in time to print the first number: but for reasons yet unknown to me that paper has never arrived, and never been heard of since it was sent to be transported to Meredosia, Illinois. Disappointed in getting that, I sent to St. Louis, for medium paper, but instead of this, they sent me imperial, at $5 50 a ream. It was too large, and one fourth had to be trimmed off. For the second or present number, I sent by a friend for medium paper No. 2. Instead of which you have the sample in the No. before you. It came too late for me to get better now. This is the last of February, and the present No. should have been finished, and sent off three weeks ago. I hope my patrons will accept the apology, seeing I had to give fully the price of good medium paper for this, i. e. $3 50 per ream.

The christian conference met on Loughery creek, Ripley co. Ia. Oct. 20. 1834. The brethren appointed some general meetings, to which they wish publicity to be given through the Messenger. 1st. At Delhi in Ohio, to commence on the Friday before the 2d Lord's day in June 1835. 2d At brother Daniel Whitakers on South Hogan, Dearborn co. Ia. commencing on Friday before the 2d Lord's day in September. 3d. At brother Daniel Roberts' at Manchester, commencing on Friday before the 2d Lord's day of October. 4th At brother Vincent Roberts in Jackson township, on Friday before the 1st Lord's day in September, the conference will meet on Loughery, Ripley co. Ia.

At the last conference five were added to the church.

Report of the yearly meeting held at Milton, Ia. Sept. 1834, of the number of churches in that section. 1st Milton, 48 members. 2d Liberty, 24. 3d Loughery, 34. 4th White run, 7. 5th. Bethlehem 55. 6th Palmyra Ky. 126. Next union meeting to be holden at Palmyra, Henry co. Ky. on the second Friday of September, 1835.

Many—a great many of our old patrons are yet in arrears, some have not yet paid a cent for eight volumes. Can they expect justice? We once more entreat them to remember us, and send us what is due, always informing us the particular volumes for which they pay. Let them write to I. T. Johnson, P. M. at Georgetown, Ky. or to me in Jacksonville, Ill. if more convenient.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. IX.] JACKSONVILLE, ILL. MARCH, 1835. [No. 3.

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

On the Scriptural manner of ordaining or setting apart men for the service of the church.

(*Coucluded from page* 46.)

They will not be satisfied by being told that baptism is a mere rite, and unessential: Why? Because, it is a divine ordinance. And is not the imposition of the hands of the eldership in ordination also a divine ordinance? and therefore essential? Let us cleave to the book of God, which we have professed to take for the standard of our practice as well as of our faith.

But, says one, the imposition of the Apostles' hands was the sign of confering the Holy Spirit. The day of miracles is past. It is folly for us to retain the sign, without the power of confering the thing signified. I answer: Baptism is also instituted as that, through which we receive the Holy Spirit. And does not God confer this gift through this simple act? Who will then say, that God will not confer his Holy Spirit through the simple act of laying on of hands? Did he not do it to the Samaritans, Acts viii.? Did he not do it at Ephesus, Acts xix.? I am afraid, that many by vain philosophy, are for confining the divine gift and operations of the spirit to Apostolic days, and never dream that it is the privilege of christians in these latter days to

be filled with the spirit as in former times. There are two extremes from truth, one is that the spirit is to do all the work of salvation in the sinner without faith and obedience; the other, that faith in, and obedience to the word, will do all the work without the spirit. Each extreme is a heart chilling, and soul destroying doctrine.

I have no doubt that it was through this act of laying on of hands that the spirit was given of old; and I can find nothing in the scriptures to forbid the idea that it will not be conferred again through the same means. What if unholy men perform the act, shall their unbelief make the faithfulness of God without effect?

The principal objection now urged against this scriptural practice, is this, that the line of priestly succession from the Apostles is broken. To see the objection in its full force, I will state the case thus. A church wishes to have a person ordained to the work of the ministry. This person is adjudged to possess the scriptural qualifications; one or more elders are invited to set him apart by the imposition of hands. It is done. Query. By what authority is it done? I answer; by the authority of Christ and his Apostles, as proved above. But it is asked, who ordained these elders who officiated in ordaining this one? I answer; if he was not ordained by other ordained elders, they were not legally ordained by the church; for we have no account of the church ordaining any one to the ministry; nor was this authority ever given to the church. By *the church*, I mean that part of it, who are private members, and unordained by the imposition of the hands of the elders. Ordinations by the church are unauthorized, and, therefore, must be null and void. Had the church received authority to ordain elders, why did Paul and Barnabas ordain elders in every church? Why was Titus left in Crete to ordain elders in every city? Why was Timothy cautioned against laying on hands suddenly? Why did the church at Jerusalem present the seven before the Apostles that they might lay their hands on them? If this authority was vested in the church, why did these Apostles and ministers assume it to themselves? and not rather, teach the churches their duty, and permit them to do it themselves? But this is putting too much authority in the hands of the *clergy*. So we often hear. But who put it there? If the Lord has done it, who shall demur? But the *clergy* must be put down. Amen, if it be the will of God; but if not his will, who dare do it? We ought to be careful lest we be found fighting against God. But many of them are idle drones; Let the church admonish them, as that at Colosse did Archippus, "to take heed to

the ministry which thou hast received in the Lord, that thou fulfil it." But they get large salaries for preaching. This may be, and, doubtless, is true with regard to many of them. But does the abuse of a divine ordinance--nullify it? and if some ministers are greedy of filthy lucre, does this destroy the apostolic precept and practice, that they who preach the gospel should live of the gospel.

It is evident that under the law, though often the priesthood became wicked, and apostatized into idolatry, yet this did not destroy or nullify the ordinance instituted by him, and exercised by them. Our Lord acknowledged their wickedness, yet honored the ordinance by attending to them, while officiating in it; and enjoining it on his disciples to do the same. So we are obliged to grant that; though the church of Christ has apostatized, and disgraced the ordinance of God, yet it is not nullified; but can be conferred by unworthy hands. If this be not admitted, and it must be also admitted that this authority of ordaining belongs not to the church, then it follows that there can be no ordination—it has ceased forever.

But it is farther objected, that all the members of the church are a royal priesthood; kings and priests to God; and therefore there is no necessity of an ordained ministry. So under the law, the people were a royal priesthood, yet they had their ordained priests and Levites, who officiated for them. If all are priests, so are all kings in the same sense. If then all are kings, who are the subjects? If all are priests, and teachers, who are the taught?

