicholasville.* Elley and Sherve for 8, 2, 00. *Millersburgh* J. Collier for 8—Jesse Kearns 8. *Washington.* C. Owens for 7 and 8—Jo. Hudnut 8. *Maysville.* M. Marford, D. Clark, J. Cowine Rouzee, Js. Philips, Bro. Spalding, all for 8,—R. Rickett 7, 8. *Mayslick.* Js. Morris 8,—Js. Tibbs 8. *Hazlepatch.* Wm. McHargue $8, 00 in full for this office and Lynn camp, for 8. *Stamping Ground.* L. B. Osborn 8. *Republican.* Asa Payne for N. Turner for 7. *Union.* Eld. T. M. Allen for G. Allen 8,—Js. Heathman 8. *Columbia.* A. Russell for Job Sharp 7. for N. Taylor 1, 25 for 7—H. Cheek 1, 25 for 7,—P. Hodgin1, 25 for 7, for himself 25cts. for 8, *Greensburgh.* by Agent for J. Massie, Whitfield Smith & self 8, by T. C. Casey 7. *Henderson.* D. Hatchett for S. Fowlks, E. Jones, Jo. Griffin, Js. Scofield, and for self, all for 8. *Flemingsburgh.* R. Hart for R. Trimble 7—Esqr. Bruce 7, 8, J. Armstrong 8,—R. Howe 8, Js. Stockwell 8. *Georgetown.* L. Lusk 8,—R. Soward 8, in full from beginning, Chs. Parks 8. *Caneridge.* N. Parish 8. *Millersburgh.* M. Taylor 8. *Covington.* Wm. Montague 8. *Versailles.* L. Cook 8,—J. Mitchum 8. *Liberty.* Js. W. Jones for Jona Huff—A. Carpenter—B. Jones—Eld. J. Jones—D. Humphrey, for 8. *Hopkinsville.*

Eld. W. Dunkeson for J. Hay, R. Barfield—W. Williams—W. D. Callaway,—J. Barnard for 8 *Leesburgh.* B. Coppage, R. Coalbirn 8. *Newcastle.* By Eld. L. Marshall, $2, 00 for 8. *Shepherdsville.* Jas. McAcron for 4 5 6. *Maysville,* Wm. Corwine 8.

MARYLAND.

Little Gun Powder. B. Osborn for self Jo. Taylor, H. Lukins,—B. Stockdale, Jsa. Knight, for 8. *Baltimore.* Js. Henshall for W. P. Lemmons 8. Wm. Ford, 6 7 8. John Woodland 8. *Fredericksburgh.* L. Ramsburgh 8.

OHIO.

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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 7.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....JULY, 1834.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25 if not paid within 6 months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

"THAT WORTHY NAME."

There is, perhaps, no adage now in use, so destitute of truth, as this, "*names are nothing,*" The reverse is indeed with many unfortunately too true. Could we imagine a name or word without signification, representing or designating no object, person or idea, then might we with truth assert, that for all the purposes, for which words, or names are designed, such a one was nothing. Propriety in the use of language requires, that we should call every object by its appropriate name. Were we to examine one by one, the several names, by which the various sects in Christendom, are by mutual consent distinguished, we should find that, notwithstanding their unscripturality, the common sense of mankind had at least, so far disproven the adage alluded to, as to select for each, such a name, as was most expressive of some peculiar trait, principle, or practice, belonging to the party, this however, by no means, authorized on the part of those named, the acknowledgement of names, not given by the Almighty, but given of uninspired men to suit their ambitious or sectarian purpose, and calculated to divide, distract and disturb the church of the Lord Jesus Christ. Not invidiously, but rather to establish the truth, let us look around us for examples. The name Episcopalian, derived from *Episcopos* a Bishop, signifies one who proposes that form of Government in the church, in which the superiority of the bishops is maintained; rejecting the high pretensions, of his holiness at Rome, they are nevertheless willing to award to another, (called Bishop) authority and power equally unscriptural. The name Methodist, signifies one, attached to that peculiar method adopted by that society