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

he esteems others better than himself, and views himself less than the least of all saints. The poorest in spirit is the greatest in the kingdom.

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The will of God respecting our duty is plainly expressed in his word. He is a member of this kingdom, who diligently searches the word to know his duty, and who as diligently endeavors to do it when known. No consideration whatever shall prevent him from doing the will of God when known; every thing, his dearest, and highest worldly interests, his name, his reputation, his life itself shall be sacrificed to truth.—Whoever is not in possession of this spirit is unworthy of the kingdom, and cannot be a member of it.

Matt. xiii. 38. "The good seed are the children of the kingdom." I might multiply texts that speak a similar language; but Paul to the Romans xiv. 17, is so decisive, and pointed, that it appears unnecessary to add more. "The kingdom of heaven is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." This verse expresses the very character of the kingdom, and, consequently, the character of those that compose the kingdom; they are all righteous, even as God is righteous; they all have the peace of God reigning and ruling in their hearts; they all know the joy of the Holy Spirit, they are all one.—What a lovely, what a glorious sight, would such a kingdom present! Who, beholding, would not be captivated by its beauties? Who, in his right mind, would not sigh to become a citizen of it?,

Such was the kingdom of God in Apostolic days; such it must be before the world will believe in Jesus; and such it will be in the full reign of Messiah on earth. Our duty is, not to look on with careless indifference; not inactively to wish for its approach, but to engage, heartily engage to hasten it, by vigorous endeavors to do the will of God. "Thy will be done on earth, as it is done in heaven," is a petition the Savior has given us to offer up to our heavenly Father. If presented in the proper spirit, will it be neglected? will it not be answered! "God is faithful, who has promised." "Have faith in God," and endeavor to "walk even as Christ walked." EDITOR.

CHURCH ORDER.

ODRER is the glory and excellency of any community, civil or religious. Without it anarchy in all its deformity reigns;

and wretchedness, strife, and division, are its certain attendants, always following in its train. To prevent this, and to promote order, the Lord has given his church a book of laws and ordinances, which, obeyed, will certainly effect the desirable object. To these laws no additions or subtractions are to be made by man.

We have already seen that the church of Christ is one body, animated by the one spirit flowing from the one head, Christ Jesus; that it is a spiritual house, or temple, built upon the one foundation laid in Zion, which is Jesus Christ. It is now our purpose to enquire into the divine order of this house or church of God.

1 Cor. xii. 28, 29, 30. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues." Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? In Eph. iv. 11, 12, 13, the Apostle uses a similar language, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, &c.

Into these several offices in the church, we shall now make inquiry.

1. Apostles. This work literally signifies *sent*, and has several particular applications in scripture. It is applied to Jesus Christ by Paul. Heb. iii. 1. "Consider the Apostle and High Priest of our profession, Christ Jesus." He is every where declared to be *sent* by the Father to be the Savior of the world.

It is applied to his 12 disciples, whom Christ immediately called, sent, and qualified, to preach and baptize. Luke xii. 13. "And when it was day, he called unto him his disciples, and of them he chose 12. whom also he named apostles." Matt. xxviii. 18, 19, 20, and Mark xvi. 15, 16.—Paul was afterwards an Apostle of this class.

The word apostle is also applied to those sent by the prophets and teachers of the church, to minister in the truth. Acts xiv. 14. "Which when the *Apostles* Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things?" Though Paul was an apostle of Jesus Christ, yet he and Barnabas were at this time apostles, sent by the elders of the church at Antioch for a particular work. Acts

xiii. 2. This work was to teach, confirm the disciples, and ordain for them elders in every church: Acts xiv. In this manner were Silvanus, or Silas, and Timothy, apostles.—For these with Paul addressed a letter to the Thessalonians, and thus speak, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ." Silas and Timothy were apostles of Christ, because they were sent according to his spirit and order in the church to do his work.

The word *Apostle* is also applied to those who are sent by the church. 2 Cor. viii. 23. "Whether any do enquire of Titus, he is my partner and fellow helper concerning you; or our brethren be enquired of, they are the messengers, (*apostoloi*) the *apostles* of the churches." Phil. ii. 25, "yet I supposed it necessary to send unto you Epaphroditus my brother; but your messenger (*apostolon*) your *apostle*."

From these passages of scripture, it is plain that Jesus Christ was the apostle of the Father, immediately sent by him to be the Savior of sinners—that the 12 disciples and Paul were apostles, not sent by man, or by the choice or will of men, but immediately by the Lord Jesus Christ, to teach and baptize; that by certain prophets and teachers in the church at Antioch, Barnabas and Paul were ordained apostles, and *sent* by them to teach, confirm, and ordain elders in every church; and lastly, that those sent by the church were also called apostles, but apostles of the church.

Though we grant from full conviction, that none are *now* called and sent as were the apostles of the Lord and Savior; yet we must contend that an order of men, called apostles, is yet by divine authority, given to the church, and should exist in it. The name *apostle* differs nothing from the name *missionary*, one being Greek, and the other Latin. We are accustomed to call this order of men *evangelists;* a name by no means suitable, nor expressive of this office, as we shall presently see. Let each church or congregation, like the church of old, send their apostles into the world for the purpose of teaching, confirming, exhorting, and ordaining elders in every church, where there is need of them. If a church thus sends an apostle, let it remember that the laborer is worthy of his hire—send him not at his own charge; for they that preach the gospel should live of the gospel. If a church be poor, and unable alone to support an apostle, let another, or others co-operate, by whose means this gift of God, (*apostles*) will be a blessing to the world and to the church.