But the church has the right to set apart men to baptize. Where in the book of God do we find this authority given? It is said, the six men that accompanied Peter to the house of Cornelius, baptized him and his household. How shall we determine that these six men were ordained by the church, or by any one? The scriptures are silent on this subject. And how can we determine that these six men did baptize at all? The answer is, because Peter commanded them to be baptized in the name of the Lord. To whom was this command given? To whom, but to Cornelius and his household? They are the immediate antecedent of the pronoun *them*. Not a hint of the six men is given. No: he commanded the house of Cornelius to be baptized, and when they yielded to the command, Peter himself, doubtless, baptized them. We do not find one instance of an unordained person ever baptizing any, in the New Testament. Do the churches wish to take this authority from the ministry, and assume it to themselves? I hope not: and yet the objections of some against the ministry would seem to hold forth this idea.

The misistry has been awfully, and shamefully abused, and disgraced by worldly, proud, avaricious, and mischievous men; yet it has pleased God by the foolishness of preaching to save them that believe." The world is thrown into confusion by an ambitious priesthood. It begins clearly to appear to many, that all this confusion has originated with them, and emanates from them. Seeing this, many have been honestly induced to put them down; and in their zealous attempts, have not rightly discriminated between truth and error. How apt are men in avoiding Scylla to fall upon Charibdys.

Let us return to the doctrine and practice of the Bible; though erring men have abused them.

One more obesrvation I will suggest. It is granted that through the laying on of hands the spirit was given, yet this, I have thought, is not the primary idea intended by this act. Both in the law, and in the gospel, this act was used in dedicating any thing to God. By this Aaron was dedicated to God as the High Priest; offerings were by the same act dedicated to him. So under the gospel, the ministers or servants of the church, are dedicated to God by the same act. So the newly baptized, were by the same act dedicated to him. To shew his divine acceptance, God gave his Holy Spirit to those thus dedicated to him. Why should we not pursue the same method of dedicating the servants of the church? Why should we not believe that the same gift of the spirit God will yet confer? not of the gift of miracles do I speak, but such a measure of his spirit as will qualify for the service, to which they are appointed. Let us weigh these things honestly in the balances of the sanctuary, and, if we have erred, let us correct our errors, irrespective of reproach or blame. The love of truth guides my pen.

EDITOR.

ORIGINAL, OR BIRTH SIN, SO CALLED BY MEN.

(*Concluded from page* 11.)

WE have examined in the first number, the doctrine, that man was created a holy being. We there stated our reasons why we could not admit this doctrine true. We also examined the two leading doctrines, deduced from this, of created holiness: that is "birth sin," and physical, creative power in re-producing faithand holiness in sinful men. We stated the difficulty of reconciling this doctrine with those

frequent declarations of scripture, in which God declares his unwillingness that any should perish, but that all should come to repentance; that he has no pleasure in the death of sinners, but that they turn and live, &c. But if the sinner cannot believe, repent, nor obey, till God by his physical creative power works these things in them, then, why does he not save all, seeing he is not willing that any should perish? Why does he not work faith and repentance in all?

These questions have puzzled the christian world, and will always puzzle and divide them, while the doctrines above stated be received for truth. The Universalists, from those doctrines appear to have the best claims to being right; and if their distinguishing doctrine was not so expressly condemned in the scriptures, their claims could not be denied. Between the Calvinist and Arminian the controversy exists. The Calvinist boldly takes his stand, that sinners are so totally depraved that they cannot believe, repent nor obey; that God physically and sovereignly works these things in some, whom he from all eternity elected unto salvation, and passed by the rest, without working in them; or if he worked in them a little, called by them "the common operations of the spirit, yet not sufficiently powerful, to bring them to faith, repentance, and obedience unto salvation."

Now we think this doctrine is at perfect antipodes with all those divine declarations, to which reference has been already made; if not, we confess we are ignorant of the use of language. Preachers of this doctrine frequently teach, that sinners hate God, and must be convinced of this fact, before they can be saved. No doctrine is better calculated to excite hatred to God, than the representation given of his character in this, of which we speak. Who can love a God that commands impossibilities, and then damns forever the poor creature for not doing them?

The Arminian equally rejects the doctrine of the Universalian, and of the Calvinist from conviction of their error. They yet admit the same doctrine, that man was created a holy being; that all mankind are born into the world with a birth sin; that they cannot believe, repent nor obey without "preventing grace," that is, grace given them, or something graciously done in them, previous to their being able to believe, repent, or obey. Why some are saved, and others not, cannot by them be so satisfactorily solved. They cannot admit the Calvinistic doctrine of sovereign power, and electing grace, and therefore some say, that Jesus Christ enlighteneth every one that cometh into the world; and that the spirit is given to every man to profit *withal*.

This latter text (1. Cor. xii. 7.) refers entirely to the body of believers in Corinth; but has no reference to the unbelievers in that city, nor, indeed, to unbelievers in any place. The text in John 1. doubtless refers to the light of truth preached first by the Lord, and afterwards by them that heard him in all the world. I cannot think that any intelligent Arminian will advocate the doctrine of immediate inspiration of the spirit in every man, born on earth; especially, when the Lord has so expressly taught, that we receive the spirit through faith, and "whom the world cannot receive." If this be their meaning, then I cannot see any better solution of the difficulty than that proposed, and advocated by Calvinists.

Some say, that it is the duty of sinners to pray for faith. "For whosoever calleth upon the name of the Lord shall be saved." But, in the next verse, the Apostle adds, "How shall they call on him in whom they have not believed" Rom. x. 14. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Shall we direct a sinner to pray in unbelief? James says, "Let not that man (who prays in unbelief) think that he shall receive any thing of the Lord." It is a heartless business.

Every attempt to solve the difficulty before atated, more clearly exposes the impossibility. Calvinists and Arminians, holding the doctrines above stated, are on one foundation; they may wrangle, and expose each others opinions, and controvert between themselves; yet are they one; and should cease from strife and war, and unite together.

