converting souls to the Lord. We wish Christians to be aware, and examine well every step they take in this dark and cloudy day. EDITOR.

The Editor receives daily, cheering accounts of the progress and spread of truth from various parts of the United States; especailly from the Southern and Western States. The doctrine of union among Christians prevails, and must ultimately triumph in despite of bigotry and intolerance. The light of the sun may be partially obstructed by a few intervening clouds, but those clouds are transient, and the light will break forth in full lustre before long. Let the motto of our lives be HOLINESS TO THE LORD. In our subsequent Nos. we will present to our readers some accounts of revivals of religion in different sections of our country. Being now supplied with smaller type and better paper, we shall be able to furnish much more matter, and in a superior manner. EDITOR.

TO POST MASTERS.

The Editor has received from the Post Master in this place the following note, to which he would respecfully solicit the attention of those Post Masters who charge postage for the covers of the Christian Messenger:

"Post-Office, Georgetown, Ky. June 1, 1827.

"SIR—You inform me that at some of the Post Offices to which the Christian Messenger is sent, the subscribers are charged with the same postage on the covers that they are for the numbers themselves. This, I have no doubt, is improper; and arises from a misconception of the law, by the Post Masters. At this office no postage has ever been charged on the envelopes of Pamphlets, or other Periodicals, even when a list of Agents, Conditions, &c. are printed on them. The proper postage on the Messenger, will be 1 1-2 cents per number, for those sent to places under a hundred miles, and 2 1-2 cents, if over a hundred miles, either with or without covers.

Respectfully yours,

N. L. FINNELL, *P. M.*

Rev. B. W. STONE.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. I] GEORGETOWN, KY JULY. 25, 1827. [No 9.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—NO. VI.

The doctrine we preached at the commencement of the Revival, and which we urged before and for some time after our separation from the Synod of Kentucky, were not novel, except among the Presbyterians. We labored to convince the unconverted that they were lost sinners, and must be born again, or never enter into the kingdom of Heaven. We endeavored to point out the means of regeneration, as divinely ordained, and urged the sinner to a speedy compliance. These means we declared to be the Gospel, believed and obeyed by the sinner—that in the use of these means he should be born again, be saved or made alive unto God, by his holy spirit given to him. We continually taught that God was the author of this great change, and confirmed the doctrine by such texts as the following: "For we are his workmanship, created in Christ Jesus unto good works." "Of his own will begat he us."—Eph. II. 10; Jas. I. 18, &c. But we as continually taught that God's revealed plan of effecting this change was by the means of the word or gospel. "Of his own will begat he us *with the word of truth.*"—Jas. I. 18. "In Christ Jesus I have begotten you *through the gospel.*"—I. Corinth. IV. 5, &c. We also every where taught that this gospel had no power, and could produce no good effect on the heart of the unregenerated, "till it was believed by them." The gospel is the *power of God* unto salvation, to every one that believeth."—Rom. I, 16. "For unto us was the gospel preached as well as unto them: but the word preached did not profit them, *not being mixed with faith in them that heard it.*"—Heb. IV. 2.

This doctrine preached by us, was considered a novelty and innovation by many of our Presbyterian brethren. For this we incurred their displeasure, and suffered much opposition from them. It is a fact which cannot be denied,

that the doctrine of Trinity and atonement, which we afterwards received, and for which we have suffered such bitter opposition, were at that time never preached by us; and indeed, the doctrine of atonement was unknown to any of us, till sometime after our separation from Synod; and I believe the common notion of trinity was by all of us believed, except by myself on the point of the pre-existence of the Son of God. The doctrine of satisfaction to law and justice, we preached without having once doubted its correctness. [See Apology, p. 68.] The truth of this statement may be doubted at this day by many, who can hardly believe that this doctrine, which we then preached, could have been opposed by Presbyterians. To remove this doubt, I will briefly state the difference between our doctrine and theirs. We both viewed the sinner in a state of death and alienation from God, exposed to eternal damnation: We both agreed that the gospel was the divinely appointed means of salvation, or regeneration: But we contended that this means would never prove effectual alvation or regeneration, till the sinner believed it; and we insisted that he was capable to believe. They contended that the sinner was as unable to believe as to make a world; and therefore if he was saved, God gave him faith, or wrought it in him by some mysterious divine power; a *power* extraneous from the word.—We taught that the spirit and all the promises of the new covenant were given through faith, or were received by the believer. They taught that the spirit, though a promise of the covenant, and faith, were given to the sinner in unbelief. This difference was viewed by us all as very great.—The one was connected with the whole system of Calvinism; the other with the gospel of God, as we humbly believed.

Justice requires me to state that Presbyterians have become more liberal in their conduct since that boisterous period. To prove this I will state a fact: Soon after our separation two learned and pious presbyterian preachers, Thomas B. Craighead and John Todd, were deposed by the Presbyterians for preaching the same doctrine, that a sinner can and must believe the gospel, and by this means receive the spirit, and be saved.—But some years after, the presbytery restored Mr. Craighead without one acknowledgment of his error, or any change of his sentiments. They also restord dMr. Todd in the same manner, as I have been credibly informed. This proves that the voice of their confession of faith has but little authority, and it is hoped, will shortly be lost in the loud cry of the gospel.

I will now make a few extracts from the *Apology* by which our views of the gospel at that time shall be clearly exhibited.

The gospel we defined in the language of the Angel, to be "good tidings of great joy, which shall be to all people." Luke ii, 10. An epitome of which is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life," John iii, 16. The love of God is the spring, or moving cause of all the benefits of the gospel. His love to the fallen world is absolute, and must be so declared to mankind. To say that God loved us on condition that we should love him, would destroy the very idea of the Gospel. "We love him because he first loved us," 1 John iii, 10. 19.—The whole world of mankind is the object of God's love, and to which he has given his Son without exception. This truth we confirmed by the following arguments.

1. Because Christ is the constituted savior of the world: "We have seen and do testify that the Father sent the Son to be the Saviour of the world," 1 John iv, 14. John iii, 17. xii, 47. vi, 33. 1 Tim. iv, 10. &c.