2. Prophets. These are another gift to the church, and the second in importance. A prophet literally signifies one

who foresees, and foretells future events. In this sense it is generally, if not always used in the scriptures. That the immediate apostles of the Lord and Savior were prophets in the full sense of the word, cannot be controverted; and that besides them, others existed in the church, endued with the same power, cannot be denied. Acts xi. 27. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the spirit, that there should be a great dearth throughout the world, which came to pass in the days of Claudius Cesar;" and Acts ii. 17. Indeed, I cannot certainly attach any other sense to the terms prophet, or prophesying, than that always given. Some have thought, that what is now termed preaching, is the meaning of the term; this is infered from 1 Cor. 14: But the inference is not plain, and is very far from satisfying my mind. Rather, I am confirmed that it is to be understood in the common sense in that chapter; for in verses 29, 30, "Let the prophets speak two or three, and let the other judge. If any thing be *revealed* to another that sitteth by, let the first hold his peace." This gift is unknown in the church now, and has been since the early ages of christianity.

3. The third order of gifts, is, *teachers*. That this was a distinct office in the church cannot admit of a doubt.—The apostle says, Let him that teacheth wait on teaching, and him that exhorteth on exhortation. A man may be an excellent teacher, but an indifferent exhorter, and *vice versa*. The teacher should not transcend his office. Hence the necessity of many elders in the church, as teachers, exhorters, evangelists, &c., who should particularly attend to these gifts. I am far from thinking that teachers should in no case exhort, or, evangelize, or preach the gospel: for Barnabas, who was a teacher in Antioch, was also engaged in the work of exhortation. Acts xiv. 21, 22. Some, who contend for a pure language, are for excluding the word *preaching* as inapplicable to any, except the apostles, and would substitute the words *teaching*, and *teachers*. It is a little matter. We certainly read of some not apostles, not inspired, who preached Christ. Phil. i. 15. Some preach Christ of envy, and some of good will."—2 Tim. iv. 2. Acts viii. 19, 40, and xi. 20, &c.

The apostle James saw the propensity among the brethren in his day to become teachers; it is often the efflux of pride and vanity. He cautions them on this point. Chap. iii. 1, 2. "My brethren, be not many masters (*didaskaloi, teachers.*) It is the same word, by which this order of men are called, 1 Cor. xii. 28. He assigns two reasons why

they should not aspire to this honor. One is, "knowing that ye shall receive greater condemnation;" that is, if you become teachers, and fail in the work, your condemnation will be greater than if you had failed in an humbler office. The second reason is, "that in many things we all offend;" that is, if engaged in too many offices, you will be apt to stumble and fail. If any man stumble not in word, (in teaching) he is a perfect man.

4. The next order of gifts in the church, is *miracles;* or, as in the next verse, workers of miracles. It is evident that all the christians in the primitive age, had not the gift of working miracles; nor are we informed that all the teachers *then* had this gift. It was in the church to confirm the truth; but has long since ceased. Whether it will ever be restored, time will determine.

5. The gifts of healing are next introduced. I confess I am not able to make a distinction between this gift, and that of miracles, and therefore shall leave it to others.

6. *Helps* are also among the gifts mentioned by the apostle. The word *antileepis* is found only in this text in the whole New Testament. Some, as Doct. Parkhurst and others, explain it as an order of men who were qualified to help, support, and take care of the infirm. He refers us to Acts xx. 35; 1 Thes. v. 14. This is to me the most plausible opinion of any I have seen. Such men are greatly needed in every church; such as have bowels of compassion and tenderness for the infirm and weak, and poor. I am strongly inclined to think, that this office is the same as that of deacons.

7. *Governments* are the last gifts mentioned by the apostle to the Corinthians. This undoubtedly points out a class or order of men, peculiarly gifted, or qualified to rule, and govern in the church. Such men are indispensable in every church for the purpose of good order, without which no church can long exist.

8. *Evangelist* literally signifies one that preaches glad tidings. They were ministers in the primitive church, and seem to have been assistants to the apostles in propagating the gospel. Acts xix. 22. "So he (Paul) sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season." Timothy was called an Evangelist. 2 Tim. iv. 5.

Bishops, overseers, and elders were men, selected from among the gifts already noticed, and were the servants of the church.

In the next number we will enquire how these gifts were selected and set apart for their particular offices.

ORTHODOXY.

We are informed that not long since the *evangelical orthodox* of every name were invited to attend, and hear a sermon to be preached by a learned Doctor on the subject of a union prayer meeting of all the *Evangelicals.* He prefaced his sermon by observing that a handful, or a very few heretics, (refering to the church of Christ) had appeared in this place about two years ago, who now had increased to one or two hundred. Being a man of science, he calculated by the rules of arithmetic, that if in two years, so many had united with them, what would be the number in five or ten years? When by this calculation he had roused the minds of his listening audience and fixed their attention, then he urged the propriety and necessity of a united prayer meeting of the orthodox, in order to counteract and destroy the influence of these heretics.

But who are deemed worthy of thus associating for so holy a purpose? He pointed out three, and but three indispensable qualifications in the worshipers; as we understand. 1. They must be firm believers in the trinity. 2. In the operations of the spirit. 3. In the atonement of Christ.- We are glad to see the terms of Christian Union and fellowship diminishing with the progress of time, and march of science. The five points of Calvinism, and the five opposite points of Arminianism, are no longer considered essential; a man may believe them, or not believe them, and yet be a good christian. If he believes them, he is orthodox—if he disbelieves them, still he is orthodox, provided he believes in Trinity; in the operations of the spirit, and in the atonement of Christ. But should any unfortunately not believe any one of these three points in the orthodox sense, he is branded as a heretic, and debared from worship with the *Evangelists.*

Suppose after the Doctor had preached his sermon, a person, named John, should have risen up in the congregation, and for the sake of information should have seriously enquired of him some farther instruction on these three points of orthodoxy. Pray, Doctor, what do you mean by trinity?