In fact there are but two systems, respecting the salvation of sinners, in the christian world; though apparently many, they are all resolvable into the two leading ones. The one is, that sinners are so fallen and depraved, that they cannot believe, repent, nor obey the gospel, till God by some divine illumination, or powerful operation, extraneous from the word, produce these things in them. The other is, that "faith comes by hearing, and hearing by the word of God." "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." Rom. x. John xx. 30. 31. Believing, repenting, and obeying the gospel, are divinely required to be done by the sinner in order to salvation, and for the receiving of the Holy Spirit. The word of the Lord, with the evidences of its divinity, is so plain that sinners, though fallen and greatly depraved, can, and do, by attention, believe that Jesus is the Christ, the Son of God, and through faith, they can repent, reform and obey

the gospel, and receive salvation, remission, and the Holy Spirit. This is the doctrine of the Bible, every where taught, in the New Testament especially. For this doctrine we strenuously contend, and have contended for many painful years. For this doctrine some of us were more than thirty years ago condemned as intolerable heretics, and driven from the ranks of orthodoxy, by those, the majority of whom *now* have verged so near the same truth, that the shades of difference are hardly discoverable. We are glad to say, that opposition to this system of divine truth is weakening, dying, and will, not long hence, cease from its struggles forever. Prepossession and ignorance are its only props, and these are tottering by the force of increasing light, flowing from the book of God. We joyfully anticipate the period, when all shall see eye to eye, and strife, contention, and war, shall be known no more; when love, peace, and union shall universally reign. Amen!

EDITOR.

ON PRAYER

PRAYER is the offering up of our desires to God for things agreeable to his will, by faith in Jesus Christ, the mediator betwixt God and men, with an humble confidence of obtaining the things prayed for. To avoid confusion on this subject, I will state and answer a few queries.

1. To whom do the duty and privilege to pray belong?
2. For whom are christians authorized to pray?
3. In what manner should they pray?

Then we will answer objections, which may be, and are made, to prayer.

1. To whom do the duty and privilege to pray belong?

Ans. To christians, undoubtedly. This is a truth beyond contradiction. "Pray without ceasing," is a positive and plain precept, enjoined upon them every where in the scriptures. Particular references would be useless.

It is also the duty and privilege of sinners, of those not saved, to pray. Isai. lv. 6. 7. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, &c. This text proves that it is the privilege and duty of sinners to pray, or to call upon the Lord. He calls upon the wicked to pray, *while he is near;* for the time will come, when they, who rejected this call, shall call upon him, but he will not answer.

Zech. viii. 20, 21. "Thus saith the Lord of hosts, it shall come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." These people were sinners of the Gentiles, as is evident from the two following versers. Compare Matt. viii. 11.

Rom. x. 10, 12, 13. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Comp. Joel ii. 12— "*Who* soever" includes Jews and Gentiles of every age, old and young; of every character, vile and wicked; of such as are not saved; if they call on the name of the Lord, they shall be saved. Surely this proves that sinners have the privilege to pray.

John iv. 10. Jesus answered and said unto her, (the woman of Samaria) if thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, sir, give me this water, that I thirst not." This woman was a great sinner, yet she prayed, and Jesus answered her prayer. He taught her, that it was her privilege to ask; she embraced it, and obtained the blessing.

Luke xviii. 13. And the publican standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

It is unnecessary to multiply quotations to prove this point. Surely, none will dispute its truth. But shall we encourage the unbelieving sinner to pray? By no means; "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Let him ask in faith, nothing wavering; for let not that man think that he shall receive any thing of the Lord." James i. 6. 7. 'Whosoever shall call upon the name of the Lord shall be saved; but, adds the Apostle, "How shall they call on him, in whom they have not believed.' Rom. x. 13. 14. "Without faith it is impossible to please God." Heb. xi. 6. "And whatsoever is not of faith is sin." It is the duty of sinners to pray; but they must believe first, or else their prayers are sinful, and cannot be heard and accepted of God. But says another, none should pray to God till he has obeyed the gospel by being baptized; for until this is done; he has no promise of salvation or pardon. As well might we say, that none should believe nor repent before they are baptized; because they have no promise of salvation or remission before they are baptized. But faith and repentance are particularly required previous to baptism and salvation. So is prayer, "Whosoever shall call upon the name of the Lord shall be saved." The Apostle immediately says, "How shall they call on him, in whom they have not believed." But he does not say, how shall they call on him before they are baptized? Paul himself prayed three days before he was baptized, and his prayer was heard; God sent Ananias to baptize him, that his sins might be washed away. May not the poor sinner *now* be encouraged to *pray* for pardon and salvation; but at the same time instructed not to remain three days or one hour in this exercise? But let him be taught to arise straightway and be baptized, and wash away his sins. The scriptures do not teach the sinner to believe, and rest there, and do nothing more. They do not teach to repent, and rest there, and do no more. Nor to pray, and rest there, and do nothing more. We must believe, repent, pray, and be baptized in the same day, or hour. But to send a poor sinner to pray for faith, for salvation, or eternal life; and teach him that by continuance in this duty alone, he shall certainly be saved, is certainly wrong and dangerous.

2. For whom are christians authorized to pray?

I answer; for one another. This is every where taught in the Bible. The Apostles inform the churches to whom they wrote, that without ceasing they prayed for them; they also ask the churches to pray for them.

Christians are also authorized to pray for sinners.— 1. Tim. ii. 1–6. "I exhort therefore, that, first of all supplications, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth." In these verses several things are observable. First of all, prayers are to be made (by christians) for *all men.* This, certainly, includes sinners of every grade; for kings and magistrates, as well as others. To pray thus is good and acceptable to God, who will have all men to be saved and to come to the knowledge of the truth. In order to encourage us to pray for all men, we are informed that this is so far from being wrong, that it is good and acceptable to God. We may pray for the salvation of all men, because he is willing to save all, and therefore sent his Son to be the Savior of the world. If sinners are saved, christians will reap the advantage; for they will then lead a quiet and peaceable life, and not be persecuted with malice and hatred.

Rom. x. 1. "Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved." Now as there is under the New Institution, no difference between the Jew and the Gentile, all having sinned and come short of the glory of God, it will be conceded that to pray for a Jewish sinner to be saved, is the same as to pray for a Gentile sinner, or any other sinner to be saved.

