RECEIPTS SINCE LAST NUMBER.

KENTUCKY. Lees-burgh, J. Watson, B. Coppage, L. Coppage, B. Shropshire, Sam. Linginfelter for 10. Henderson, Bro. Livesay 9, 10, J. Griffin 8, and 2 00 more. Dan'l F. Hatchitt for self for 10, 11, A. Fowlks, Ed. Jones, Eld. J. Hatchitt. Oak Grove, A. Blue 9, 10, Wm. Harelson 9, 10.—Graysville, J. T. Grubbs 10, Mr. Sterling, Eld. J. Smith paid J. T. Johnson 9 50.

TENNESSEE. Statesville, Post master Hubble for L. Eddings 7, 8—for Js. Ayres for 2, 3, 4. Lynchburgh, Js. Kyser 9, 10, H. Dean 10, Peterson Gramer 10, Hez. Brown 10. Isom's Store, 5 00 in full for 10.

ALABAMA. Moulton, C. McDonald 10 00, lost by mail—Walker, C. H. E. Randolph for self, Wm. Billingsley, Jep. Billingsely, Jesse Billingsley for 10, and for T. Payne, Js. Kenady, J. Sullivan 9, 10—in all 10 00.

Blountsville, J. A. Williams for M. Mede, G. P. Rice, Wm. Rector for 9, 10, and for self, A. H. Rackley, Wm. Self, Jer. Daily for 10.

OHIO. Manchester, J. Long 10. Rutland, S. S. Payne for B. Williams 5, 9, 10. Mansfield, Eld. Js. McVey for self and Js. Smalley for 10 and Aaron Matheny 9, and Mary Ann Nixon 10. Bethel, Neh. Tatnam, J. Fairfield paid J. T. Johnson for 10, and agent paid the same 50 cts. for old numbers. Ripley, A. Campbell 8, 9, 10.

MARYLAND. Js. McVey for Josiah Wolfe for 10, Lewis Ramsburgh 10.

INDIANA. Greencastle, G. R. Young 3 00 and Geo. Pearcy 2 00.—New Salem, J. Cartmel for T. Anderson, M. Stockwel, Geo. Flint, John Higgins, Js Smith, J. Patterson, S. Alley, S. Hays, Rob. Higgins for 10. Spencer, B Pierson, D. Baker, J. Johnson J. Snoddy, T. C. Johnson for 10. West Lebanon, Ezra purviance 5 00 in full for his agency for 10.

MISSOURI. Aubury, Fulton Thompson paid J. Hughs for 9, and myself for 10. Fulton, Wm, Russel for 6, 10, Js. Gray, W. Rogers, T. Collier, E. Coruth for 10. Jones' Tan Yard, Js, Moseby 10. Paris, O. Adams, Js. C. Fox 10. Florida, Eld. H. Thomas paid for all his agency 7 00, and for Isaac Hostutter of Frankfort for 7, 8, 9, 10. Hannibal, Wm. Darr, D. Dunlap 10. Palmyra, J. Manuel 9, 10. Columbia, Barger and Pockman 10, Doc. McMillen 6. Portland, Js. Love for self, Wm. B. Douglass 10, I. McMahen 8, 9, 10—These in hands of Wm. Russel. Liberty, J. Kurcandall 5 00 in full for 10.

GEORGIA. Emanuel Zuber for self, J. Lowe, D. Elder, Ed. Cox, Wm. Hendrix for 9—all lost by mail, yet letter preserved.

ILLINOIS. Jacksonville, Geo. Ritchie, Sam. Ritchie, N. Dewessee, Js. Todd for 10. Robt. Cassel, Doc. Cassel, Anne Cassel, each for 9, 10.—White Hall, Elder John Henderson 9. Cleary's Grove, L. Humphrey, Brother Masterton 10. Salt Creek, M. Hall 11 50 in full for 9, 10.—Berlin, Elder Sweet for A. E. Meacham, P. Poindexter, and W. Grant for 10. Sugar Creek, Col. Wm. Caldwell for 10. Lewistown, Eld. J. Scott for A. Baughman, J. M. Hartford, H. Rigdon. Wm. Ball for 10.—Springfield, T. Jones, T. Constant, Judge Logan, J. Langston, L. Gorley, A. G. Groves 10, G. Sanders 9, 10, P. Beers 9, 10, P. Latham 9, Geo. Dickson 9, Dr. Elkin 9, A. Trailer 9, D. England 9, Harrison Watson 9. Rochester, Js. Baker 10. Terre Haute, T. Parsons 10. Hollands Grove, Dan'l Travis 5 00 paid to D. P. Henderson. Mackinaw, A. B. Davis, R. Drane 9, 10, J. Allensworth, J. Smith, Geo. Hittle, Jac. Judy, M. Judy, J. Adams, J. Turley for 10, in all 11 75. Centreville, A. Baird 10 00 for 10—lost by mail, do. 4 00 in June 1836 for 10.

Walnut Grove, D. Travis 5 00 by D P Henderson.

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, AUGUST, 1836. [No 8

THE CHRISTIAN MESSENGER,

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

A few extracts from Eusebius, who wrote early in the fourth century, and Socrates, who wrote a little after.