2. Because all are invited and called to believe and come to him as their Savior, Isai. xlv, 22. Matt. xi, 28. Isai lv, 1. Rev. xxii, 17. &c. How can we account for these invitations, and offers, made to all, if Christ be not given to all? How could we reconcile the conduct of a prince or sovereign, who should propose terms of pardon and peace to his rebellious subjects, when at the same time substantial reasons existed, why he could not accede to his own proposals? If Christ be not given to the whole world, then that *part*, to whom he is not given, have no right to any thing in him more than the fallen angels, nor can they be invited to receive Christ or his benefits in *truth* and *sincerity*. Besides how can their punishment be aggravated for rejecting Christ, when he never was, nor could be sincerely and truly offered to him?

3. Because he died for all, 2 Cor. v. 14–15. 1 Tim. ii, 6. Heb. ii, 9. 2 Pet. ii, 1. John i, 29. That Christ died for all we farther argued, because sinners who hear the gospel shall be finally condemned for not believing and obeying it. "He that believeth on him is not condemned. He that believeth not is condemned already; *because* he hath not believed in the name of the only begotten son of God

John iii, 15. 2 Thes. i, 7–8. John xii, 58. Jas. ii, 12. 1 John iii, 23. But how can this be required of those for whom Christ did not die? Would not such be required to believe an untruth? And can we think that the judge of all the earth would condemn his creatures for not believing a lie? If Christ died exclusively for a part of the human race, unbelief follows of course. The scheme furnishes no proper foundation for any one to make an application of the promises to himself; and no one, holding this system, can believe till his mind is drawn off from it, and his attention fixed on the promise of a faithful God. We farther taught, that with Christ is freely given all his fulness, or all that is in him; for we have no authority to believe that a partial Christ is offered to any. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things. "Rom. viii. 32. In him is the fulness of grace, life, salvation, pardon, wisdom, righteousness sanctification, redemption, and the spirit without measure. All these he received as gifts for men, even for the rebelious, ps. lxvii, 18. Acts ii, 39–40, &c.

These are the provisions of the gospel, equal to our most enlarged capacities, boundless as our desires, and infinite as our wants—all treasured in Jesus, and with him given, freely given, and offered to a lost world. They are represented, (Prov. ix, 1–5) by a feast, prepared for sinners: Those, invited, had no hand in preparing the provisions—all were ready before the guests were invited—they were only to come and receive what was already prepared for them.—The same truth is taught by our Lord himself by the figure of a supper; the servants sent to invite the guests were authorised to say, "Come, for all things are now ready," Luke xiv, 16–25.—No qualification was required as necessary in the guests.—Their believing the report of the servants did not set one dish on the table; nor did their coming give the food its nourishing quality—all things remained the same whether they came and partook or whether they staid away.

The Lord Jesus requires no excellent distinguishing qualifications to bring us within the reach of his Almighty arm. He saves freely and voluntarily.. He delights in the work of saving sinners. His very heart breathes forgiveness; and he rejoices over them as a bridegroom rejoices over his bride. He wants no reward before the work is done. In this respect every sinner stands upon equal ground; there is no difference between the king and the beggar. He lays down before he takes up, and strows before he gathers. Neither does he require the vigorous help of his helpless creatures; *his own arm brings salvation*; *we are his workmanship*. He does not divide the work, nor take a sinner in hand to finish what he had begun. He calls all the ends of the earth to look unto him, and be saved: saved, not in part, but in whole, from beginning to end.

The Gospel contains facts in themsleves, which require nothing from us to make them true. It is a fact, that the *great supper* was prepared, whether those invited believed it or not; or whether they came, and partook of it or not. Their believing the fact could not make it more true. So it is a fact, that God has absolutely given to the world his son, with all his fulness; whether we believe, or disbelieve; whether we receive, or reject the gift. To insert any condition in the Gospel, on which its truth should depend, would be to destroy its very nature; or to cover it with such a mist of darkness, that no one could see its reality. Thus to say that Christ died for us, on condition we should believe on him, is to cast a veil over the truth: for we should then have no certain end of his death, and therefore no foundation for our faith.

The absolute freeness of the provisions in Christ is represented by the manna provided for the Israelites in the wilderness, John vi, 32. The manna was given to all without exception, to those who loathed it, as well as to those who loved it. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea come, buy wine and milk without money and without price. The spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him take the water of life freely." Rev. xxii, 17. Water is free to all, and no money, or price is required to purchase it. So are the provisions of the gospel. No good works, no qualifications are previously required; no time is allowed to obtain them. But all are exhorted now, immediately to come. *For behold, now is the accepted time behold now is the day of salvation.* And, *To day, if ye will hear his voice, harden not your hearts.* Whatever the situation of the sinner may be—though his sins be like crimson, and for multitude as the sand on the sea shore; yet has he a sufficient warrant now to believe the gospel, and receive its provision. For if the gospel does not authorise him *now* to receive its provision, it does not suit him *now*;

and while he goes to seek for qualifications, death may put a final period both to the means, and the end. Besides, if the gospel require previous qualifications; while the sinner is seeking them, he is obeying it; and should death, in the mean time, carry him off, he could not be condemned on the principles of the gospel. But neither could he be saved: for, by the supposition, he is yet without the provisions of the gospel; and therefore, destitute of spiritual and eternal life. These qualifications, by whatever name they may be called, are legal; and instead of preparing the soul to receive the gospel, they are turning it away from Jesus Christ.

The gospel, then, invites all to come *now*, and at no other time. Therefore it bids all welcome just as they are. But lest any should after all be discouraged, God proclaims his disposition to sinners in such a manner, as to remove every doubt and fear. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, for why will you die?" Ezek. xxxiii, 11. The Lord, is long suffering to us-ward, not willing that any should perish, but that all should come to repentence." 2 Peter iii. 9. "Who will have all men to be saved, and come to the knowledge of the truth." 1 Tim. ii, 3. "He waits to be gracious." Isa. xxx, 18. "He is in Christ reconciling the world to himself, not imputing their tresspasses unto them." Cor. v, 17. 1 John iv, 6.