Matt. v. 44. Luke vi. 28. "Pray for them that despitefully use you and persecute you." These were, surely, sinners; unbelieving, impenitent sinners.

Luke xxiii. 24. "Father forgive them (the wicked, unbelieving murderers of the Lord) for they know not what they do."

Acts vii. 60. "Lord lay not this sin to their charge," prayed the holy Stephen for his wicked, unbelieving murderers.

It is unnecessary to add more testimony to establish this point. I will now attend to some objections against the doctrine.

1. I cannot believe that my prayers for sinners will make God more willing to save them. Granted; nor will your prayers for yourself, and for the saints make God more willing to bless you or them. The objection strikes a paralysing stroke at the very spirit, and existence of prayer in any sense. A child knows his father has enough of all things for his support and comfort; but he also knows his father's will is that his children shall ask him for whatever they need. This is done, not to make the father more willing to give; but that his children shall feel their dependance on him, and possess the graces of humility and gratitude. It is enough for us to know the will of God, and our duty is to obey it.

But I cannot pray for unbelieving, impenitent, disobedient sinners, that God would save and pardon them; for he, according to his plan, will save and pardon only such as believe, repent, and are baptized. We grant, this is his plan; Jesus the Savior well knew that the unbelieving and impenitent, God would not pardon; yet he prayed, "Father forgive them," leaving us an example for imitation. He did not direct the Father, how he should bring them to faith and repentance, so as to obtain the pardon: nor should we. Leave this with him; he can send his word by whom he will; he can send his judgments to arrest the attention of sinners, when he will; and this without partiality.

I can pray for sinners when they are present to hear my prayers; for then my prayers may affect their minds; but it appears useless to pray for them when absent, or at a distance.—If, indeed, this be the design of praying for sinners when they are present, that design will doubtless be unaccomplished; for such prayers must be heartless, as well as faithless. Of such a hint I have never read in the sacred scriptures. Paul's direction is to pray for all men, whether present or absent. For one class, and but one class of sinners are we prohibited to pray, and they are such as have sinned the sin unto death. 1 John v. 16. EDITOR.

From the Christian Palladium.

MR. TODD'S DEFENCE.

BROTHER BADGER—I have just finished reading a volume of 245 pages with the following title:—"*A defence, containing the author's renunciation of Universalism, explained and enlarged: notices and aspersions of Universalist editors answered, and repelled: arguments and principles of Universalists examined, and explored, and religion, and revelation vindicated agianst skepticism, and infidelity.* BY LEWIS C. TODD." Published by O. Spafford, Erie, Pa.

It will be remembered that Mr Todd was for many years a Universalist preacher, and by that people, considered one of the best, and ablest ministers they had in the state of New York. For two years he edited a Universalist periodical at Jamestown, Chautauque county, called the "*Genius of Liberty.*" His moral character has always been reputed good, and his talents none disputed who have been familiar with his writings. His style, if not the most finished, is certainly far the most chaste, nervous, and convincing.—He renounced Universalism in the spring of 1833, and published his renunciation in the last number of his periodical. That renunciation made no small stir. It is written with an air of candor and christian meekness, and with a strength of argument which defies successful assault. It was, however, assaulted, and its author was made to feel vollies of abuse from the Universalist *corps editorial.* Of that kind of commodity, Mr. Skinner of the Magazine and Advocate contributed with a liberal hand.

Attack from so many quarters, and at the same time denied the privilege of replying in the papers that opened their vollies upon him, he has, it appears been driven to the necessity of writing the volume now before me. His renunciation with explanatory notes, constitutes the first chapter of the book. As all your reades may not have seen

Mr. Todd's renunciation, I will here give one extract, which in my judgment established a position in itself invulnerable.

"In the first place, it is manifest that *hope* and *fear* are the two great sources of human volitions. *Hope* is powerful when balanced by *fear*, in inducing men to action. Men will never do much for an object because they *hope* for it, unless they *fear* that they shall not obtain it without action. Induce an avaricious man to believe that he will become rich whether he works or not, and he may ardently *hope* to be so; but such hope would never induce him to work. On the other hand induce him to believe that if he works he shall become rich, and to fear that if he does not, he will be poor, and *hope* and *fear* together will make him active. So when we look impartially into the scriptures, we shall find the *hope* of reward and the *fear* of punishment every where held forth, as the proper inducements to a good life. These are inducements—they are parallel through the Bible—the one would have no practical effect without the other.

There is no reasonable question of the above facts. Induce a wicked man to believe he will finally obtain unperishable riches in heaven, whether he labors to lay them up or not, and idleness in divine things is the result. What benefit then is Universalism to the cause of God on earth?

As a fair specimen of Mr. Todd's strength, I present the following: It is a successful refutation of that philosophy on which the doctrine of Universalism is mainly based; and may be properly termed their starting point.

"We now state the grand argument, upon which the conclusion, that all will be certainly saved is entirely founded.

"*God is infinitely good, and of course must have designed in the beginning and wust still design the greatest possible good of his whole creation.*

"*The greatest possible good of his whole creation requires the universal salvation of all. But God is infinite in power, and, of course,* CAN *carry his design to promote the greatest possible good—the universal salvation of all, into full execution. As therefore God designs, in his infinite goodness, to save all men, and can, in his infinite power save all, all men* WILL *and* MUST *be saved.*"

"This argument we say is the great foundation of the whole system. To this the Bible is forced to yield whether or no! We admit the argument plausible: but we deny that it is couclusive. It is all founded on *a priori* argument—reasoning from what *God is*, what he *must do*. This is the wrong way to reason. Instead of this, we should reason *a posteriori*, from what God does do, to what he is, or may do.

The argument is confirmed by well known facts, and of course is good for nothing. If the greatest possible good of the whole creation requires the final salvation of all men, it also requires their present salvation. The present happiness of all men, is just as necessary to the greatest possible present good of all, as the future happiness of all men is to the greatest possible future good of all. If God *must* have designed, that all men should be happy in the future world, because he was infinitely good; by the same reasoning, he *must* have designed that all men should be happy in the present world. Yet we see, all here are not happy. What certainty have we then, in *reason*, that God's goodness and power will accomplish, and *must* accomplish hereafter, what he fails to do now?