THE NAME CHRISTIAN.

Eusebius quotes Josephus in these words. "There was at that time one Jesus, a wise man, if it be lawful to call him a man, a worker of miracles, a teacher of them that embraced the truth with gladness. This same was Christ. And though Pilate, by the judgment of the chief rulers amongst us, delivered him to be crucified; yet there wanted not them, which from the beginning loved him.—He appeared to them alive the third day after his passion, as the prophets have foretold; not only these but innumerable more marvellous things of him; and to this day the christian people, which of him *borrow their name*, cease not to increase." Lib. 1, Cap. 12.

"Ireneus reporteth: Polycarpus (saith he) was not only instructed by the Apostles, and conversant with many which saw Christ, but also of the Apostles ordained bishop of Smyrna in Asia, whom we in our youth have also seen; for he lived long, and was very old, and at length finished this life with most glorious and renowned martyrdom."

Speaking of the trial of Polycarp, he says—"When he was come upon the theatre or stage, a voice came down from heaven (which by reason of the great tumult was heard of few) "Be of good cheer, O Polycarpus, and play the man." The speaker no man saw, but the voice was heard by many of us. When the proconsul urged and said, 'Swear, and I will let thee go; blaspheme and deny Christ; Polycarpus answered, Fourscore and six years have I served him, neither hath he ever offended me in any thing, and how can I revile my king, which hath thus kept me. Hear freely, I am a Christian."

"The Christians, which rightly do challenge that name, are far from falling away from the service due unto God, etc." Eus. Lib. 8, Cap. 22.

ORDINATION.

Origen was a catechiser at Alexandria. Of him Eusebius speaks thus: "Yet the best accepted and most worthy bishops of Palestina, because they had found him worthy of dignity and honor, made him minister through the laying on of hands." Lib. 6, Cap. 7.

In the 42 chapter of book 6, he gives an account of three plain country bishops creating Novatus bishop with the laying on of hands. Cornelius speaking of Novatus, says, "He fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay, if it may be termed a baptism which he received.—For he obtained not after his recovery that which he should have done, according to the canon of the church, to wit, confirmation by the hands of a Bishop. Insomuch then as he obtained not that, how came he by the Holy Ghost?" Cornelius further says, "All the clergy, yea and many of the laity withstood it, because it was not lawful to admit into the clergy any that had been baptized in bed as he was."

Meletius in time of persecution denied the faith, and sacrificed to idols; concerning whom a council decreed, "Touching such as were entered into holy orders by his laying on of hands, that they after confirmation with more mystical laying on of hands, should be admitted into the fellowship of the church, etc." Socrates, Lib. 1, Cap. 6.

Moses, a Saracen, was sent to Alexandria for ordination; but refused to receive it from Lucius the Bishop, because he was a wicked man. Moses thus spoke to him: "I think myself unworthy of the priestly order, yet if it be for the profit of the common weal that I be called unto the function, truly thou, Lucius, shalt never lay hands on my head." Soc. Lib. 4, Cap. 29.

Marcianus, a bishop of the Novatians, had ordained a certain Sabbatus, who afterwards was found to be an unworthy man. "Marcianus understanding of this, misliked very much with himself that he had not taken better advisement in giving of orders—he fretted within himself for anger, and wished that his hands had been set on pricking thorns, when they were laid on Sabbatus's head." Soc. Lib. 5, cap. 20.

BAPTISM.

"This Jew being grievously taken with the palsy, was no sooner baptized in the faith of Christ, and *taken out of the fount*, but his disease left him. This gift of healing being wrought by the power of Christ, prevailed in the world among the men of these our days.—Many of the Gentiles hearing the fame of this miraculous power, received the faith and were baptized." Soc. Lib. 7, cap. 4.

THE LORD'S SUPPER.

"Touching the communion there are sundry observations, and customs. For though in manner all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome, of

an old tradition, do not use it. The Egyptians adjoining unto Alexandria, together with the inhabitants of Thebes, use to celebrate the communion on Sunday, yet do they not receive the communion as the manner is among the Christians. For when they have banquetted and filled themselves with sundry delicate dishes, in the evening after service, they use the communion. Again, at Alexandria upon the Thursday and Friday the Scriptures are read, the interpreters expound them, all the solemnity for the communion is accomplished, yet the communion then not received. And this is an old and ancient custom at Alexandria. Again, the readers and interpreters of holy scripture at Alexandria, be they catechumenists or baptized, it forceth not: whereas the custom in other countries and churches, is to admit none into that function unless he be first baptized." Soc. Lib. 5, cap. 21.

In the time of Stephen Dionysius of Rome, there was no small controversy on this question, "Whether they who returned from any heresy whatsoever, should be baptized, or, after the ancient manner be received with prayer and laying on of hands." Cyprian, bishop of Carthage thought the heretics had no other way to be admitted, and purged from their error, than by baptism. But Stephen thought differently. Dionysius in the same opinion with Cyprian wrote Stephen a letter, in which he says, "In the greatest synod of bishops it is decreed: That such as renounce any heresy should first again be instructed, then washed and purged of the old and impure leaven." Eus. lib. 7, cap. 2 and 4.