God sits upon the mercy-seat to dispense grace and mercy to the lost race. None but sinners need mercy; therefore none but sinners have any business at the mercy-seat: and no other character does God receive there. The rich he sends empty away. Christ came not to call the righteous, but sinners to repentance. The whole need not a physician, but they that are sick. This man (Christ Jesus) receiveth sinners, the poor, the maimed, the halt, the blind, the chief of sinners. If Christ receiveth sinners only, then every attempt of the sinner to make his condition better, before his coming to Christ, is an attempt to throw himself out of the reach of Christ and of mercy. As long as he remains out of Christ he remains out of *the way, the truth, and the life.*

This we conceive to be *that gospel*, which Christ commissioned his apostles "to preach to every creature in all the world." Mark xvi. 15. "To as many as they should find." Matth. xxii, 9.

THE CHRISTIAN EXPOSITOR.

[CONTINUED.]

John xx, 31. These are written, &c.

In a few preceding numbers, having established the point, that the scriptures are the cause and foundation of believing that Jesus is the Christ, the Son of God; having considered the import of the names *Christ* and the *Son of God*; and having attended to the evidence that Jesus is the *Christ* the *Son of God*, we now proceed—

4thly. To the effect of this faith—"and that believing ye might have life through his name."

That life—spiritual and eternal life, is the effect or consequence of faith, appears to be as plain a truth, as any revealed in the Bible. The text under consideration is decisive on this point, and might set this doctrine forever at rest.—To remove every doubt we will introduce a few more texts. John v, 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John iii, 15. "That whosoever believeth in him should not perish, but have eternal life." 16, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." 36. He that believeth on the son of God hath everlasting life; and he that believeth not the son, *shall not see life*; but the wrath of God abideth on him." We confess, we should be awfully afraid, in the face of these plain declarations, to say, that a sinner is by nature so dead that he cannot believe, and through believing obtain life. The sinner is dead; but this death does not prevent him from hearing; and "faith cometh by hearing and hearing by the word of God." Rom. x, 17. The Lord thus addresses the dead sinner, "hear and your soul shall live." Isai xlv, 3. Jesus to the same effect said, "He that believeth on me, though he were dead, yet shall he live."—"The hour is coming and now is, when the dead shall hear the voice of the son of God, and they that hear shall live." John v, 25, and xi, 25.

If the world were so dead in sin that they could not hear nor believe the gospel, we cannot see the wisdom of God in addressing the gospel to them, more than to the rocks and trees—we cannot see his goodness and justice in condemning them to eternal punishment for not hearing and believ-

ing, when these things were impossible to them. What should we think of a father, who, seeing his little, deaf son playing in the yard, should call him to come to him—the child does not hear and therefore does not obey. He repeats his calls—still the child is inattentive. Provoked to madness, the father unmercifully beats and stamps his child in fury. Would not all hiss the wretch from society?—Would not justice call aloud for vengeance? Dare we represent the God of justice, and of mercy, as acting thus to his creatures? Could we blaspheme his name by a representation more horrid? And yet in a christian land, where Bibles are common, many alas! how many are doing it!! No wonder that infidelity abounds, where these doctrines are zealously preached as the truth of God.

The Lord conduct towards his fallen creatures is beautifully represented in Rev. iii, 20. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me." When we see a man standing and knocking at a neighbor's door, we immediately conclude that he desires to go in—that his purpose is not to force the door and enter by violence—that he believes the people within can hear and know the meaning of his knocking—and that they are able to rise and open the door. But if the man knew that all the people within were deaf and could not hear the sign given—if he knew that all within were dead or unable to move one step—would he not act foolishly in standing without and knocking and urging them to open the door? We think so, and therefore we dare not impeach the wisdom of God by imputing such conduct to him. If his plan is to force the door of the sinners' heart, why does he stand and knock?—If he knows they cannot hear, why does he plead and urge arguments with them to open the door? If he knows they are dead and cannot move, why does he urge them to rise and open the door?

There are many who represent mankind as dead as Lazarus in the grave, as unable to hear or believe as he was; they do this in order to magnify the riches of God's grace in saving sinners; but while they do this, they surely forget or overlook the dishonor they cast upon his perfection, character and word. From this representation proceeded the doctrines of Calvanistic election and reprobation—partial grace and particular redemption, with the whole chain

of that system. If the doctrine for which we plead, be true, it is of immense importance—a tremendous truth. They who oppose it ought seriously to think whether they may not be laboring to destroy the foundation of the gospel plan—the character of its author, and the salvation of sinners. We have no doubt of the honesty of many in advocating a contrary doctrine. Their error lies in mistaking the meaning of a few passages of scripture, and in closing their eyes against any other exposition of them, though that exposition be in perfect connection with the whole passage. A few of these texts we will consider.

John vi, 44. "No man can come unto me except the Father, who hath sent me, draw him"—Here they commonly stop without adding the next verse.—"It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh in to me"—We now ask, who cometh to Jesus?—The text answers, *every one that hath heard and learned of the Father* We again ask; how did the Father teach them?—He spake to them by the prophets. By them the Father predicted the coming of the Mesiah—the time and manner of his coming—the place and circumstances of his birth—the works of his life—his rejection, death, burial, resurrection and assention, with the minute circumstances attending them—the Father also taught them that Jesus was the Son of God by an audible voice from heaven, proclaiming distinctly. "This is my beloved son, in whom I am well pleased—The Father taught this same truth by the miracles he performed by his son. For said Jesus, "It is not I that speak, but the Father in me, he doeth the works." And these works testified that he was the son of God. When the Jews heard and learned these things of the Father respecting the Son, they believed that Jesus was the Christ and came to him for life and salvation. They were drawn to Christ by the power of truth. But without this instruction they could not have come to him. For he that cometh must first believe, and this faith is produced by the evidence given, that Jesus is the Christ, the Son of God. Matter of fact confirms this interpretation; for as soon as the Jews were convinced that Jesus was the Christ they came unto him.—The same is true in every age since that day.