An Angel before the creation, learns that the world is to be made and peopled. He begins to calculate whether sin and misery would ever exist in the new world. He says—God is infinitely good, and therefore *must* design to prevent all sin and misery; and he is infinitely powerful, and therefore *can* prevent them, and therefore they must and will be prevented! The argument would have proved equally strong that the divine attributes *must* have prevented the sin and misery now in the world, and that have been in being for some thousands of years, as it must prove now that those attributes *must* prevent the existence of sin and misery at any future time. But notwithstanding an Angel before the creation might have proved that no sin and misery can ever exist, under the government of God, by the very same argument that Universalists prove it cannot exist at a future period, yet he would have found in the event, all his speculations on what infinite goodness and power *must* do confounded in the absolute existence of sin and misery.—What certainty have we that this same argument now used to disprove the future existence of sin and misery, is any better than it would have been, when used to disprove their present existence? If infinite goodness and power must necessarily prevent all misery at any future period, why must not the same infinite goodness and power prevent all present misery? If infinite goodness and power must not necessarily have prevented the present miseries of the world, there is no evidence that they must prevent the future. This difficulty completely upsets the very foundation of Universalism. It crumbles their favorite argument into nothing. They cannot get over it. Neither can they twist round it, nor crawl under it."

Universalists are *predestinarians* of the most rigid stamp. They contend that "God must have foreordained all things,

and predestinated every sinful act from all eternity; and therefore, it would be unjust and cruel to subject any to the loss of heaven for doing what God before determined they should do." On that subject Mr. Todd reasons in the following manner:

"But Universalists hold that men are punished for their sins in this life. Is it not unjust and cruel to punish them in *this life*, for doing what God before determined they should do, as much as in the life to come? If it be just to punish them *here*, for doing what they could not avoid, why not just to subject them to the loss of heaven, for doing it, hereafter? It will be replied that punishment here might be just, because it would be inflicted for the good of the punished; but the final loss of heaven could not be for the creatures good, and therefore would be unjust. This argument goes upon the ground that God foreordained the sin for the sinners good, and then punishes him also for his good. A man murders his neighbor! Well—God foreordained it for his good! Who should regret it then? He is hanged! Well—God foreordained that for his good! The good Lord deliver us from such good as all this. Who may not sin, if every sin is foreordained for our good, and all the punishments too? What a good world predestinarian Universalists would make this to be! We might let loose every desire and passion—plunge into corruption and crime—defy both God and man; and all foreordained for our good! And if we got into prisons, or swung upon the gallows, it would all be for our good! If all this is for our good, we see not why we may not go to hell for our good! If any think all these things for their good, we see not why they may not call it a good thing—a most excellent thing to be damned! If God has foreordained every thing for our good, why did he not foreordain perfect holiness and happiness for our good, instead of sin and misery?"

On the ultimate object of Universalist labors, and the fruits of their doctrine, Mr. Todd makes some pointed statements. They have the air of severity, and yet from close observation for years, the writer of this believes them substantially correct. He says:

"So far as reason is to guide us on the question of Universalism, its best evidence would be that it tended in its practical operations to reform the profligate, the abandoned and impious. Had the doctrine this recommendation, it would be the best argument Reason could urge in its favor. But alas for the cause! We have said in our renunciation that it has no such advantage. Editors and preachers of the doctrine say that it has in an eminent degree. We leave the

disputed point with the public. We see by their papers that the work of proselyting to their faith is advancing: societies and believers are multiplied—but we ask where is a single drunkard reformed—a single loose, impious wretch reclaimed, and converted to piety and virtue by the doctrine? Yes, we ask *where*, and echo answers—*where*. It is not because such men are prejudiced against the doctrine, or its preachers, and will not hear them—not because they will not hear it—but because the vicious will not reform until the fear of hell settles down upon the trembling soul, and alarms the guilty conscience. Then the pale votary of vice shrinks from his bold career, and humbles himself in penitence before God. The author of this work once preached Universalism in Ripley, Chautauque co. N. York, where he found among his hearers a Universalist drunkard—he had been a preacher. But he was a constant attendant on my preaching. He extolled it—he praised the glorious sentiment till we preached directly against drunkenness; we have never seen him since. * * * He liked the doctrine; but to hear a Universalist preacher condemn drunkenness so pointedly, was more than he could bear. So it is with the wicked generally; they love the doctrine and love their sins both at once. How often do we hear men and boys talking of the "unbounded love of God," with a profane oath in almost every sentence? The most abandoned swearers, and most abominable characters through the states, are frequently found advocating amidst shocking oaths and drunken revelry the "liberal sentiment!"

* * * * * * The author saw these things till his heart sickened. He was reading many Universalist periodicals; and became fully satisfied from the drift and general course of them, that their secret object appeared to be, and their actual effect was, to raise doubts in the minds of their readers, on one religious subject after another, till they should believe in none; and by innuendoes and sarcastic reflections upon the errors of christians, to spread abroad a deep and universal prejudice against a gospel ministry, the Bible and all religion. He became satisfied beyond a single doubt that all this was true. He conversed also with many professors of Universalism at different times, and found most all of them to view the subject in the same light. Most all of them to be enemies to christianity, and to consider the whole engine of Universalism now in the United States, to be a shrewd and well concerted scheme to bring together the elements and efforts of unbelief, to overthrow in the end the christian religion. His candid opinion is, and has long been, that ninety-nine out of a

hundred who profess publicly to be Universalists, are unbelievers in divine revelation. I say this in the fear of God, as the result of all that I know of them. And I know too, that they themselves, when they read this, will know that it is not far from the truth, however unwilling they may be to own it. * * * Then the question occurred, which side shall I take? There is to be no middle way. We must either stand for Christ or infidelity. I looked forward—shall religion be banished from the Union? Shall the black banner of skepticism be unfurled—universal pollution and crime crimson our happy plains; and the horrors of despair freeze up all the tender germs of philanthropy; and extinguish the last vestige of faith, tenderness, virtue and hope? I looked upon my children; and nature herself in her own holy eloquence pleaded for religion, and admonished me to be a christian, and come out from the ranks which appeared to be tending to infidelity."