EDITOR'S REMARKS.

I have made a few extracts from Eusebius and Socrates, to shew the practice of the church in the first centuries. They gloried in the name *Christian*, nor would they deny it to save their lives from torture and death. For no other name were they persecuted. Justin Martyr writes thus of Ptolomeus, a holy man. "It was demanded of him if he were a Christian, which when he confessed himself to be, the centurion cast him into prison, where he was long punished. Afterward being brought before Urbicius, the judge, of this only was he examined—if he were a *Christian*. He confessed it, and was immediately condemned and executed, with several more for the same cause." Eus. lib. 4, cap. 17.

On the Christian name, as the only proper name of the followers of Christ, our worthy brother, the editor of the Christian Reformer, (printed in Paris, Tenn.) has lengthily and lucidly written in the June number, to which my readers are referred for instruction on this subject. That editor has quoted largely from approved Doctors of modern times, the divine authority of this name, and that it should be worn by all the followers of Christ; yet strange, passing strange! these same Doctors with their followers choose to be callled by another name—a sectarian name! Unpardonable inconsistency.—

Even among ourselves we find the same inconsistency; for though we acknowledge the name *Christian* to be divine, and designed to take the place of all others, yet some of us speak continually of "The Disciples," "The Reformers," with application to ourselves. It is a pity that some of our periodicals do the same. Our opposers justly reproach us on this account; but if we be reproached for the name of Christ, happy are we.

The same inconsistency is apparent among modern Doctors on the subject of Baptism. Though they acknowledge and prove by divine witnesses, that baptism is immersion, and that it is to be administered for the remission of sins, yet they in practice deny it, and oppose us for doing what they have proved to be right. The same inconsistency appears among the different sects of this eventful period with regard to the union of all christians. The most conclusive and powerful arguments, based on the plainest scripture evidence, are given and urged by them, and yet—*and yet*, they continue sectarians, moving on in the old beaten track, and make no effort to effect what they have proved to be right!! They approve the right but the wrong pursue. Their minds appear to be almost absorbed in schemes to convert foreign nations, and save the heathens. This will not be effected by disunion; it must be done through the unity of believers. We must first be converted ourselves, and be christians indeed, before the Lord will extensively bless the heathen world.

With regard to the extracts on the ordination of ministers by the imposition of the hands of those previously ordained, the practice of the primitive church is clearly that of the apostles. We never read of the novel doctrine of ordination by the church independent of the ministry, as ever practised in primitive times.

As to Baptism I have made but few extracts, because the subject needs not such aids in this enlightened day. It is plain that in the early period of Christianity, immersion was considered to be the true baptism, and administered for remission, and that none but immersed persons were admitted to the ministry.

That the Lord's supper was celebrated and received every Lord's day by all the churches throughout the whole world, except at Rome and Alexandria is evident. These churches did not use this manner. Though they observed the ordinance on a Sunday, yet not every Sunday; and when at Alexandria they celebrated and received the communion, it was in the evening of Sunday, after a feast and divine service. Yet all the churches then lived in union, and never brought this matter into controversy. Happy should we have been, if we had done likewise; and happy should we yet be, if on this subject we be more tolerant toward each other. Some among us, more zealous than wise, almost wholly denounce those churches and people, who do not celebrate this institution every Lord's day; such are viewed as far from the ancient order; and are urgrd more from zeal, than scriptural argument, to the observance of the supper

every Lord's day. It would be well to observe before we controvert this subject to the distress of the churches, that there is but one text in the whole New Testament that seems to favor the weekly communion; Acts 20, 7. "And on the first day of the week, when the disciples came together to break bread, Paul preached to them." It is not said that on the first day of every week, they met together to break bread. Had this been written, the matter had been settled plainly. But as as it stands in Acts, with equal propriety it could apply to Rome, and Alexandria, which celebrated the communion on Sunday or the first day of the week, but not on every first day; as it could apply to the other churches, which celebrated it every first day. This appears to me plain. I am not conscientious in this matter. The text for my guide is, "As often as ye do this, do it in remembrance of me." This seems to imply that it should be done often. Whenever I have the opportunity and privilege to receive the supper, whether on every Lord's day or seldomer, I avail myself of them and gladly receive it. But I am not able from the scripture to determine, whether Rome and Alexandria were right in not attending to it every first day of the week, or whether the other churches had a divine warrant, or order in attending to it every first day. Of one thing I am certain; that if they affectionately remembered the Lord when they received the supper, they were right and accepted. Of another thing I am certain, they would have done wrong to have contended angrily against each other, and divided and parted asunder. The Lord grant that this error may be avoided among us in future! Let us labor to heal, rather than fret the wound already made. "Him that is weak in the faith receive ye, without regard to diversity of opinion."

Before I close this article, I will propose a query for my own satisfaction, and the information of others. Is immersion in the name of Jesus indespensible to the receiving of the Lord's supper? I wish some intelligent brother to answer this by scripture arguments, and confirm his arguments from the history of the church in the first centuries after the apostles. This I wish for the information of myself and others.