How forced, how unnatural, and how unscriptural is the common exposition!—That God draws sinners by some mys-

terious, irresistible force. If this be true, how can he condemn any for not coming to Christ? How can that declaration be true, that *he is no respecter of persons*? How could the savior complain that the people would not come unto him that they might have life? How could he invite and urge them so kindly to come, when he knew they could not?

Acts xviii, 27. "Who (Apollos) when he was come, helped them much, who *had believed through grace*." Hence it is concluded that grace was received before faith. But the next verse shews that the grace spoken of was the scriptures; "for he mightily convinced the Jews, and that publicly, shewing *by the scripture*, that Jesus was Christ." The gospel is called *grace*, because it is the revelation of God's grace to sinners; Tit. ii, 11–12. "*The grace* of God that bringeth salvation hath appeared to all men, teaching us &c." To affirm that grace is received prior to faith, contradicts the many texts that teach us, that by grace we are saved through faith. As grace is one of the promises of the new covenant, and as Paul teaches that the promise is given to them that believe, we certainly conclude that we must believe prior to our receiving grace.

Rom. xiii, 3. Is confidently urged in support of their doctrine. "According as God hath dealt to every man the measure of faith." It is evident from the connexion that by faith is signified the gospel, which is frequently so called, as *the faith once delivered to the saints—the faith to which many of the priests were obedient—the faith from which Elymas sought to turn away the deputy*. Jud. iii, Acts vi, 7. xiii, 8. &c. The measure of faith is simply the measure of the gospel. To one man is committed the gift of *prophesying*, to another ministering, to another, teaching &c. These are different *measures* of the gospel dealt out to every man, Comp. 1 Cor. xii, 28.

We cannot, in so small a work, take notice of all the texts pressed in to support this doctrine, so fraught with error and danger. We humbly ask its advocates to admit that they are fallible; and we entreat them to re-examine the texts on which they base their doctrine, by the connexion, and by the whole tenor of scripture.

We now proceed to describe *the life*, spoken of in the text, as the consequence of faith. We remark, that it does not mean *simple* existence, for on earth the wicked exist, and yet are dead, or destitute of life—in eternity they will exist forever, and yet forever be destitute of life, or remain in death. This life is spiritual, supported by spiritual food, the bread which came down from heaven, of which if a man eat he shall never die, but live forever, John vi. 50–51. This bread, we are informed by the saviour himself, is the Son of God revealed in the word of truth, as having lived, died, and risen again, and now alive forever more. He was the food of the ancient saints *in promise*. They like Jeremiah ate the word, the word of promise, and it was the joy and rejoicing of their souls. Saints now live on the same food, Christ in his beauty, his word, his relations, and his glory.—Hence said Paul, "It is not I that live, but Christ in me."—"Christ is our life." "Our life is hid with Christ in God."—God himself is the source of this life—it flows from him through Jesus the Mediator to every believer. The sinner by faith is represented as grafted into Christ, the living vine—by this he becomes united to Christ, and by this union he receives the life, the spirit, and support of Christ, as the branch does from the vine with which it is united. The believer is as dependent on Christ for support, for life, for the spirit and the fruits of the spirit, as the branch is on the vine. "For by faith they stand," "and without me ye can do nothing." Let it be well remembered that before faith there is no ingrafting into Christ, no union with him, no divine life, no holy spirit received, no fruits of the spirit borne. How vain then to plead for, and expect life, the spirit, or any grace in Christ before we believe in him, and thus become united to him!

This life is not confined to the soul, but also extends to the body. While we are in mortality, the body feels its divine and quickening influence; but in the resurrection from the dead, the body becomes immortal and united with the soul. shall live forever, perfectly stript of all the evils of mortality and completely filled with all the bliss of eternity. No more sickness, sorrow, nor pain—no more tears, nor death, nor the fear of it forever. The Kingdom of righteousness, peace and joy contains the countless millions of glory, perfect love unites them in one harmonious band forever.—No more discord, nor evil surmising; no more hard thoughts nor unfriendly language; no more jarring creeds nor discordant notions; no more party spirits, nor party names—These earthly evils shall never ascend nor enter the paradise of God. Happy the man, who enjoys this divine

life on earth; but how inconceivably more happy, when it is perfected in eternity. Who would not forego the sickening trifles of a day, for the glorious realities of an everlasting life? It is offered to all without money, and without price—It is brought within the reach of all the human family; for "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."

EDITOR.

TO THE CHRISTIAN BAPTIST.

BROTHER CAMPBELL: Your talents and learning we have highly respected—your course we have generally approved—your religious views, in many points, accord with our own—and to one point we have hoped we both were directing our efforts, which point is to unite the flock of Christ, *scattered in the dark and cloudy day*. We have seen you with the arm of a Sampson, and the courage of a David, tearing away the long established foundations of partyism, human authoritative creeds and confessions;—we have seen you successfully attacking many false notions and speculations in religion—and against every substitute for the Bible and its simplicity, we have seen you exerting all your mighty powers. Human edifices begin to totter, and their builders to tremble. Every means is tried to prevent their ruin, and to crush the man, who dares attempt it. We confess our fears that in some of your well intended aims at error you have unintentionally wounded the truth. Not as unconcerned spectators have we looked on the mighty war between you and your opposers—a war in which many of us had been engaged for many years before you entered the field. You have made a diversion in our favor, and to you is turned the attention of creed-makers and party spirits, and on you is hurled their ghostly thunder. We enjoy a temporary peace and respite from war, where you are known.

From you we have learned more fully the evil of speculating on religion, and have made considerable proficiency in correcting ourselves. But, dear sir, how surprised and sorry were we to see in your 10th No. vol. 4, a great abberration from your professed principles. You there have speculated and theorised on the most important point in theology, and in a manner more mysterious and metaphysical than your predecessors. We refer to your exposition of John i,

1. "In the beginning was the Word, and the Word was with God, and the Word was God." Please, sir, attend to a few friendly remarks, designed to correct in time what may hereafter become of more serious injury, than any system before invented by the wisdom of man.