In examining those passages of scripture on which Universalists depend in support of their doctrine, Mr. Todd wields a masterly pen. But as I have already exceeded my intended limits when I commenced this article, I shall present no more extracts, but would recommend such of your readers as can, to procure the work. It can be obtained at Mack's book store in Ithaca, and also at other book stores in Western New York. A candid perusal of the work would injure no person—not even Universalists themselves. Mr. Todd is, I believe, at present a Methodist preacher.

DELTA.

FOR THE CHRISTIAN MESSENGER.

Union between Christ and his church, with its objects.

EVERY observer of religious society must be convinced, that the idea of an intimate union existing between the congregations of the Lord Jesus, and himself, is not exerting its proper influence on the conduct of his professed followers. It is said of Huss, the Bohemian reformer, that on one occasion he had a painting executed, in one compartment of which he represented Christ and his Apostles in that simplicity, which we may well suppose, they assumed; and in the other, the Pope, with his cardinals, in all their pomp and grandeur. The contrast taught a lesson, not to be mistaken.

In like manner, if that line of conduct, marked in the

word of God as acceptable to him, were to be distinctly stated, and in contrast with it, the usual course of *even those christians, who talk the most of primitive christianity*, I fear the result would not be much more creditable to them.

Hoping it may exert some salutary influence, allow me, my dear brother, through the Messenger, to call the attention of your readers to the subject stated above. To bring this matter fairly before our minds, we must not only observe what the divine writers have said with direct reference to this union between Christ and his church; but we shall discover from an examination of the purposes, for which the church is organized, still more clearly her intimate connexion with her Lord. May I not hope, from both these considerations, to stir up the brethren and sisters to increased activity, and greater holiness of life.

This statement is illustrated most beautifully by the Savior, when he said, amid the vineyards of Palestine, "I am the vine, ye are the branches; as the branch cannot bear fruit except it abide in the vine; so neither can ye, except ye abide in me." With reference, however, to the church, the Apostles in a variety of places, distinctly express themselves. Paul to the Ephesians says, "he [Christ] is head over all things to the church; which is his body, the fulness of him, that fills all in all." Again, he says, "but speaking the truth in love, may grow up into him in all things; who is the head, even Christ, from whom the whole body, fitly joined together, &c." In the one of these, the church is his body, the fulness of Christ." It is in it, that the character of the head is exhibited, as it is from the control exercised over the members, composing the human body, by the head or judgment, that we decide on the sanity or insanity, honesty or dishonesty of the individual character.

In the other it is said, that, "the whole body is fitly or properly joined together" by, or in consequence of its "growing up into him" the head. Could language express more forcibly the sentiment under consideration. So also in the last of the fifth chapter, by an allusion to the most intimate of all human relations, that of husband and wife, he most beautifully teaches the same. Not to multiply references unnecessarily, which every brother may find at his pleasure, let me call your attention to a statement of the Apostle Peter. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises (or perfections) of him who hath called you out of darkness into his marvellous light." This brings the relation existing between each individual character and the Messiah before us, as well as that between the church and the king.

The Jewish economy presents the most beautiful, and, in the hands of the inspired Paul, the most instructive type of the christian dispensation.

In the epistle to the Hebrews, after drawing a brief portrait of the Jewish tabernacle, divided by the veil, through the middle of the tent, the common priests, the sons of Levi, officiating every day in the offering of sacrifices for the people in the outer holy place, while into the inner holy place none but the high priest entered once a year, and then not without blood, he lifts the drapery of the type, and instructs us in its signification.

In the high priest of the house of Aaron, he shows us a type of our great High Priest after the order of Melchisedec. In the holy of holies on earth, a type of the holy place made without hands, where Christ has entered, there to appear in the presence of God for us. In the outer holy place, the church on earth; and the daily service of the Levitical priesthood, the daily services of the christian priesthood; thus fulfilling Malachi's prophecy, "from the rising of the sun, to the going down of the same, my name shall be great among the Gentiles, and in *every* place incense shall be offered, and a pure offering." The Jewish priests *never presumed* to officiate until *sprinkled with blood, and washed with water* at the laver; and their *antitypes* are not prepared to draw nigh to God with a true heart, in the full assurance of faith, until their hearts have been sprinkled from an evil conscience, and their bodies washed with pure water.—Then born of *water* and of *the spirit*, they are *privileged* to offer *acceptable sacrifice* here, and have boldness to enter into the holiest, by the blood of Jesus—by a way new and living, which he has consecrated for them through the veil, that is to say, his flesh.

With regard to this employment of saints on earth, Peter says, "ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." Thus the sacrifices, offered by them, are seen to be as much superior to the Jewish, as spiritual is to fleshly, or substance to shade. And let us never forget, that as the Jewish priests were supported by sacrificial offerings, so our spiritual strength, (is it too much to say?) our spiritual existence, is to be sustained by our constant, and prompt attendance on the appointments of Christ in the new institution.

Wherever an individual puts on Christ, there immediately, though often imperceptibly, (and therefore the more dangerous) commences a contest. It is, whether the new christian, by the influence of precept, and practice shall influence and control the conduct of the lovers of the world,

or whether they, by little and little, shall sap the foundation on which their joys and communion with their father rest, by drawing them from the throne of grace, the word of God, and the assemblies of the saints. So also with a church. When she takes her stand on the heights of Zion; when she professes her abhorrence of the meretricious attire, in which *Babel* and her brood are decked, an eagle gaze is bent upon her, and the scrutiny of an Argus she must bear. Happy, thrice happy if it can be fearlessly, and with good conscience endured. The enquiry made on every hand, by an ungodly world, and by many honestly differing with those who have thus withdrawn from their former associates, is natural—is just—is authorized by the fact of withdrawal; and would to God, it could always be answered in the affirmative. Are they more studious of the living oracles! are they more honorable! self-denied, holy, harmless, and, like their professed master, separate from sinners! Are they publishing abroad the perfections of him, who hath called them out of darkness into the marvellous light! It is our inexpressible happiness, that under the new institution, the exhibiting the perfections of God in the church, is not only her duty, but in so doing, is her sure defence from evil, and her certain attainment, both for the body, and each individual member, of all those blessings and enjoyments, to the inheriting of which she is called. Nothing can secure these blessings in any case, but living under an abiding sense and remembrance of the character of that God, with whom we have to do. In kindness then to us individually, and collectively, he calls on his church to keep this character continually existant in living models, that its influence may continually be felt by all. There is no method of teaching truth so impressive, as in actions, or examples: On this acknowledged truth has God proceeded with men. The love of God in the gift of his son; the mercy of God in sparing and pardoning the guilty for the sake of his son, and his power in raising him from the dead, have exhibited these, his attributes, as no mere form of words could have done; and through this medium enforced, they have an influence on the human understanding and affections, which no mere precepts could exert. Indeed, in his master's line of conduct, the christian has an example before him, which warms the affections while it directs his judgment, and is not only a light to his path, but a staff to sustain him in his pilgrimage. It was in actions, not in mere precepts, men were addressed originally; and it is in the actions of the christian brethren,