EDITOR.

Callaway Co. Mo. June 10, 1836.

Dear Brother Stone—The cause of Christ is not prospering in this country as it might and should; I fear we are serving mammon more than God; we appear to prosper more in the treasures of earth than in those of heaven, and generally we do not appropriate of our goods, that God has blessed us with, to the cause of Christ and good of men as we should do. I think that we should give up ourselves, and our all, if needed, to the cause of Christ. We pay according to

our goods for the support of our temporal government, and shall we not of a free and willing mind, give something to support our spiritual governments, which we esteem more than all others, and which will ultimately subdue them, and stand forever, and guaranty to us favors unspeakable?

I propose a few questions, which I would be glad you would answer through the Messenger:

1. Matthew says 26, 26, Jesus took bread and blessed it. Mark says, 14, 22, Jesus took bread and blessed—Do not both mean the same thing? and is it not that Jesus gave thanks?

2. Administering the Lord's supper, is it right to use a long and formal prayer?

3. If Jesus gave thanks, should we not do the same? And what must we give thanks for?

These questions are asked principally because of the different ways in which our preachers act, and because I consider them worthy of notice.

The May number of the Messenger has come to hand, and my attention has been arrested by a communication of sister Lois Clark, on a subject that has caused me much study. Sister Clark says, "taking this heaven-sealed church for a pattern, and where is your christian church after all the noise of reform?" I answer, there is none, neither do I believe there ever has been one since that at Jerusalem; and if there has not, the apostacy took place while the Apostles lived; and if it did, I am doubtful of its having been the teachings of the Holy Spirit. "Neither said any that aught of the things which he possessed was his own." Although he had them in possession, he did not say to his suffering brethren, They are mine, you cannot have any, but as the good steward of God he was willing to sell his possessions for the relief of his suffering brothers.—Peter said to Ananias, Acts 5, 4, While it remained was it not thine own? And after it was sold was it not in thine own power? Acts 5; 12, 13, 14, And they (the assembly) were all with one accord in Solomon's Porch, and of the rest (of those who had now joined in the common stock) durst no man join himself to them (of the common stock,) but the people magnified them, (of the common stock) and believers were the more added to the Lord, multitudes, both of men and women. Peter said Ananias owned this possession he sold, and had it inhis power to do as he pleased with it. It appears that Ananias, instead of using this blessing to the honor of God and good of men, acted the hypocrite, turned it into a curse, and was destroyed from the earth. I am very far from believing that holding personal property is the curse of all curses; if so I would give up my Bible.

WM. B. DOUGLASS.

REPLY.

Brother Douglass—To your three queries I will first attend.

Query 1, Matt. 26, 26, says, etc.

Answer. Our translation reads, He took bread, and blessed *it*.—The word *it* is a supplement of the translators, and obscures the sense of the text. It should be read without it, He took bread and blessed—not the bread, but the Father of mercies, from whom proceeds every good and perfect gift. That the word *blessed* in the text means *gave thanks*, is evident; because Paul so understood it, 1 Cor. 11, 24—And when he had given thanks he brake. In many Greek copies, instead of "he blessed," it reads, "he gave thanks." (Matt. 26, 26.) And in the following verse, He took the cup, and gave thanks, and gave it to them. The expressions, *blessed*, and, *gave thanks*, are frequently used as synonymous in the scriptures, as well as in our common devotion.

Query 2. I answer, no. Long prayers are rather discountenanced by the Savior. Matt. 23, 14.

Query 3.—Certainly. "He has set us an example that we should follow his steps." We are taught, "in every thing to give thanks." You farther ask, "For what shall we give thanks?" I answer, for the institution itself, and for the blessings represented by it.

With regard to your observations on sister Clark's ideas, I think you have fully expressed the true spirit of the subject when you remark, "that we should give up ourselves, and our all, if needed, to the cause of Christ." This principle would lead all christians to do as did the church at Jerusalem in similar circumstances. But where similar circumstances do not exist, I cannot think that we are required to have a common stock of all we possess. It is evident that the church at Corinth had not all things common; or else Paul would not have told them, that each one, on the first day of the week, should lay up something by itself, according as God had prospered him, putting it into the treasury. 1 Cor. 16, 2. This certainly teaches, that every one was the steward of his own goods. Whenever we view these goods as our own, and not the Lord's—whenever we love them so much as to feel reluctant to part with them for the glory of God and his cause, then personal property becomes the curse of all curses; for "the love of money is the root of all evil."

A meeting composed of the Elders, Messengers, and Brethren of of the church of Jesus Christ, held at Springfield, Sangamon Co. Illinois, on the 27 day of May 1836. To the churches of Jesus Christ in the counties of Morgan, Sangamon, Tazewell, McLean, Macon, Schuyler, McDonough, Adams, Hancock, Warren, Knox, and Fulton.

Dear Brethren—After having collected all the information we could, of the situation of the churches in your counties, we express our conviction that the only scriptural, and therefore the only certain and permanent remedy for the luke-warmness, and cold state complained of throughout the churches, is, that the weekly meetings of the Brethren and Sisters on every Lord's day, for the purpose of breaking bread, prayer, praise, reading the scriptures, mutual exhortations, the contribution; and by all possible means advancing each other's edification—should be promptly attended to. Also the securing of the labors of those who are apt to teach, in order that your growth in the divine life may be facilitated.