You have assumed very high grounds, from which you look down upon all the christian world, and see them at an immeasurable distance below you—the Calvinist midway between you and the Arian—the Calvinist on a mountain, the Arian on a hill, and the Socinian on a hillock. From this eminence you see a vast difference between the Calvinist and Arian; but on a page or two before, you could discover very little, if any, difference between their views of the Son of God. The ground you occupy is too high for common minds to tread. I should be afraid to venture, lest giddiness should be the consequence. I would advise my dear brother not to soar too high on fancy's wings above the humble grounds of the gospel, lest others adventuring may be precipitated to ruin. Not that I should advise you to settle on Calvin's mount, on the hill of Arius, or on the hillock of Socinus, (these are all far too low,) but on the holy mount of God, revealed in his word. This, though high as the heavens, is safe for all to tread.

You object to the Calvinistic views of Trinity and of calling Jesus the *eternal Son of God*, for reasons which have long since induced us to reject them. Yet, my dear sir, we confess we can see no material difference between your views and those of the Calvinists. What you call the WORD, they call the *eternal Son of God;* yet you both believe the Word of God, and the Son of God to be the one, self-existent and eternal God himself. We are led to conclude this of you, because frequently you apply the term *Eternal* to the *Word*—as "his eternal glory"—"his eternal dignity"—"co-eternal with God"—"the eternal relation betwixt the Savior and God." We believe that whatever is eternal, is also self-existent and independent, and therefore God supreme. We cannot think that you believe in two eternal Gods, though some of your readers may draw this inference from some of your expressions—you speak of "the relation, which the Savior held to the God and Father of all, *anterior to his birth*"—"the relation existing between God and the Savior *prior to his becoming the Son of God*,"—"the *eternal relation* between the Savior and God."—W

have always thought that a relation implied more than one; and that if God from eternity had existed alone, there could have been no relation between him and non-entity. We view these expressions of yours as unguarded, and not designed by you to communicate what the language imports; as when you say, "God from eternity was manifest in and by the *Word*." It might be asked, to whom was he manifest from eternity, if he alone existed from eternity? Again, that you and Calvinists differ only in phraseology on this subject, while you believe the same things appear in another particular. What they call the human nature of Christ, or the man Christ Jesus, you call the *Son of God, Jesus, Christ, Messiah, Only Begotten* They believe that the human nature of Christ existed not till born of Mary; you believe and declare that "there was no *Jesus*, no *Messiah*, no *Christ*, no *son of God*, no *Only Begotten*, before the reign of Augustus Cæsar." Neither Calvinists nor Socinians should impeach your orthodoxy on this point. The Calvinists maintain that the eternal son of God, who was the very and eternal God himself became man by taking to himself a reasonable soul and true body, being conceived by the power of the Holy Ghost in *the Womb of the Virgin Mary*, of her substance, *and born of her*.' "Confession of Faith, Lar. Cat. Ques. 37 and 47 &c.!! You say, the *word*, by whom all things were made "became flesh and dwelt among us. He became a *child born* and a son of man."

You may deny that you ever affirmed the *word* to be the only true God. Then we would humbly ask you, what was it? Was it an intelligent being or a mere name or relation? We think the query important. If it was an intelligent being, and "co-eternal with God," as you say, then it must be the eternal God himself, or another eternal, distinct God. If it be neither of these, then it must have been an eternal, unintelligent name or relation, or in your own languarge, it was *the sign or image of an idea*, which idea is God. Shall we think that the *word*, which was God, and by which all things were made, and which was made flesh, was nothing but an unintelligent name, relation or sign of the only true God? Can this be the saviour of sinners? We dare not impute this absurdity to you, but we fear your unguarded speculations may cause the less informed to err.

Permit us dear brother, to propose a few queries for your consideration, and we hope for our profit.

1. When it is so frequently asserted of the son of God, that he came down from heaven—that he ascended up to heaven, where he was before—does not this language naturally convey the idea that he was there prior to his coming down, and consequently before the reign of Augustus Cæsar?

2. What can be the meaning of John vi, 38. "Jesus saith unto them—I came down from heaven, not to do mine own will but the will of him that sent me."? Was this Jesus who spake, the only true God? How could the only true God say, I came—*not to do mine own will*—!! *but the will of him that sent me*—!!!? No christian can apply this to the only true God. Was this Jesus the person that never existed till the "reign of Agustus Cæsar? How then could he in truth say, I came down from heaven, where he was before? The text cannot apply to him. If he was not the only true God, nor the person that never was till Cæsar's reign, it must be *the word*, whom we call the son of the living God, God's *own* son, his only begotten—his first begotten—brought forth before the world was; yet we agree with you, and the generality of all sects in the present day, that he was not eternally begotten, or eternal son. We plainly suggest these objections to your scheme to elicit information?

3. How can John xvii, 5, be reconciled with your views? Father glorify thou me with thine own self, with the glory I had with thee before the word was." This person could not we think, be the only true God; for if he was, he prayed to himself (v. 3) Will christians say that the only true God prayed to himself to be with himself, to be glorified with himself, and to restore to himself the glory he once had with himself, but which he had not now (therefore changable) &c. Should we not consider a man deranged who should thus fervently pray to himself to be with himself &c.? We dare not impute this to the only true God; nor can we apply the text to the person who began his existence under Cæsar's reign, for this person that prayed, had a glory with the Father before the world was, and therefore must have then existed. If it cannot apply to the only true God, nor to the person who had no existence till Cæsar's reign, to whom can it apply? Surely not to a mere name, or unintelligent effulgence, or relation.

4. Again, Who was the person spoken of in 2 Cor. viii, 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich, he became poor, that ye through his

poverty might be rich."? It could not be the only true God, for he is unchangeable—nor could it be the Jesus or Christ, who existed not till Cæsar's day, for he was never rich in any sense and became poor! We ask, who was he?