more than in their lectures, sermons, or speeches, that the perfections of God are by them to be published abroad. One of the divine perfections, is, the unity of God. "That they all may be one, as we are one" prayed the redeemer of mankind. Let the most complete and masterly effort of human genius be exerted upon this subject: and contrast it with a band of christians "keeping the unity of the spirit in the bonds of peace;" "knit together in love," having been planted together in the likeness of his death," and bringing forth fruit to the glory of God, and the superior power of the latter must strike every beholder. We may talk of the love of God, but it is not, until the attention of the community around them is arrested, by that lovely sight, brethren dwelling together in unity; where believers are constrained to say, behold how these christians love one another, that the christian evangelist can in all its force exhibit the love of God.

Finally, dear brethren and sisters, suffer the word of exhortation. Let us remember, his eye is ever on us, who has said, "Ye are the salt of the earth."—"The light of the world."—"A city set upon a hill." And let us strive to be of that happy number, who having had the high honor of being entrusted with the Messiah's honor on earth, by being permitted to exhibit his character in our conduct, shall at last sound forth that joyous anthem, due in its fullest sense to our then glorified king, the prince of the kings of the earth, "To him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen. PHILO CHRISTIANOS.

OBITUARY.

Another Revolutionary Patriot gone.

Died.—At his residence near Winchester, Tenn. on the 22nd January, Capt. Wallis Estill, in the 77th year of his age. Capt. Estill, when a very young man, entered the army of the Revolution. He was at the siege of York, when he held the commission of Lieutenant:—The Captaincy of his company becoming vacant, he was its commandant during the remainder of the siege, which ended in the capture of Lord Cornwallis and his army, and which put so glorious a period to the revolutionary struggle. In addition

to this service, he was extensively engaged in the contests which occurred between the backwood settlers of Virginia and Kentucky, and the Indians. About the year 1793, Capt. Estill removed from Virginia to Kentucky, where he continued to reside until 1807, when he removed to Tennessee.

During almost the whole period of his residence in Tennessee, he has acted as a Justice of the Peace, and one of the Justices of the County Court. This office he has discharged with singular fidelity and ability. Although his means of acquiring an education in his youth, were limited, yet possessing a most retentive memory, a mind of great vigor, and the most indefatigable industry, he had, (notwithstanding the press of business that always claimed his attention,) acquired a fund of useful and valuable information, by which his conversation was rendered entertaining and instructive, and his duties as a public officer were discharged with ability:—

But Capt. Estill was a *christian*. More than 40 years ago, he had cast himself as an humble suppliant upon the divine mercy, and felt an assurance that his sins were pardoned for the sake of that Redeemer who had died for him. It is true, that in the pursuit of riches, and under the influence of temptation, he afterwards fell into sinful practices, and became for a time addicted to the intoxicating use of ardent spirits. This relapse into sin was most deeply deplored by him during the last years of his life, which were *peculiarly* addicted to the service of God, and to the advantage of his fellow men. He adored the riches of that grace, that had restored him to the favor of his God, and to the enjoyment of his love. He told the writer a few months before his death, with tears in his eyes, that "*he had rather die than sin against God in being intoxicated.*" Indeed he was a zealous friend of the Temperance Society, and he himself abstained *entirely* from the use of intoxicating *poisons*. As he gradually declined in health and strength, and saw death approaching with slow, but certain step, his hope of a blessed immortality became more *fixed*, *lively*, and consolatory. A few days before his death, and the last conversation he was able to have, he told the writer that *death had no terrors for him*. He said, should it please God to raise him up, and make him instrumental in bringing some of his children who were not pious, to the enjoyment of pardoning mercy, he should be glad. Nevertheless, said he, "*may his will be done.*" He said he felt assured of a blessed immortality beyond the grave, and that "for him to depart and be with Christ was far better." This is the substance of the last

conversation he ever had. Soon afterwards he suuk into a lethargy, which incapacitated him for either conversing or comprehending the conversation of others; and thus he continued gradually to sink for several days, until his spirit was released from its clay tenement.

Capt. Estill had toiled to acquire property, and succeeded in amassing a considerable estate, a great part of which consisted of negro slaves. In his will he has provided for the settlement of these (with the exception of a few which he gave to his children) on a plantation of his, where they are to labor for themselves, and educate their children, but to be under the supervision and control of his executors—after five years from the time of their said settlement, any of them who may choose to do so, are to be sent to Liberia. His will throughout breathes a spirit of enlarged benevolence and piety, which is worthy of all praise. He enjoins upon his negroes who are to be emancipated "obedience to the authority and directions of his executors, submitting with all patience to control, not interfering with other slaves, or in any wise influencing their minds against those who have the rule over them, but waiting in all humility and obedience until the power of the gospel shall bring salvation and deliverance to their fellow servants." The same feeling is exhibited in that part of his will, in which he exhorts his children to follow his example. Shows how contrary to the spirit of the gospel is the spirit that holds in bondage our fellow men, and says—"Therefore I say my children deliver yourselves from the curse of negro slavery, that you may save yourselves and your children from the judgments of God." Capt. Estill was a christian philanthropist; he abhorred oppression in all its forms. He was therefore a kind master, and neighbor, and affectionate father and husband.

P. S. The writer knows it is not fashionable in an obituary notice to state the failings of the deceased, and that but too often one, whose *life* was that of an erring mortal, is exhibited in an obituary notice as without fault. But such a course he knows was reprobated by his deceased friend, who, if his spirit takes cognizance of this humble offering, approves the candor, with which his faults are stated, as well as his virtues.