We have also thought it expedient under the present state of affairs, to request of the churches the following information, to wit,

First, do the churches as such, feel it to be their duty to aid in evangelizing the world? If so—

Secondly, Have they any individual that they can send out to be sustained by the church sending him? If not, will they aid any other church or churches in sustaining any person competent to discharge the duties of an Evangelist, who may be selected by them? If so, What amount will they give in a stated period of time?

We have also thought it necessary to appoint Brethren in the different counties to collect information on the above points, and expect from them, and through their labors, to receive the information desired, at an adjourned meeting, to be held on Friday before the last Lord's day in October next, in the town of Jacksonville. The Brethren appointed are Bro's William Davenport, A. J. Lindsay, and Henry D. Palmer for Tazewell county.

Brother John Rigdon, for Adams and McDonough counties.
Brother Hughes Bowles, for Macon county.
Brother A. Reynolds, for Warren, Fulton, Hancock and Schuyler.
Brother B. W. Stone, for Morgan county.
Brother Theophilus Sweet, for Sangamon county.
Brother John Scott, for Knox county.
Brethren Abner Peeler and William Major, for McLean county.

JOHN T. JONES, Chairman.

D. P. HENDERSON, Clerk.

Are Christians authorized from scripture to pray for the Spirit?

Before I answer this question, I will premise that; All christians have the Spirit: "If any man have not the spirit of Christ, he is none of his." It is absurd to talk of a christian without the Spirit. It is a contradiction in terms. Yet every christian is not full of the Holy Spirit—they possess it by measure according to their faith and obedience. If all christians were full of the Holy Spirit, why should the apostles have directed the church at Jerusalem to select seven men full of the Holy Spirit for their deacons? Why should the Christians be exhorted by the Apostle to be filled with the Spirit?

A Christian can therefore properly pray for the Spirit to be given in greater measure, and for this he has abundant authority from the scriptures. Luke 11 13—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Paul prayed for the Ephesians, "That the God of our Lord Jesus Christ, the Father of glory may give unto you the Spirit of wisdom and revelation in the knowledge of him." Eph. 1, 17. "That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man." Eph. 3, 16.

Many boast of having the Spirit, who are destitute of it. Have they the spirit of grace and supplication? Do they pray in secret, and with their families night and morning? If not, is not their religion vain? Is it better than the moral infidel's? Do they bear the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance? The tree is known by its fruits. If we had not the promise of the Spirit, and authority to ask for it, and the expectation of receiving it, alas! how hopeless and miserable our condition. If faith in this truth were gone, with it the spirit of prayer and every grace would also go from us. Oh Christians, believe and pray to be filled with the Spirit, that we may be quickened in the ways of God, and shine forth as lights in the world.

EDITOR.

Oour readers will perceive from the reported proceedings of the General Assembly, that the Presbyterian Church by the deliberate decisions of her highest Judicatory, has sanctioned doctrines not only subversive of her own professed faith as set forth in her standards, but as we believe, subversive of the very Gospel itself. It is no longer to be concealed that the Arminians and Pelagians who have privily and under false pretences, entered within our sacred enclosures, have secured the control of the church and shown their determination to shield error under its worst forms, and to institute a crusade against all who have the temerity to speak a word in favor of the Reformation.

The Assembly has fully sustained all the doctrines of his (Mr. Barnes's) book, and has thus declared that while its authority shall last, it will extend protection and secure impunity for all errorists who shall appeal to its aid Arminians, Pelagians, Arians, and we may soon say, Socinians have nothing to fear from the rigid tenets of an exploded Presbyterianism. That church which was once stigmatized as strict even to bigotry, may now safely be praised by the world as liberal even to indifference to all distinguishing truth. Infidels have said, no man should be prosecuted for his opinions,—So-

cinians have said, no man should be accountable to man for his want of orthodoxy, and the General Assembly of the Presbyterian church uniting its voice, has declared that all speculations in theology, however affecting vital doctrines, are harmless! * * *

What then is to be done? The necessity for a separation of the parties is urgent. They do not agree; they cannot agree. We can scarcely conceive of two parties more antagonist in all the principles of their belief and practice; they receive not the same Gospel; they adopt not the same moral code, and the absence of all mutual affinities must oppose an insuperable barrier to their harmonious union. Truth on one side, error on the other; honesty on one side, artifice on the other, have made up the the nominal union, which many have unwisely been afraid to disturb, while an excess of charity has delayed that decisive action in expelling the intruders, which a few years ago would have saved the Church.—*Presbyterian.*

One worthy friend and brother, Jesse Bowles, near Quincy, Ill. has taken exceptions to a short article I published in the April No. headed "Speculation." He has sent me a lengthy and argumentative communication in opposition to what he thinks I have advanced. He thinks I advocate the doctrine of the immortality of the soul in the common acceptation of the term, and against this idea my friend Bowles has levelled his artillery. For many years I have denied the natural immortality of the soul. For this belongs to God alone, "Who only hath immortality." The high privilege of the saints is, to be partakers of immortality, or of the divine nature. "They seek for glory, honor, and immortality." They possess it not *naturally*, and therefore seek for it, and shall obtain it. The wicked have it not—do not seek for it, and shall never possess it; yet it is abundantly plain in the scripture, that the wicked shall exist forever. Eternal existence and immortality are two very distinct ideas. The wicked in time exist without immortality, why may they not exist forever without it? No good reason can be assigned. Immortality to us is the gift of God, and depends on his will.