Doct. I mean that there are three persons in one God, and one God in three persons. But this is a doctrine incomprehensible, and therefore cannot be understood by man.

John. The Lord says, "I am he that teacheth thee to profit." But if I understand not what he teaches, how can I be profited? Can such teaching inform my mind, or affect my heart? Had you preached to us to day in Latin, I should not have received any information, nor have been religiously affected by it.

Doct. Do you not believe the scriptures? and do they not speak of the Father, Son, and Holy Ghost? and that these three are one?

John. With my whole heart I believe the scriptures, and also believe in the Father, Son and Holy Spirit as there revealed, and I further believe they are one in the scriptural sense of oneness. As Jesus prayed that his 12 apostles; and all that believe in him through their word, might be one, even as we (the Father and the Son) are one. If they are one in any other sense, do teach my ignorance.

Doct. It is useless to enter into a controversy on the subject. It is a mark of humility to believe the doctrine though you cannot understand it.

John. Dear sir, I cannot feel the force of that argument. The priests tell their papal vassals, that they must believe that the bread and wine in the supper are converted into the real body and blood of Christ; that they must humbly receive this mystery as truth, though they cannot understand it. But, Doctor, you can probably give me more satisfactory information on your second point of orthodoxy, which you call the operations of the spirit. The wish of my heart is to be right in my faith, as well as practice. I have heard of none that deny the operations of the spirit, I have thought this doctrine was universally admitted, and received by all who profess christianity. But you have plainly hinted, that these people, who have lately increased so rapidly, and whom you term heretics, and wish to get up a prayer meeting of the orthodox, so pray them down, do deny the operations of the spirit. Do, Doctor, tell me your meaning.

Doct. My meaning is simply this, that mankind are so entirely depraved that they will not, cannot believe, repent, nor obey the gospel till the spirit operates in them, and enables them to believe, repent and obey.

John. Do these heretics of whom you have spoken, deny this doctrine? If they do, I am ignorant of it. I have a certain work to be done, and to be done by a certain person. There are two ways to have it done; one by compulsion, the other, by word, or persuasion. I tell the person to do the work, and promise him a great reward. He believes me, and is moved to do it by the promised reward.—Lest he should not believe me, I give him such convincing evidences of my veracity and faithfulness, that he is brought to believe. This is my work. I have thus operated in him to believe and obey. Thus the spirit by his word, exhibiting the truth and faithfulness of God by signs, wonders and miracles operates faith in the attentive sinner,

and the motives presented in the same word operate in him to will and to do. The sinner thus brought to faith and obedience, then, and not before, receives the Holy Spirit of promise, or the gift of the Holy Spirit, by which he becomes a new creature, sanctified and fitted for the Master's use. All this is the work of the spirit. This is the doctrine of those heretics against whom you speak, and against whom you are associating to pray down. Can any, guided by the truth, deny the correctness of the doctrine?

You also represent these heretics as denying the atonement of Christ. There are some, (we are glad to say it,) who deny the orthodox unscriptural views of that doctrine; but there are others among us, who are sufficiently orthodox on this point. They only shew the unhappy fact, that men are commonly led more by preconceived opinions and speculations, than by scriptural facts. We are far from unchristianizing any holy man for his opinions; but we are sorry that opinions, unfounded in scripture, should so influence any man, that he should exclude from christian fellowship a holy man, and unite in praying him down. There is nothing plainly stated in the Bible that we do not receive. We firmly and gladly receive the apostles' doctrine without exception. All they have said about the efficacy of the blood of Christ, we believe; that it is shed for the remission of sins; that it purges, sanctifies, justifies, cleanses, and washes us from sin; that it reconciles us to God; that it took away the law, and introduced the gospel; that it was necessary in order that Christ might rise from the dead, and secure our resurrection, &c. But we believe that no disobedient unbeliever can ever receive that cleansing, reconciling power of his blood. As he is justified by faith, it is by faith in his blood. When you shall hear us deny what the scripture says on the doctrine of the blood of Christ, then say we deny the atonement; but when you hear us deny the speculations and opinions of man on this subject, we advise you to avoid rashly saying, "*they deny the atonement*, lest you be condemned. I thought it justice to these slandered people to make these remarks. EDITOR.

"Suffer not your spirit to be subdued by misfortunes; but on the contrary, steer right onward, with a courage greater than your fate seems to allow."

"They that overcome evil with good, conquer three at once; himself, his adversary, and the devil."

ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

We had designed to give our readers a few numbers on this subject from our own pen; but a small tract, sent us by a friend has prevented us. We have concluded to republish this whole tract in a series of numbers. The subject is certainly of importance, and particularly claims the attention of the citizens of the United States; especially of the christian community. I have long viewed Slavery as the darkest cloud that hangs over America. It will burst in ruinous desolation upon us, unless averted by a timely repentance. I have several communications on this subject from respectable correspondents; but have concluded (I am certain with their approbation) to omit their publication for the one that follows:

The Committee appointed by the New-England Anti-Slavery Convention to prepare an Address to the People of the United States on the subject of Slavery, beg leave to report the following:—

With all the deference which is due from individuals to society, to the great union of free and intelligent beings on whose sympathy, respect, and protection they depend; with all the confidence inspired by the defence of a cause which requires for its complete success, nothing but an impartial hearing; with all the fervent hope, all the fearful solicitude for the destinies of mankind, wrapt up in the fate of this country, we, the humble, and devoted advocates of the oppressed, address you, our fellow citizens, in behalf of more than two millions of men, our countrymen, whom we, the people of these United States, have doomed to absolute, and perpetual bondage.