His son adds, "I well remember how the tears flowed over his cheeks, when I read to him the prospectus (of the Christian Messenger, vol. 9,) and when I was done, he said, 'yes, my son, put down my name;—the religion of the Bible with christian moderation, I will support while I live on earth; I am a man of but one book".

THE KINGDOM OF HEAVEN.

The very term kingdom implies a king, subjects, and laws. Of the kingdom of heaven Jesus is the king. In Psalm ii. 6, the Father speaks, "I have set my king upon my holy hill of Zion." From the next verse it is plainly seen, that this king is the Son of God. This truth runs through the scriptures, especially of the New Testament. The bounds of his kingdom are coextensive with the world. The heathen are given to him, (as king) and the uttermost parts of the earth for a possession. "All authority in heaven and in earth is given to him; therefore the gospel is to be preached in all the world to every creature. Authority over all flesh is given him by the Father, that he might give eternal life to all, on the condition that they believe on him and obey him. To this kingdom the Son of God has a perfect right, having received it of the Father, and to whom he will ultimately surrender it. He is made Lord of all. This kingdom had rebelled against God, cast off his government, and would not be subject to his laws. In great love and pity to the rebel world the Father sent the Son, the prince of peace, as his minister, to them, and his ministry was to destroy their enmity and reconcile them to God.—The same ministry was committed to his apostles; and the same was by divine authority committed to faithful men from the apostles, and is yet perpetuated by all the true teachers of christianity.

What if some—the majority—the overwhelming majority of mankind, do not submit to their lawful king, and yield obedience to his laws, are they therefore not his subjects? Are they therefore not under obligation to his laws? Surely they are, or they would not be punished for their rebellion by the king himself. See Luke xix. Every one of Adam's family, who has ears to hear, and understand the word of the Lord, preached to them, is under equal obligations to obey him. The same gracious reward is offered the obedient, and the same punishment threatened the disobedient.

But the kingdom of heaven of which we speak, is his church, composed of all such as believe in Jesus, who have repented of their wicked rebellion; who have reformed their lives; who have bowed humble submission at the feet of their king, and have been born again; born of water and of the spirit. These are the subjects of his kingdom, as we are every where taught in the scriptures. Let us attend to this as among the most important matters of the christian faith.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

Brother John Storm of Shelby county, Ill. writes, March 1, 1835. 'Four years ago I landed here, accompanied by my uncle, John Storm, from Ia. There was no congregation of christians by name, nearer than Paris, that we knew of, except a small one in the neighborhood where I live, formed by my uncle the year before. We now number near 200. We are surrounded by sectarian opposition of all kinds. When we tell the people to believe, reform and be immersed for the remission of sins, they call us Campbellites. When we preach that Jesus Christ is the Son of God, they call us Arians. When we tell sinners to believe the revelation God has given to men, the good old Calvinists tell them, it is impossible; that the scripture is a dead letter to those not spiritually enlightened. If we immerse pedobaptists, they call us sheep-stealers. Yet is reformation making considerable progress here. We wish travelling brethren-teachers to visit us."

RECEIPTS FOR THE CHRISTIAN MESSENGER.

[*Continued from page* 24.]

ILLINOIS.—*Apple Creek*, Geo. Simms vol. 4, 5. *Whitney's Grove*, Jo. Hatchitt 8. *Jacksonville*, J. Dron 9; G. Curtz 9; A. Miller 9; H. Jeans 9; W. K. Lindsay 9; Wm. Lindsay 9; Ben. Cassel 9; Js. Todd 8; T. Smedley 9; Js. Ewen 9; C. Wilmott 9; J. W. Marshall 9. *Sangamon*, J. Hodgen 7, 8, 9. *Holland's Grove*, Dan Travis 7, (8, free for agency,) and 9; A. Hudleston 8; Tho. Cemlein 9; B. J. Radford 9; P. P. Scott 9; Wm. Holland 9; Geo. Goodwin 8, 9. *Springfield*, Wm. Elkins 9; J. Langston 9. *Mackinaw*, Geo. Hittle 9; Jac. Judah 9; J. Allinworth 9; J. Smith 9, J. Adams 9; E. Howel 9; Rob't. Hughs 9. *Athens and Irish Groves*, Wm. Eagle 9; John Powel 9; Noah Powel 9; Jo. Powel 9; Ab. Powel 9; Geo. Alkire 9; Wes. Whip 9. *Rushville*, Jo. Burton 9; Jas. Marshall 9. *Highland*, H. Goodin 9.

KENTUCKY.—*Union*, Eld. T. M. Allen $15, for 9. *Harmony Landing*, J. C. Taylor 9.

MISSOURI.—*Huntsville*. Rich'd Summers $1 25 for 8; Js. Wells $1 25 for 8; Js. Loe $1 25 for 8; Mart. Winn $1 25 for 8; (Mistake corrected) Js Lovelady $5 for 9.

INDIANA.—*Smockville*, E. Maxwell 8.

OHIO.—*Hillsboro*, Sam. Gibson 9. *Sidney*, Js. E. Sparling 9. *Georgetown*, Js. Clarke for self, for O. Johnson, E. Johnson, K. Clark, W. Crabb, V. Crabb, H. Lindsay, S. Ross, S. Jackson, and P. Wilson, for vol. 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

Vol. IX.] Jacksonville, Ill. April, 1835. [No. 4.

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

THE KINGDOM OF HEAVEN.

(*Continued from page* 71.)

Matt. v. 3. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Not the poor of this world, as those destitute of worldly goods; for many of such are wicked, and destitute also of the true riches. Not the really poor, who yet think themselves rich, and increased in goods, and have need of nothing, but know not that they are poor, and wretched, blind and miserable. But the poor in spirit is the blessed person, whose is the kingdom of heaven. Though he is rich, as possessing the kingdom of heaven, yet is he humble, feeling his entire dependence on God for all things. What have I that I have not received, is the language of his humble heart. As the poor use entreaties, so the poor in spirit, sensible of their wants, are often at the throne using entreaties, and making fervent prayer for grace. They are a thankful people; for, they feeling their unworthiness, and that all they receive is of free favor, feel obligations unknown to any other character. How humble his heart in the presence of his God! Lord, what am I that thou art mindful of me, and that thou so kindly visitest me with such unmerited mercy! He is humble with regard to his fellow christians; ever disposed to take the lowest seat, because