I would gladly lay my brother's communication before the public, did I believe it would be of use. I have long viewed this subject as useless, and calculated to promote strife, rather than godly edifying. My brother can see in a moment that he has misapprehended me, and that there is no need of controversy between us.

EDITOR.

From the Christian Register.

A POPULAR ILLUSTRATION.

Suppose a king makes a law, that if any one of his subjects commits murder, he shall be put to death. Shortly after a man is taken up for this very crime. He is brought before a court where murder is proved against him. By the law of the king he must suffer death, and the judge passes sentence, and fixes the day of execution.

Before that day arrives, however, a brother of the man condemned goes to the king, and says—Sir, I am a brother of the man condemned for murder. Your law is a good one. It must be enforced. My brother is guilty, and ought to suffer death. But will your majesty allow me to suffer in his stead?

The king thinks; he says, "This man is not guilty, but his brother is. But if he is willing to suffer *for* his brother, what evil will arise? My subjects will see and feel that the law is good, and that it will be enforced. The guilty one ought to die; but if this man is willing to suffer for his brother, the same purpose will be answered."

Thus the king reasons; and as he made the law he has a right so far to alter it as to allow one to die for another. One must die.—This the king cannot alter, and be a man of truth; but he may be a man of truth and consent that one, if he be willing, should die for another.

Now my children, very much such a plan was adopted by the infinite God, that mankind might be saved. He had said, The soul that sinneth it shall die,—that is, be punished forever. Sinners were to go down to hell and be tormented to all eternity. *Last Hours of the Lord Jesus Christ.* pp. 30, 31.

To the above may be subjoined the following paragraph from p. 33.

This then was the plan adopted by God, that salvation might be offered to mankind. The same ends are answered by the death of Christ that would have been answered, had all mankind suffered to all eternity. This plan God, as a God of truth could with propriety adopt. He could not repeal his law. He could not pass by sin. It must be punished; but another might suffer in the room of sinners, and thus a foundation be laid to offer pardon to all such as would repent and believe on Christ.

The whole force of this statement and reasoning depends on the truth and correctness of the two following hypotheses—

1. That the divine declaration, "The soul that sinneth it shall die,', implies that he who made the declaration cannot be a God of truth if he pardons the transgressor without inflicting the deserved penalty on him, or on a voluntary substitute.

2. That it is consistent with the declaration, and with justice, to inflict the penalty on an innocent substitute, if he voluntarily offers thus to suffer.

It will therefore be proper to exhibit the divine declaration, with its connexion, as it stands in the Bible.

The declaration is made as a part of the answer which God deemed it proper to give by his prophet to the people who asked this question—"Doth not the son bear the iniquity of the father?" In his reply God says, "the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezek. 18; 20, 21. Now what could be more clear than that this declaration, "the soul that sinneth it shall die," was designed to teach us that no one person shall suffer for the sin of another, but that every one shall suffer for his own sin, unless he repents? So far are these verses from teaching that a sinner cannot be forgiven, unless an innocent person will suffer as his substitute, that they clearly assure us that if the wicked will turn from all his sins, and do that wich is lawful and right, he shall live, and not die—that is, he shall be forgiven, and not punished.—If we take the declaration without any regard to its connexion, it is surely very far from implying that an innocent person might suffer as a substitute for the guilty; for the soul that sinneth, and the innocent substitute are very different characters; hence the declaration, "The soul that sinneth it shall die," entirely precludes the idea of substitution. Besides, what greater absurdity can be named than the hypothesis, that the sins of a person may be punished according to their deserts, and then on that ground be freely forgiven? Punishment and pardon are opposites; and the one excludes the other. When a crime is punished, it is not forgiven; when it is forgiven, it is not punished. What remains to be forgiven after all the punishment which sin deserves has been inflicted?

"It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" that "he loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." But it was as a martyr for the truths which he came to reveal that he suffered,* and not to endure as our substitute the punishment due to our offences. It appears to me very far from the truth to say that any just purpose of punishment is answered by inflicting the penalty on an innocent person as a substitute for the guilty. How is it possible that the justice of God, his abhorrence of sin, or his regard for his law, should appear in punishing the innocent? If the writer

* I hold not myself responsible for every idea and expression in this piece. That Christ died only as a martyr for the truths he revealed, is an opinion of the writer, not so plain as to be indisputable.
EDITOR.