What is the burthen of our address; the object of our petition? Is it to provoke or offend—is it to wrong or to desire to wrong our neighbor—is it to slander—is it to set ourselves up above others, as if we were better than they—is it to disturb the peace, or to loosen, or to dissolve the Union—is it to promote divisions, and to stimulate our different classes to discord—the North against the South—the East against the West—the enslaved American against the free American—or the colored man against the white? No—It is none of these.

It is our object, in the first place, to set before you the nature and consequences of slavery; not in order to convince you that slavery is an immeasurable evil, for this would be as useless as to attempt to persuade you that liberty is an inestimable good. But we wish to impress you with the idea that we cannot hold this simple and incontestable truth with impunity, that we drink the cup of freedom to our own condemnation, unless we are willing to confess, and repair our wrongs—unless we resolve to *act* in obedience to the law of liberty which we have proclaimed, and by which we must be judged.

Every Fourth of July is to us a day of exultation for what we have done, and a day of humiliation for what we have left undone. The Declaration of Independence, which is read throughout our land, bears record to our glory, our shame, our inconstancy. It proves the unlawfulness of the government established over the slave, in the same terms in which it justifies the self-government of the free. For it asserts that all government among men, derives its just powers from the *consent of the governed*; that it is instituted to secure the *inalienable rights* of life, liberty, and the pursuit of happiness, with which all men are endowed *equally* by their *Creator*.

These self-evident truths, set forth in that document of philanthropic wisdom and heroism, are borne out by the testimony of inspiration. Let us place side by side the law of the white man, concerning his colored fellow-man, and the law of God, concerning all his children.

God said, "Let us make man in our image, after our likeness." Negro slavery denies God in man; the children do not recognise their Father's likeness, because it has pleased Him to set it in a dark frame.

The Son of God says, "Be not ye called masters; for one is your master, one is your Father; and all ye are brethren." This universal brotherhood, established by the God of nature, the Father of spirits, has it induced the white man, the professed Christian, to see in his colored fellow man, a child of God, to be respected and loved by him as he respects and loves himself! Look at the history of negro slavery. All its authentic records, all its unpublished volumes may be summed up in one sentence. The white man, the professed Christian, has treated his brother, the colored man, first, as a beast of prey, and then as a beast of burthen and of draught.

The Son of man further says, "Whatsoever ye would that men should do to you, do ye even so to them." And, "with what judgment ye judge, ye shall be judged; and with

what measure ye mete, it shall be measured to you again." To do unto others as we would have them do unto us—if this be the great law of justice by which we shall be judged—what must we think, we do not say of the *men*, for we would not interfere between them and their own consciences—but what must we think of the *laws* of our slaveholding states and territories, which the white inhabitants have made, and which the whole country has sanctioned? The law secures to the white man, the poorest as well as the richest, whatever property he inherits, or gains by his own industry, or by exchange with others. The earnings of the slave, the fruits of his life-wasting industry, are not his own; he inherits nothing but slavery, he bequeaths nothing but slavery; he himself is the product of slave-breeding industry, a marketable and hereditable commodity. Is this doing unto others as we would have them do unto us? The ties of domestic affection, the covenant of nature which binds to each other husband and wife, parent and child, brother and sister, are acknowledged by public opinion, by the enlightened sentiments of mankind, as the highest incentives to individual industry, the richest source of social enjoyment, the main support of order, mutual good will, and improvement in society. The voice of nature and of reason has sanctioned the privacy of domestic life, and has placed the law of the land like a cherub with a flaming sword before the garden of life. But the law of the land, which declares the house of the white man his "castle," and guards it against the threats of intruders by imprisonment and death—the same law, like a faithless sentinel, admits to the unguarded dwelling of the colored man, every selfish and brutal passion, if it bears the color of legalized oppression; it licenses the profanation of all that is sacred and dear to the wretched victim of avarice and prejudice. Though conjugal fidelity, parental and filial affection and brotherly love be all placed in one scale, yet the market price in the other, seldom, if ever, fails to kick the beam. Is this doing unto others as we would have them do unto us? All civil and political power is in the hands of the white man,—the colored man has none. He is compelled to live under rulers in whose election he has no voice—under laws in whose enactment he is permitted to take no part—and under the verdicts and judgment of courts which are constituted wholly by others, and where he is not allowed to defend himself by his own oath, or that of those of his own color. Is this doing unto others as we would have them do unto us?

The foundation of all rights, the right of personal Independence, and self-ownership, by which every human being is invested with the free use and disposal of his own body, and his own soul, is denied to the slave. Resistance against violence, the natural right of self-defence, the right of the husband and the father to protect the virtue of his wife and child—if it be exercised by the colored man against the white, is deemed worthy of death. The right and duty of every human being to improve his mind, for which schools and associations for the advancement, and diffusion of knowledge are established throughout our land, the cultivation of the intellectual nature of man, is secured only to the free man. The simple art of reading, which enables every one to appropriate to himself what other men have done for the elevation, and happiness of mankind, is withheld from the slave. The law in some parts of our country threatens death, even to the master himself, who should persist in teaching his slave to read. The safety of the slave state is thought to require this prohibition; the knowledge of the alphabet might enable the slave to find out, from the Declaration of American Independence, and from the word of God, that, by Divine right, and by the fundamental law of this country, every man is a freeman. If, indeed, the master should give his consent, which he may refuse or retract at any time, that christianity should be taught to the slave, it is only *such* christianity, rather such a religion, as is consistent with slavery. Is this doing unto others as we would have them do unto us? The only case of importance in which the law acknowledges a crime committed against a slave as a crime, and threatens punishment to the offender, the case of murder, affords but feeble protection to the life of the slave. The law enables the master to free himself from punishment by shewing that the slave came to his death in consequence of moderate castigation. Nay, the law secures impunity to the offender in almost every case of offence committed by a white against a colored man, by *rejecting black testimony against white crime.*

If doing unto others as we would be done by, is indeed the eternal standard of natural justice between man and man, what right have we, the freemen of this country, to our property, our families, our political privileges, to the possession of our own bodies, and souls, while we persevere in denying the same privileges, and blessings to our colored fellow-men? In strict justice, he who strips his unoffending fellow-man of his natural, and civil rights, forfeits his own.