5. Who was the person mentioned Phil. ii, 6—10? The whole passage plainly shews it was not the only true God—nor the person, who never existed before the christian era.

6. Who was the person that said, "A body hast thou prepared me, O God?—The person that *took* flesh and blood?—Heb. ii, 14. x, 5.

7, Is it any where said that the word created or made any thing (*hup'autou*) by himself as the original cause? Is it not always said, that all things were made (*di'autou*) by him as the instrumental cause? as Eph. iii, 9. God created all things (*dia*) *by* Jesus Christ—1 Cor. viii, 6. "But to us there is but one God, the Father (*ex*) of whom are all things—and one Lord Jesus Christ, (*di'hou*) *by whom* are all things."—Heb. i, 2. "God in these last days hath spoken to us by his son (*di'hou*) *by whom* he also made *the worlds*"—the material worlds, Heb. xi, 3. "Col. i, 16. "All things were created (*di'autou*) *by him*, and for him." It is true in the beginning of this verse *en auto* is used, but in the same sense. The Greek Fathers of the second and third centuries, commenting on those texts above quoted, say that *hupo* means the original or first cause, and that *dia* signifies the second or instrumental cause. Thus Philo, Origen, Eusebius and Cyril, who certainly better understood their language than we do. (Clarke, on Trin. p. p. 91, 92.) Doctor Clarke also remarks, that this was the constant and unanimous sense of the primitive church. If these observations be true, will it not follow undeniably, that the *Word* (*di'hou*) *by whom* all things were made, was not the only true God, but a person that existed with the only true God before creation began; not from eternity, else he must be the only true God; but long before the reign of Augustus Cæsar?

We are not sticklers for names; we can grant to you, without any relinquishment of principle, that this person the Word, never bore the name of *Jesus, Christ, Messiah, or Son of God*, till the reign of Augustus Cæsar? but we cannot say with you that these names solely belong to him; for Joshua was called Jesus, Cyrus was called Messiah, or Christ or anointed (for the Hebrew is the same)—and Adam was called the Son of God. Heb. iv, 8. Isai xlv, 1. Luke iii, 38.—

But the person of Joshua existed long before he was called *Jesus*, or Saviour—and the person of Cyrus existed before he was called Messiah or Christ. This name he never bore till he was anointed and appointed by God to restore captive Israel. So we believe the intellient person the *Word* or the *Son of God*, existed long before he was called Jesus, Christ or Messiah.

Dear brother, we submit these thoughts to you and the public, from the purest motives, which we have already stated. We did design to make a few remarks on your speculations on the relation of a word and idea. We think the application of this to God and the Word, is foreign from the truth and meaning of the spirit. But the short limits of our work forbid us to write more. With sentiments of high respect and brotherly love we bid you adieu.

EDITOR.

FROM THE CHRISTIAN REGISTER.

A certain king, whose administration had always been peculiarly distinguished by mildness and equity, at length discovered, that an enemy had been tampering with his subjects in a particular province, and by artful suggestions of the unreasonable and grievous requisitions of their sovereign, and by many good words and fair speeches in favor of the different treatment, enjoyed in his dominions, had caused a dissatisfaction, which ended in a universal revolt. The king, unwilling to inflict on these revolters the punishment, merited by their disloyalty, sent a messenger with full power to assure them of pardon upon condition of their compliance with certain terms within a prescribed period. As they had become sensible into what straits they had brought themselves by their wickedness and folly, such a messenger of good tidings, and with indisputable credentials, was received with general acclamations of joy.

The chief anxiety of those, who appeared most sensible of the iniquity of their revolt, and of the importance of returning to their allegiance, was to ascertain with precision the requisitions of the king, and to prepare themselves to act accordingly. Another class for a while, though not, perhaps, with equal quietness, yet without any particular symptoms of uneasiness, appeared to be making commendable preparations for a return; but at length the disputers of this world, who think it more glorious to argue, than to obey, re-

laxed their appointed means of reconciliation to the king, for the purpose of ascertaining the exact standing of his plenipotentiary. Some argued with great warmth, that he was in all respects equal to the king; and said much about the requisitions of the king that his subjects should honor his messenger, as they honored him; that obedience to his messenger should be considered, as obedience to him. They also laid much stress on the declaration of the messenger, that he, and the king, who sent him, were one. Although the inconclusiveness of this reasoning, and the repeated assertions of the messenger, that he spoke and acted merely in the name, and under the authority of the king, led many to dissent from these opinions; yet, influenced by a wish to lead quiet and peaceable lives, and by the impression, that nothing more was necessary to their own, or to the safety of others, than faith in this personage, as the kings messenger, and correspondent conduct, they pursued "the noiseless tenor of their way," declining to strive about words to no profit, but to the subverting of themselves and their hearers. At last, however, being in a manner compelled to take part in the contest, they maintained, if not with equal *warmth*, in the opinion of many with equal *strength*, that the messenger was not equal to the king, but superior to all his other subjects. Others contended, that the messenger was made in all respects like unto his brethren; and that his superior power and authority were merely the consequence of his commission from the king. In process of time a considerable portion of the revolters assemble, and in council, or synod, *voted*, that the only true faith was that of those, who believed the king and his messenger to be absolutely one and the same; and unmindful of the limited nature of their power, forgetting that it was the extent of their ability to *vote* mankind to destruction, they declared that none of a different faith should be partakers of the blessings, which the king's messenger came to publish. Those, however, who were thus denounced, having the king's proclamation in their hands, in which were clearly stated the conditions of pardon, and recollecting, that they were amenable to the king, and not to his subjects, regarded the denunciation as an idle tale.