of the extracts which I have quoted has a vile son, and a good son, let him try the experiment, and see what must be his own feelings while punishing his good son as a substitute for his guilty brother.—Perhaps the good son would not give his consent to become the substitute. But are not the advocates for substituted punishment under a mistake in supposing that the consent of a proposed substitute would render the punishment just? Can the consent of an innocent person render that just which in its own nature is unjust or wrong? The sufferings of Christ, however, were of such a nature that we are required to let the same mind be in us, that was also in him.—Peter says he suffered for us, leaving us an example that we should follow his steps; and John having alluded to the fact that Christ laid down his life for us, proceeds to say, "we ought also to lay down our lives for the brethren." Would these things have been said if the sufferings of Christ had been of the nature of substituted punishment? If the same ends were answered by the death of Christ that would have been answered, had all mankind suffered to all eternity, what possible occasion can there be for christians to follow his steps, or to be ready to lay down their lives as he did his? And has not the death of Christ rendered the punishment of the impenitent perfectly needless? What need can there be for more punishment, if the sufferings of Christ have answered all the ends that could have been answered by the endless sufferings of mankind; God assures us that he has no pleasure in the death of the wicked. It seems to me unquestionable that there has been a gross mistake as to the nature and purpose of Christ's sufferings.

From the Christian Reformer. [Paris, Tenn.]

It seems to be the idea of many of our brethren, Editors and others, that the circulation of our periodicals is to be confined principally among ourselves; and hence they express their fears for the fortunes of so many periodicals. The reading time and the reading means of all the brethren, says one, together with all the duties relative, I am doubtful are not sufficient for the demands on them in the labors of the press. Now whatever may be the design of the papers of our editorial brethren, it never was ours, it never was ours that the Christian Reformer should be confined principally or exclusively in its circulation to our brethren. It is among others that we hope, wish, and expect to do most good; for it is there that it is most needed. To this we have ever had an eye, and shall continually look; while our own church affairs will not be neglected. We would say then to our brethren and friends who are disposed to exert themselves for us, to extend the circulation of our paper as far and widely as they can among the sectarian and non-professing world

as well as among themselves. By this we shall not interfere with our other papers, nor they with us. The subscribers whom we want are those who will read and who will pay and are punctual in their remittances. This is the class who are mostly benefitted and beneficial. Not those who read without paying, and pay without reading. The first are of no benefit to the publisher, and the publisher of no benefit to the second. We know from what others have done for us, and from what we have done ourselves, what the brethren generally can do for us, if they will but exert themselves. Our paper being so far but an experiment, if not well and adequately sustained will not be continued beyond the present year. It is with the hopes of a good circulation that we continue our labors. It remains principally with our brethren whether it shall exist longer than a twelvemonth. Let our friends be up and doing what they can for us, in time. To see what can be done for us, let our brethren only see what is done and doing for sectarian periodicals. Let this stimulate them to action, and afford them examples to pattern after in exertion. We cannot say that any one number is a specimen of what our paper shall be. We shall labor continually to improve ourselves, and improve it, by all the means in our power. We are desirous that it should obtain a general circulation among our preachers and teachers in every part of the country; we propose therefore should it be much or generally taken by them, to devote much space and attention to the subjects of preaching and teaching.

The back numbers of the Reformer can be supplied to new subscribers as long as the edition lasts, stitched and covered. Dont let a contrary expectation prevent them from sending their namns to us throughout the year. Bishops or Elders of congregations and Evangelists and Preachers of good character and standing among the brethren, are authorized and requested to act as agents for us, in procuring subscribers and making remittances. It will be saving trouble and expense in postage, to both parties, to make remittances for subscribers when their names are sent. Our paper is 2 dollars within 6 months from subscribing, or 2 50 after. Our editorial brethren will please give this an insertion in their respective periodicals.

NOTICE.

The Editor respectfully tenders his thanks to his patrons in general for the interest they have taken in the "Messenger." He is greatly encouraged by their approbation of the work. At the close of the last volume, I had almost determined to cease publishing the work any longer—but advices to continue, together with a large subscrsption, have inclined me to persevere. I have determined to enlarge the work to 32 pages, on better paper, and a smaller neat

type, stitched, covered in a printed cover, and neatly trimmed—it will contain about double the matter of the present volume, and of course, the price must be increased to ONE DOLLAR AND FIFTY CENTS a copy. The postage will be 18 cents a year under 100 miles, and 36 cents over 100 miles.

My agents are requested to obtain as many responsible subscribers as they can, and to give me certain information of the discontinuance of my old subscribers. I request all my brethren in the ministry, who are friendly to the Messenger, to become active agents; also I request my influential friends to do the same in their neighborhoods. They will see the propriety of letters containing the names of subscribers to be free of postage to me. The postmasters in order to increase the national revenue, will cheerfully send the names franked, if they be applied to. I wish to receive the subscriptions against the first day of October next, and sooner if possible, that I may have time allowed me to procure the paper, and have it here against January next. EDITOR.

N. B. My present subscribers will please to subscribe again, if they desire to take this work. My agents can inform them of the work, price, etc. so as to supersede the necessity of a prospectus.

RELIGIOUS INTELLIGENCE.

From letters lately received we learn that there is a good work in progress at Union and Antioch in Fayette county Kentucky.