Enough has been said on the simple truth that slavery is in itself unjust, that it is a crime against human nature, a

moral impossibility. That the effects of slavery are no better than the cause, would be readily believed on supposition, even if experience, and history did not supersede all speculation on this subject.

The evil consequences of slavery have been most deeply felt, and forcibly set forth by slaveholders themselves.—Its influence on the various branches of industry, particularly on agriculture, and manufactures, is plainly delineated on the face of our country. The condition of our slaveholding states compared with that of the free, the contrast between the two great states on the banks of the Ohio, and between the western and eastern portion of Virginia—are facts too obvious, and conclusive to require an elaborate treatise on the comparative advantages of free, and slave labor.

And what are the natural effects of slavery on the mind, and disposition of the master and the slave? A restless dissatisfaction, or a brutal contentment with his lot, aversion to all labor, because he labors not from the hope of a just reward, but from the dread of punishment at the hand of arbitrary power, addictedness to low, and sensual enjoyments because others are withheld; these are some of the natural effects of slavery on the slave. On the other hand, constant fear of insurrection, disdain of useful labor as associated with the condition of slavery, love of power nourished in the master from infancy, with freedom to gratify all his passions, and whims in relation to his unprotected slaves—is it probable that these circumstances should be favorable to the growth of private virtue, or of true republicanism? For, true republicanism does not consist in maintaining equality of rightsamong oppressors, but in honoring all men as equals in allt heir natural and inalienable rights.

When we say that freedom has a salutary, and slavery a hurtful influence on the mind, and disposition both of the master and the slave, we mean that this is the natural result of that natural relation. Among the innumerable cases which have been brought forward in confirmation of this truth, there are undoubtedly some which have been exaggerated, if not invented, by those who have published them. But if we confine ourselves only to the official and authentic accounts of slavery, and its offspring the foreign and domestic slave trade, there is enough to rouse every dormant feeling of humanity, and inspire the most timid, and indifferent to active, and enterprising benevolence. It is true, there are virtues, such as frankness, and generosity, which are found among slaveholders as well as among consistent freemen; and we rejoice to acknowledge them in our

southern brethren, without entering into an invidious inquiry concerning the comparative difficulty of practising the virtue of generosity in different portions of our country. It is upon the belief in the existence of those generous sentiments, that the friends of abolition rest much of their confident hope that the slaveholders of the South will take this great work into their own hands, and force an acknowledgement of their magnanimous love of liberty not only from their rivals at the North, but from the forsaken slave. On the other hand, we rejoice that there are many instances to prove that the state of degradation imposed upon the slave has not obliterated every feature of the divine image. That the spirit of man, however darkened, is not extinct in the slave, is evident from the occasional wild eruptions of the smothered fire of indignation, and resentment, as well as from the striking instance of that fidelity, which is the moral support of an immoral power, and which has often saved the unsuspecting master from the fury of the revolting slaves. The same truth is confirmed by numerous instances of voluntary death preferred to a life of bondage, and by the still more cheering and elevating example of those who, after having worked out their own freedom, have not ceased to toil, and to starve until they have redeemed their friends from servitude.

Whether the slaves are treated well or ill, whether they are contented or not, these are circumstances which do not affect the duty of emancipation. The very existence of laws against runaway slaves would be sufficient to prove that many of them, surely, are not contented. We have no right to assert that the slave is happy, in a condition the least particle of which, if it were imposed upon us, would be resisted unto blood, until we have offered to him freedom. We mean freedom in good faith; not the pitiful and precarious allowance of human rights that is settled upon the unenslaved man of color in most parts of our country; but liberty such as we have it, other than which we ought to be ashamed to offer. The state of ignorance in which we have placed him, may indeed render it inexpedient to call the slave to an immediate, and unlimited exercise of *every* privilege. Yet we certainly are not justified in asserting that the slave is content with his present lot, until we have offered to him the immediate enjoyment of all those rights for the possession of which he is now qualified, together with the means to fit himself, as soon as possible, for the exercise of every privilege enjoyed by the white freeman.

But suppose it true, what has been asserted, that the vast majority are contented, and happy—*this* contentment and

happiness should be considered not as the best, but as the very worst and most deplorable effect of slavery. If human beings, stripped of all the rights and attributes of humanity are contented and happy, it is a proof that the hierarchy of nature which has placed man, the moral agent, at the head of all living creatures, is broken, that the animal has survived his spiritual nature. If it be true then, that the slave is fallen so low as to rest satisfied with his own degradation, and forget that he is a man, then slavery has indeed done its worst on him, and it becomes our most sacred duty to break the spell that has converted human beings into brutes.

(*To be continued.*)

FOR THE CHRISTIAN MESSENGER.

BROTHER STONE—The subject on which I write, although an old one to you, may not be so to all your readers. It is a topic, on which we have conversed, but as yet, we have not come to any argument. You already perceive I allude to the conversation between Jesus and Nicodemus: 3, chapter of John. I have been confident for nearly twenty years, that the popular notions on part of that conversation are erroneous, and involve in their consequences more than most good christians would be willing to admit. If any views on the whole, or any part of that conversation, are wrong, I wish them exposed by being brought to the clear light of God's word, and that by the strongest heads, and best hearts. By such men I wish them to be weighed in the balance of the sanctuary, and if found wanting, I shall then abandon them.