It is worthy of remark, that such was the nature of the king's requisitions, that to understand and obey them, required a dispassionate deportment. It will, therefore, be readily perceived, that, in the heat of the contest, they were but

ill prepared to learn the king's will, and to fashion their lives accordingly. Many had almost, or altogether, forgotten the object, for which the messenger came among them; and the period allotted for reconciliation, was rapidly hastening to its close. At the expiration of this period, the revolters were all summoned before the king to give an account of the manner, in which they had treated his overtures of mercy. It then appeared, that the highest approbation and reward were bestowed on those, who immediately, and without controversy, studied to know their Lord's will, that they might be prepared to perform it; but it is consolatory to learn that all, however different in their speculations, who had not lost so much time and temper, as to be unable and indisposed to obey, were finally restored to the favor of their sovereign. It appeared, however, that *some* had been so busily engaged in determining the character of the messenger, and in bringing others over to the right faith, that the things, pertaining to their own peace, had been utterly neglected. But what was the answer of the king, when they alleged in extenuation of such neglect their anxiety to preserve from degradation the character of his messenger? "He was not sent among you, that his character might be a subject for curious and idle speculation; that you might ascertain his precise relation to me, or his rank among my subjects; that you might perplex yourselves and others with subtile disquisitions, entirely foreign from the object of his mission; but simply, that you should conform to his requisitions. It was sufficient for you, that he exhibited adequate testimony of his authority to act in my name; and, by neglecting his instructions, you have contemned my authority, debarred yourselves from a title to my favor, and are still in a state of rebellion."

REVIVALS.

WAYNE COUNTY, KY. April 13, 1827.

As the news of reformation is ever heart cheering to every true saint of God, I send you the following, that through the medium of your useful publication, they who peruse its pages may share with us a measure of this blessing, I have travelled and preached for about twelve months through the counties of Russell, Pulaski, and a part of Wayne, and have been constrained to praise God, for the reformation in

the hearts and lives of the people. In Russel county there is a Church of the Christian order, that has increased from four to thirty within twelve months. I left them last Monday morning, rejoicing in the Lord, with joy unspeakable and full of glory. There is also a great number of souls on the way to Zion, that desired the children of God to pray for them. On the Lord's day the 8th of April, we had the happiness of seeing about an equal number with us of our Methodist and Baptist brethren surround the table to commemorate the death of our Lord and Savior. I know of but one that stayed back. The Lord wonderfully blessed us at night. The cry for mercy mingled with the shouts of joy, manifested that God was in the midst of us. For nearly twelve months no night has been too dark, no day has been too cold for the people to meet and worship God in Pulaski, Wayne, and Russell. The harvest truly is great, and the laborers are few. We earnestly desire the Lord of the harvest to send forth more laborers. As God works by the instrumentality of human agency, use your endeavors to send us some help. The war has been very hot in these parts. The army in support of creeds and orthodoxy, against the advocates for the Bible alone; but it is pretty well over.

JAMES LUNSFORD,
An Elder in the Church of Christ.

From a letter published in the Gospel Luminary, by Elder Ephraim Philbrick, of Rye, New-Hampshire, dated April, 24, 1827, we have an account of a glorious reformation in that country. He states, that "having been much thro' the town in this reformation, I have taken pains to get the names of those who have recently experienced a real change from nature to grace; the number from 16 to 70 years of age, is 58; and the number from 8 to 16, is 65; the whole number 123. Also a number of backsliders have been reclaimed." This revival still continued. He also informed us of a good revival in Stratham, Portsmouth, North-Hampton, and in Hampton. He does not tell the number of converts in those towns, except in the last, in which he says there are upwards of 100.

From another letter, published in the same work, written by Elder Samuel Rand, dated Portland, April 11, 1827, we have a cheering account of a revival in that country. "The

work," he says, "has been going on for eight weeks past, in a very powerful manner. There are from 20 to 30, who come forward at a time in great distress, to be prayed for." Forty have been added to the church, and many have found comfort, who have not yet come forward. I cannot tell you the number that are under distress of mind. The work progresses. In Westbrook also, he informs us many have found a Savior to the joy of their hearts.

A letter addressed to the Editor from Elder James E. Matthews, of Alabama, near Florence, dated March 27, 1827, says, "We have lately had a very reviving season.—Last Saturday and Lord's day, eight persons were added to the church, and in a few months past, sixteen have professed faith in Christ. Last Sunday evening I baptised six, one of whom was a poor sinner, crying as they did on the day of Pentecost, "What shall I do?" I gave him Peter's direction; and being baptized, he came up out of the water rejoicing. I anticipate glorious times in this neighborhood. The people are generally in a state of serious enquiry. Prejudice is giving way. Several of the Methodists communed with us *last Sunday*, and the church appears to be in perfect harmony.

Elder Wm. D. Jourdon, recently addressed the Editor a letter from Monroe, Tennessee. He informs us that in the neighborhood of Sparta, Tenn. within some months past between 300 and 400 souls have been added to the Christian Church. The work was still advancing, and truth prevailing.

In Greencastle, Putnam county, Ind. a county not settled more than five years, is a good work. A small Christian church was formed there not long since, and from the last account it had increased to upwards of 200 members.

Brother Wm. M'Murtrey some years ago moved to the wilderness of Missouri, where he began to preach the gospel. He lately wrote to the Editor a letter from Fredericktown, dated April 12, 1827. "I have had," says he, "a long and tremendous storm of persecution, beating on me.—I thank my God, it is rapidly passing off, and calmness is succeeding in all its beauties. I flatter myself much good will be done in those regions. My churches are still in-

creasing, and the people appear to be engaged about the salvation of their souls."

From a worthy brother in Giles county, Virginia, we have just received a letter, stating that there were six Christian Churches in that county, containg about 200 members. Of these we had no accounts before. In Pennsylvania & Virginia, within a few years, a great number of Christian churches have been constituted, and large additions are made to some, especially in Bedford county, Pa. by the labors especially of our worthy and faithful brother, William Caldwell. From South-Carolina, York District, we have had good accounts of the spread of truth and religion by the instrumentality of Elder John L. Davis.