In Tazewell co. Ill. at Walnut Grove at a protracted meeting of 5 days, commencing Friday before the 2nd Lord's day of July, 49 were baptized, and 10 or 12 more united with the church there, principally of the Baptist church. Since then, on the 3d Lord's day of July 5 more were immersed at Little Mackinaw in the same bounds. The good work is still progressing. The Christians are all alive. On the 3d Lord's day were baptized in Sangamon co. Cantrell's Creek, 3 more.

We have received letters from different parts of Indiana, informing us of a good work there.

Brother J. T. Johnson of Georgetown Ky. writes July 20, that he with brother Burnet had lately revisited Ghent and New Liberty; at the former place over 60 converts were made, and 8 at the latter place. Near Maysville he had lately baptized the father and mother of brother *R.* Rickett, both over 70 years old.

Eld. D. Warford of Vincennes writes July 21, "The good cause is progressing steadily with us. We are refreshed at seeing our

neighbors occasionally confess and obey the Lord. We number about 60, the majority of whom have been immersed within 2 years.

The Presbyterian General Assembly has lately reversed the sentence of the New York Synod in suspending Mr. Barnes of Philadelphia for heresy. He is now orthodox without relinquishing one item of his heresy What great changes have taken place in less than forty years! An overwhelmning majority of the Presbyterians have virtually rejected the leading doctrines of the old confession, and now call that orthodoxy, which they condemned and bitterly execrated in my remembrance. I have long believed that the rising generation of Americans, would not long remain bound with the fetters of Geneva. The cords are now broken. God grant it may be for his glory, and the salvation of millions!

The Editor has just returned from visiting many of the churches in Missouri. They are living in peace, and on the increase in some parts. A few yielded obedience to the Lord in submitting to be baptized while I labored among them.

In Jackson co. Missouri I was informed that at some recent meetings, br. Maxy of Kentucky, and br. Duke Young of Mo. had baptized some scores of believers, and that the work was progressing.

The excitement respecting the abolitionists in Marion co. Mo., is yet very warm. We fear for the results.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. Morelands, J. Giltner for self, P. Troutman, Wm. Brown, Rich'd Perkins, Js. Crystal, R. Wiles, for volume 10.

TENNESSEE. Mooresville, B. Moore 10 00 in full for his agency for 10. Exchange Office, C. Gist for 9, 10, 11.

OHIO. Chester, Eld. Wm. Caldwell for J. Vanmeter 1, 2, 3 vols. for Js. Casto 10, Mrs. Wright 10. West Alexander, Eld. N. Worley 5 00.—Alfred, Read and Thoms for 10.

INDIANA. Parkersburgh, Dennis Pottenger, 10, Tho. Armstrong 10.

MISSOURI. Paynesville, Eld. J. H. Hughs for L. Utterback 9, D. D. Walker 1 25 for 10, S. Bethel 1 25, for 9, J. Jeans, T. D. Patton, A. Melone, B. Barton, D. Stewart for 10 and 1 50 more. Union, Js. K. Rule 17 50 in full for his subscribers.

ILLINOIS. Jacksonville, R. Walker 9, 10, J. Abraham, W. K. Lindsay, Tilton and Sanders, Wm. Porter, 10. Quincy, Eld. Jesse Bowles 21 50. Green Plains, L. Hatchitt for 10. Bloomington, Eld. Wm. Major, Reuben Carlock 10. Hollands Grove, Holland 10, Eld. McCorkle 10. Athens, C. Metts 10, Geo. Alkire 10. Springfield, Dennis Forest 10.

MICHIGAN. Jonesville, H. V. Weaver, R, Weaver. A. Bailey 10.

MISSISSIPPI. Gibson Port, John Stamps for 9, 10, 11. R. Sharky 9, 10.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

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

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From the Journal and Luminary.

EVILS OF RELIGIOUS DIVISIONS.

"Great is the folly," says Douglass, "of those who are united in essentials, and yet are disputing upon minor points. They acknowledge that both they and their opponents hold in common all that is essential to salvation; but they will not allow others to rest in peace, till they believe exactly as much, or as little as they themselves do; and yet it is evident they are taking the very measures that will make the breach between them still wider. The more men dispute, the less likely they are to agree. Owing to the evil effects of disputes, one heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body in a contrary direction. Thus he who first detects another falling into a heresy, recedes as far from the truth on the other side. Disputants inflamed against each other, mutually withdraw from each other's errors, regardless that they are leaving the truth, from which they have both departed, in the middle between them; and each looking only at the mistakes of the other, is confident that he must be in the right, because his opponent is in the wrong. But a spirit of conciliation, where no essential truth is attacked, draws both parties nearer to each other, and in all probability nearer to the truth." To these remarks of this excellent Scotch writer, we add that of all the practical lessons given to the children of men, the most important to be remembered, but the most likely to be forgotten, was the injunction among the last which proceeded from the sanctified lips of Paul—"let brotherly love continue." Let this heavenly lesson be neglected or forgotten, and then hatred, with her whole brood of envyings, strifes, clamours, jealousies, discords, springing from hell—the undisputed progeny of Satan, will be seen swarming through the church, and laying waste all her comely and beautiful flowers and