For the above reason I request you to give my thoughts some humble place in the Christian Messenger, where you will (if you are able) shew me where I am wrong, and how I am wrong.

One more request, brother, is, that you invite brethren W. Scott, and A. Campbell, to lay hold of the subject with you, for in the multitude of counsel, we are told there is safety.

It does appear to me, that the dullness of Nicodemus, on that occasion, is infectious, and like a disease, fastens on the mind of most men who read it.

It is clear to me, that there never had been an infant sprinkled—Poured upon or immersed. Had that subject been understood, I think it likely the practice will cease when it is understood, and not till then.

"Verily, Verily, I say unto you, unless a man be born of water, and spirit, he cannot enter into the kingdom of God." The birth, of water is understood by all enlightened christians, to be baptized in water. The error is this, that the birth of the spirit is co-eval with the birth of water, and is dependent on it, in the order of God's plan, or gracious economy.

Therefore, says the Catholic, all unbaptised persons are forever excluded from the kingdom of God. And so it does appear to me, if it be true, that the birth of the spirit, in any shape or way, depends on baptism; or if they are simultaneous actions.

It is a good rule, (and the only one that is safe) when we meet with any part of the word, which appears dark, examine it by other parts of the same word, that are more clear. This is the only place in the New Testament where the words, *born of water and spirit*, are found; yet through that book we find baptism, and the spirit connected.

We will here, for the sake of your readers, refer to a few cases out of many, where baptism, and the spirit, are recorded in connection, and how connected.

1. When Jesus was baptized, as he came up out of the water, the spirit descended on him; he then received the spirit; or as Peter has it, he was anointed with the Holy Spirit. Not a word of being born of the spirit. Again, after he was really born of the spirit, and had commissioned his apostles to go and teach all nations, and baptize them; and had by this birth entered into his glorious kingdom, what do we hear Peter telling the Jews, when convicted of sin? "Reform, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Next, is the case of the Samaritan converts. After they were baptized, they received the Holy Spirit, by the imposition of the apostles' hands. Next, of the twelve disciples at Ephesus.

Paul himself was commanded to be baptized, and wash away his sins, and be filled with the Holy Spirit. In all these cases, not one word of being born of the spirit. But they must all be born of water before they could enter into the kingdom of God's grace, (or favor) in order that being now sons of God, he might send forth the spirit of his son into their hearts, that they might with propriety call him Father.

It really is almost self-evident to me from a long, and as clear an examination of the New Testament, as I am capable of bestowing on it, that the receiving the spirit, promised after baptism, and being born of said spirit, are as op-

posite as any two things can be; the one is moral, and the other is physical; the first has to do with the mind altogether, the latter with the body only.

The reason of all this is shown us throughout the word: the spirit of Christ is given us as a completer, and if we grieve it not, it is the power of God, by which we are kept through faith unto salvation.

When believers are baptized, as born of water, and do receive the spirit by faith they are visible to all eyes, present with them, until they are buried in the tomb; but Jesus says positively that every one that is born of the spirit is like the wind, which comes, and goes, but we cannot tell whence, or whither.

Wherefore, I have come to the conclusion, that the birth of the spirit does not take place at, nor before, baptism; but at the resurrection of the body. So it did appear at the resurrection of him, who is himself the resurrection, and the life, after that astonishing event. at which, the whole universe seemed to be in motion. He appeared to his disciples where they were assembled with closed doors, once and again. They could not tell from whence he came, nor whither he went.

But it may be said that he told his disciples to handle him and see that a spirit had not flesh and bones as he had.

Be that as it may, one other thing he told them, that it behooved him to suffer death, and rise again from the dead, in order that he might enter into his glory. And Paul writeing to the Corinthians on the resurrection, positively affirms, that flesh and blood cannot inherit the kingdom of God. The conclusion then is, that when Jesus sat down at the right hand of the Majesty on high, he was a spirit, as he told Nicodemus. I ask my brethren, who differ with me on this subject, will not the popular opinion, when carried out to its legitimate issue, exclude every unbaptized son, and daughter of Adam, from the kingdom of God? If it be the established order of his plan in saving men, that believing penitents shall be born of the spirit in the act, or immediately after baptism, then, if this birth of the spirit should take place at any other time, or in any other way, it is out of order, and in opposition to his revealed plan. But I opine, Jesus did not so teach it. He is always consistent with himself, whether teaching with his own voice, or by his spirit, useing the voice of others.

Again let us ask, what is the use, and true signification of baptism in the New Institution? is it, or is it not, altogether metaphorical—a metaphorical death to sin? a metaphorical burial, & resurrection from the bathe of water with

Christ, who is our new life? a metaphorical putting him on by faith, through which we received pardon of sin, and his spirit to dwell in us by faith? Metaphors, you know, are always used to represent something, that has, does now, or shall hereafter, exist. The substance then of the above figures in baptism are these, Christ did actually die for, or by sin once; he was actually buried in Joseph's sepulchre; he did actually rise again from thence, no more to die; by all of which acts he became the author of eternal salvation to all them who obey him. Christ is the first born of every creature; the first born from the dead; the first born among many brethren. In all these appellations with direct reference to his resurrection from the dead. How was he born from the dead; was it not by the power, or glory of the Father? The spirit of God? and the power of God? these are the same. So all, who believe these things by the testimony of the same spirit, (which is truth) are kept by the same power, unto the like salvation; Christ the first fruits, afterwards, they that are Chrits's at his coming. Then we shall have actually put on Christ; mortality is now swallowed up of life; we shall be then like him, and shall see him as he is; we can tell then whence he cometh, and whither he goeth.

When we take this view of the subject, we see a way that millions of millions of the sons, and daughters of men may be born of the spirit, and enter into the kingdom of God, who never heard of baptism.