A brother, M. Morris, of Indianopolis, writes to the Editor, June 13th—"Four Baptist Churches in this county have discarded all Creeds and Confessions, and constituted on the Bible, as the proper rule of faith and practice. Another brother, Doctor Mitchell, from the same place writes respecting these churches, since they have constituted on the Bible alone:—"They are now daily adding to the church, and much good is doing in that connexion. They have free communion with all brethren, who are baptized on the profession of their faith. Thus you see they are on the road. They are getting tired of the doctrine of trinity. They believe there is one God, and one Mediator between God and men, the man Christ Jesus." The Doctor adds, "Liberal men and principles must prevail, and will ultimately triumph. The world do not feel themselves bound any longer to believe the creeds and doctrines of men; because they baffle the understanding and prostrate reason. Applications to know what we ought to believe are not now made to Popes, Bishops, nor Priests, but to the word of God. Even the learned orthodox are shaking off from creeds and *human* platforms.

In Bourbon county, Ky. a Christian church was constituted a few weeks ago. The Lord is carrying on a good work there, and at every meeting some are joining. The first Lord's day of this month, we had a communion there.—The crowd was great and the people solemn. Some Baptist brethren of high respectability communed with us, a

mong whom was a worthy preacher. On the same day we baptized four. The prospect is good.

We have lately had the pleasure of perusing a letter from Elder ELIAS SMITH, to Elder T. M. ALLEN dated, Boston April 30, 1827. From which we make the following extracts, which we are sure will be read with pleasure.

I will give you a short account of my progress since leaving *Universalism*, which was about 16 months ago. I began first to preach, or "do my first work," and preached to a few only; sometimes in Boston, and in Roxbury near Boston.—A few brethren knew the voice, and attended with me.—The leading members were in general against me, though they had prayed for my return. Some influential brethren who heard me, labored for an union between them and me, but to no purpose. Last summer 8 or 9 concluded to withdraw, and unite together according to the New Testament. From May to March we met in a large Hall, until more met than could be accommodated—the day the church was publicly acknowledged, there were 19. Since last Aug I have baptized 20; these with the others amount to about 40, who have from the first day until now lived in love and peace.

The first of this month we moved our meeting to a very large Hall, near the centre of the city; Though it is about three times as large as the other, yet as many meet as can be seated with comfort. The attention has increased gradually, from the first day until now; several have of late given good evidence of "*passing from death unto life.*" Four weeks ago I baptized 3; yesterday I baptised 4 more; and several others expect soon to submit to the same *command*.

Extract of a letter from Elder Joseph Badger of New York, to Elder T. M. Allen, dated Feb. 25, 1827.

Our brethren in these parts are in a state of prosperity.—Union and steadfastness prevail in the churches, and in many places we have revivals; in upper Canada the Lord is doing wonders; and in this state the Lord is raising up able young men to preach the word. Seven worthy Elders have died the past year, in our connection in the East; yet the ranks will be full; and when you and I sleep in death, I trust the pure *doctrine*, the system of *liberty* which we have taught will *triumph*.

I have received two numbers of the "Christian Messenger"

which I read with pleasure, and wish my aged brother and venerable friend Elder Stone, success in his arduous undertaking—and hope the Messenger will be a message of glad tidings to thousands.

BROTHER STONE—Please to insert the following lines in the next number of the Christian Messenger:

NOTICE.

On the Friday preceding the fifth Lord's day in September next, our Christian Conference will commence at Big Spring, in Overton county, West Tennessee, four miles north of Monroe, and twenty-five south of Burksville, Ky. and is expected to continue five or six days. We hope the brethren and friends, who live within a reasonable distance, will come prepared with provisions, to camp on the ground; otherwise we fear the neighborhood will be oppressed beyond measure, by the expected multitude. We solicit the attendance of laboring brethren from all parts.

Elder W. D. JOURDON,
June 2, 1827. JOHN COONS, Sen.

We have seen the first number of the "MORNING STAR," a periodical, edited monthly by Elder Elias Smith, of Boston. It is a duodecimo pamphlet, of 24 pages, at one dollar a year. From the known abilities of the Editor, and from the specimen of the first number, we hope it will eminently subserve the cause of religion, to which it is devoted. We recommend it to the patronage of the friends of truth

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TO CORRESPONDENTS.—A great many communications are thankfully acknowledged. In so limited a work as ours, we cannot immediately attend to them. But they shall be noticed in subsequent numbers.

OBITUARY.

DIED on May 28th, at his father's, in Bourbon county, Elder *LEVI PARKER*. He had been ordained to the work of the Lord a few years before; but for a long time had labored under a breast complaint, by which he was at last taken from this world. He was a man of deep piety, and of a sound mind. He suffered patiently and died triumphantly.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. I] GEORGETOWN, KY AUG 25, 1827. [No 10.

HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—NO. VII.

FAITH.

Having shown how the Gospel effects regeneration, by being believed, we are naturally led to speak of faith. We have already shown that the word of God is the foundation of faith; but it will be necessary to say something further on this subject. "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." John, xx. 31. "That your faith should not stand in the wisdom of men, but in the power of God." 2. Cor. II. 5. "So then faith cometh by hearing, and hearing by the word of God." Rom. x. 17. "When he (Christ) shall come to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. I. 10. "How shall they believe on him of whom they have not heard?" Rom. x. 14. "Howbeit many of them that heard the word believed." Acts IV. 4. "In whom ye also believed, after that ye heard the word of truth the Gospel of your salvation." Eph. I. 13. "And many of the Samaritans of that city believed on him for the saying of the woman, who testified, he told me all that ever I did. John IV. 39. "As he spoke these words many believed on him."—Chap. VIII. 30. "Neither pray I for these alone, but for them also, who shall believe on me through their word."—Cap. XVII. 20, &c. &c.

The word of truth is not only the foundation of faith; but it has sufficient evidence in itself to produce faith (see Deut. XXX. 11. and John xx. 31.) Faith can have no existence without evidence. "A man can receive nothing except it be given him from heaven." John III. 27. If a fact be stated to us, which is accompanied with sufficient evidence, we believe it. Faith does not depend upon any disposition, whether holy or unholy; but on the strength of the testimo-