I have much more to say, but shall defer it until I hear from you.

I remain your brother in the best of christian feelings.

MATTHEW ELDER.

REMARK.

THE subject discussed by our old brother Elder, was communicated by him to me some years ago. We are glad he has introduced it to the public for examination, of which it is worthy.

It is hoped that we shall receive short communications for or against the ideas suggested by him in the piece above; and that such communications may be written in the spirit of the gospel. I forbear making any remarks on his ideas at present.

EDITOR.

"We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience."

DEAR BROTHER STONE—By inserting the following paragraphs you will confer a favor on many brethren. I ask a place for it also as an individual; as an *introduction* to some remarks on the subject of, "Ordination," which I hope to have prepared for the next number. I shall endeavor to be as courteous, as christianity, and the love you know me to possess for you requires.

Your brother in the hope of the gospel.

PHILO CHRISTIANOS.

Of Churches observing the Lord's Supper without Elders.

[SELECTED FOR THE MESSENGER.]

"WHERE christians fully agree about what the Scriptures say of the Elders' office, it is likely there would not remain the least difference as to churches eating the Lord's Supper without Elders, and before they have obtained them.

As in growth in grace, our progress is promoted, the old man crucified, and every corrupt sentiment, and lust destroyed, in proportion as we increase in our knowledge of Jesus Christ, so in our fellowship in the gospel. As far as we see from the word of God, what the first churches were, the antiscriptural ideas we have entertained of churches, and of divine institutions, give place to the form; the decency, & the order which occupied the Apostle's minds when they gathered churches, and gave them the ordinances to keep as the Lord had commanded them, the Apostolical church order, and steadfastness of faith in Christ, are closely conjoined, and we cannot have a scriptural view of either, at any time we attempt to separate them: ii. chap. Col. 5, 6. It would appear then, that the question, whether a church should observe the Lord's Supper without Elders, is decided, by considering what the first churches *were* before Elders were appointed over them.

It must be granted, that a church gathered together by an Apostle, was an assembly in a certain place, met together for their mutual edification, in the way of the Lord; an assembly, whether great or small, supported from the world by the faith of the gospel, that they might observe all things which Christ commanded them as his peculiar people. Such an assembly was called a *Church*, before Elders were appointed: Acts xiv. 23. Nor was a great number necessary to constitute a church. Whoever in a place believed the gospel, without regard to any consideration but their being the disciples of Jesus Christ, assembling to observe his ordinances, were the church of Christ at that place. It seems

evident that our Lord gives directions, Mat. xviii. 15—20, to the smallest number that might thus meet in his name.

We may fairly infer from this passage, as well as other parts of the word of God, that, were only two christians in any place, such as on shipboard, or similar circumstances, in which it was impossible for them to observe the ordinances with a larger society, they ought to commemorate the *death* of Christ on the first day of the week, as well as his resurrection. In so doing, they might depend on the presence of Jesus in the Supper, as much as in any other ordinance. This I conceive is the duty of the smallest number of believers in any place. Where there are but a few christians, it is common to find them at a great loss what to do. Let them meet together on the Lord's day, and attend to his ordinances. He will add to their number, and bestow on them every necessary gift for their edification.

The idea, that it needs a considerable number to constitute a church, and that this number ought to be what is called regularly formed, blinds the minds of christians with respect to what they ought to do. Their formation, and duty are evidently pointed out in these words by Jesus Christ. "Where two or three are gathered together in my name, there am I, in the midst of them." Nor is there any other *formation* of a church mentioned in scripture, than the disciples in a certain place met to observe the ordinance of the Lord.

We do well to recollect, that when the Apostles gathered together a church by the preaching of the gospel, that church had not to unlearn the many antiscriptural ideas which christians now have concerning the Lord's Supper. It is true the Jewish believers had to divest themselves of their erroneous notions of the law of Moses, and the Gentiles of ther heathenish opinions; but both readily received the ordinance of the New Testament as the Apostles delivered them, on the same authority that they believed the glad tidings of salvation. It must be granted that *before* the first churches obtained Elders, they met together for prayer, reading the scriptures, and even for discipline, or, in a word, to observe every ordinance of the Lord which they could observe. It remains then to be answered, why not observe the Lord's Supper? Let us again call to mind what an Apostolical church was before the appointment of Elders: a company of believers ready to receive and do whatever the Apostles commanded in the name of the Lord. Take for example the churches at Antioch, Lystra, Derbe, and Iconium, gathered together by Paul, Barnabas, which as we have already shown remained considerable time with-

out Elders: Acts xiii. and xiv. There were churches, which so far as we can learn, had no such superstitious notions as men now entertain of the supper, and if it must be granted, that they were churches of Christ before they had elders, and that they met together for their mutual edification in attending to the ordinance of the Lord, which must have been the case in order to their obtaining of Elders, the question is *what did they do* for their mutual edification? Undoubtedly they conducted their worship as the Apostles enjoined them. Here a great many doubtful questions may be proposed about what they did, and what the Apostles commanded to be done. One thing is certain that elders could not be obtained answering to the Apostolic description of them: 1 Timothy i. 3—7. Titus i. 6—9. without attending to divine institutions. Can any one suppose, that they met in the name of the Lord Jesus Christ, and yet neglected any ordinance of his, knowing it to be such, and which was in their power to observe? Or did the Apostle gather disciples together in any place without informing them what were their duties, and the institutions of Christ in their assemblies? The Apostles surely did as our Lord commanded them: Matthew xxviii. 19, 20. After having brought men to the knowledge of the truth, they taught them to observe all things whatsoever he had commanded them.

Let us then conceive of an infant primitive church, assembled in Christ's name, with Paul, and Barnabas among them. We know these Apostles for the most part could not remain long with them; they were either driven from them by persecution, or duty called them to another place. Nor could they obtain elders; for it did not yet appear who among them were fit for that office, there had not been a sufficient trial of their gifts for teaching, and ruling. Now, is it granted, that while the Apostles abode with them, this infant church would attend to every ordinance which the Apostles enjoined, and of which they set the example; and can it for a moment be doubted, that the Apostles did not teach them every ordinance? Would they tell them of prayer, and reading the scriptures? Can we conceive that they did not also inform them of the Lord's day? Their assembling together on that day, and the end of their assembling, viz. the commemoration of the resurrection of Christ? And is it possible to conceive, that the Apostles met with the infant church on the first day of the week to commemorate the resurrection of Christ, and did not deliver to that church the ordinance of the supper in commemoration of his death? (*To be continued.*)

"*See that ye Fall not out by the Way.*"

All who love the Lord Jesus in sincerity, and truth are brethren, members of the same family, and have espoused one common cause; and it is infinitely important to religion that Christians of different denominations should exercise love and forbearance to one another, for we are told that love is the fulfilling of the law. In this happy land of civil and religious liberty, there are various sects who are all in their own way striving to do good, and to communicate, and wherever we hear that, a blessing has followed their labors, we ought to wish them God speed.

Philadelphian.

UNION OF CHRISTIANS.

Extract from a sermon delivered in Madison Ia. by Rev. Andrew Wylie, D. D. President of Indiana College.

"It would greatly tend to promote the purity as well as the peace of the church, if her public teachers in all the different denominations should, as with one consent, avoid the points of sectarian peculiarity, and, both in their public ministrations, and private intercourse among their people, insist more, than any of them do, on the great matters of personal piety, and social duty. The religion of Christ is eminently practical. 'Why call ye me Lord, Lord, and do not the things which I say.' Nothing is revealed to us in the Bible simply to be believed. Every thing is in order to practice. And it is worthy of observation, that wherever the spirit, and power of true piety prevail, there is no disposition to indulge in sectarian disputes, or to magnify sectarian differences, or to cherish sectarian feelings. The convinced sinner, whose mind is absorbed in the question, 'what shall I do to be saved?' and the experienced christian, fighting the good fight of faith, or dying in the triumphs of hope, turn away in disgust from those speculations, which inflame the passions of the sectarian zealot. The active philantropist regards them not. It is the idle mind that seeks to amuse itself in vain speculation, and empty theory."

NOTICE.

Our general co-operating meeting will commence the Friday before the fourth Lord's day in May at the Court house in Jacksonville. Brethren throughout the state, are invited to attend, especially the preachers.

Paris, Missouri, March 1, 1835.

BROTHER STONE, there will be held (no preventing providence) a four days meeting, at Dover meeting house in Randolph county Mo. commencing on the first Friday in June next. At which meeting the brethren contemplate selecting one or more Evangelists, to spend the whole of their time in teaching the word of eternal life. Please insert these few lines in the "Christian Messenger." We heartily solicit the brethren in Missouri, generally to meet with us, if practicable, if not, to send letters from the churches, stating whom they prefer as Evangelists, and how much they will contribute to the support of those selected.

THOMAS THOMPSON.

My friend and brother Wm. Rawlings of Stilesville, Ia. writes me that a communication of his to us was neglected. For this he must excuse me; for the bustle of moving, and settling, deranged our affairs, and his piece was mislaid. I assure him, and the public that in my last remarks on his former communication, I did not apprehend his meaning, as I then expressed a doubt, and as he has convinced me since that I was mistaken. B. W. STONE, Editor.

RECEIPTS SINCE LAST NUMBER.

MISSOURI.—*Independence*, James Lovelady $5 for vol. 8 (not 9 as stated in last number.) *Clarksville*, W. Watt 7, 8, and 9. T. Batton, and A. Melone for 9.

INDIANA.—*Attica*, J. Kinkennon for self 7, 8, 9; for U. Sarjent $2 50 for 7, 8, and $1 for 9; for A. Wilson $2 50 for 7, 8, and $1 for 9. *Spencer*, T. C. Johnson for I. Snoddy, J. Johnson, Wm. Dunning, T. Howe, and D. R. Eckols.

VIRGINIA.—*Battletown*, Thomas Allen for 7, 8.

ILLINOIS.—*Jacksonville*, Eliza Curle 9; C. Drake 4, 9; D. Smedley 8; I. Nevins 9. *Carthage*, S. D. Black 9; Wm. K. Lindsay paid me $1 for C. Advocate.

KENTUCKY.—*Paris*, D. Cline 9; M. Ashford 9; E. Speaks 9; W. Wainwright 9. *Lancaster*, Elder T. Smith for self; J. Burditt, M'Gee; Best; Dan O'Bannon for 9.

OHIO.—*Cincinnati*, J. R. Jackson 9.

MICHIGAN.—Wm. Smith $2 for 9; I. Wolworth 9

TENNESSEE.—*Columbia*, Judge Mack for Jenkins 2; for Wm. Mack, John Mack, and R. Wortham for 9. for Feris one volume.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

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ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 88.)

Many objections to the immediate abolition of slavery have been brought forward, which, like the one already mentioned, the alleged contentment of the slaves, only require a fair and thorough examination, to be defeated or converted into auxiliary arguments for emancipation. It has been said, the slaves are not prepared for liberty. But it is clear that the first step toward civilizing and christianizing the negro is to acknowledge that he is a man, whose confidence we have to gain by confessing that we have wronged him, and endeavoring to repair the injury by abandoning forever the inhuman principle that man can hold property in man. It has been said that the slaves, if suddenly emancipated, would use their liberty for avenging their past sufferings upon the masters. But it would be strange indeed, if the standing army and the militia, the whole power of this coun-