These fearing the downfall of their party, and in the pride of their hearts, wishing to increase it, began the horrid work of drawing disciples after them, and of dividing the flock of Christ, that *they might glory in their flesh*. The alarm spread, and every party spirit was crying *O Israel to your tents*. Now peace, love and union the religion of heaven en, were lost in the din of controversy, strife and war.— Now families and neighbors, before happily united were divided, and separated by party walls, from communion with each other. By continually hearing from the pulpit each party anathematising one another, they become suspicious of each other, and manifested a distance and indifference, incompatible with the christian profession. Thus terminated that glorious revival, which had caused the earth to quake for fear, and multitudes to turn to the Lord.

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Two numbers more will complete the first volume of the "CHRISTIAN MESSENGER." Should any of the subscribers wish to discontinue their subscriptions at the close of the year, they will please give information to the Editor, thro' the Post Masters or his Agents, against the 25th of September. If not given by that time, they will be considered as subscribers for the second volume. The terms are the same. It is hoped that agents for the work will endeavor to increase their list of subscribers. Every attention shall be given to render the work interesting. The Editor is sorry that by negligence of Postmasters, or want of correct information on his part, as to the residence of some of his subscribers, some numbers of the Messenger have been lost.— As far as he could, he has supplied the deficiency.

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COMMUNICATED.

On Aug. 2, 1827, the first conference of the Elders and Brethren of the Christian Church in the Eastern District of Indiana, met at Pleasant Meeting House, on Indian Kentucky.

The Elders present were, Jesse Hughes, Beverly Vawter, Jesse Frazier, Daniel Roberts, Henry Logan, and Joseph Shannon. J. W. Mavity, unordained preacher.

Agreed that our next Conference be at bro. Frederick Steemberger's Bartholomew county, near Edingburgh. We wish the Churches in our connexion to send letters and messengers to that Conference.

JESSE HUGHES, *Pres't.*

B. VAWTER, *Clk.*


# 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. SEPT 25, 1827. [NO. 11


## HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—NO. VIII.

We have been thus particular in giving our views of the gospel, which we preached prior to separation from the Presbyterians, that the world might be able to form a correct judgment respecting our course. After we had stated our views of the gospel, we next proceeded at the request of Synod, to state our objections to their confession of faith. We deem it unnecessary to notice particularly those objections which we made and published in our apology; for by attending to our views of the gospel, any one may at once see their discrepancy with the confession of faith. We objected to all the rigid doctrines of Calvin, contained in the confession. We also stated our objections to all human, authoritative confessions; as being separating walls between christians from their first introduction to the present time.— We determined therefore in order to promote christian union, to cast all such books *to the moles and bats*, and to take the Bible alone as the only standard of faith, practice and discipline. This was then considered a daring and dangerous step indeed. For this we were ranked among the atheistical Illumineers of Germany, and derided, reproached and persecuted as the enemies of God and man. The pulpits were disgraced with invective, and the presses groaned under the weight of opposition to us.

In the mean time we were earnestly and successfully engaged in preaching the gospel, and churches were multiplied. We ordained to the ministry David Purviance, who had long served his country as a legislator. His labors were then, and still are, a blessing to the church. We listened to objections made against us by enemies as well as friends, and determined to correct our errors, and receive truth by every means. While we were denouncing partyism and urging christians to union, it was frequently cast up to us

that we were as much a party as others, having assumed a party name, *the Springfield presbytery*. We felt the force of the objection, and determined to free ourselves from this cause of offence. We therefore met in Bourbon County Ky. June 28th, 1804, and agreed to cast off our assumed name, and power, and to sink into the general body of christians, taking no other name than *christians*, the name first given by divine authority to the disciples of Christ. This we announced to the world in a small piece, entitled "*the last will and testament of Springfield Presbytery.*"

The *manner* in which this piece was written, we confess, did not then meet with our entire approbation, but the matter of it we see no good reason yet to reject. As it has been the cause of much declamation and censure, we have determined to present to the public the substance of it.

1. In the first place, we agreed that as a party and legislative body, the Springfield Presbytery be dissolved, and sink into union with the body of Christ at large: *for there is but one body, and one spirit, even as we are called in one hope of our calling.*

2. We relinquished the power of making laws for the government of the church, and of executing them by delegated authority; that the people might have free course to the Bible and adopt *the law of the spirit of the life in Christ Jesus.*

4. We advised candidates for the gospel ministry to study the holy scriptures with fervent prayer, and to obtain license from God to preach the simple gospel without any mixture of philosophy, vain deceit, traditions of men, or rudiments of the world; and *that none take this honor to himself, but he that is called of God as was Aaron.*

5 & 6. We yielded to the church her right of government, and to try her own candidates for the ministry, to choose her own preacher, and support him by a free will offering; admit members; remove offences, and never henceforth to delegate her right of government to any man, or set of men whatever.

7. We recommended to the people the Bible as the only sure guide to heaven.

We then gave our reasons for dissolving as follows; "With deep concern they viewed the divisions, and party spirit, which have long existed among professing christians; principally owing to the adoption of human creeds and forms of government. While they were united under the name of a presbytery, they endeavored to cultivate a spirit of love and unity with all christians; but found it extremely difficult to suppress the idea, that they themselves were a party separate from others. This difficulty increased in proportion to their success in the ministry. Jealousies were excited in the minds of other denominations; and a temptation was laid before those, who were connected with them, to view them in the same light.—As they proceeded in the investigation of church government, they soon found that there was neither precept, nor example in the New Testament for such confederacies as modern church sessions, presbyteries, Synods, general Assemblies &c. Hence they concluded, that while they continued in the connexion in whch they then stood, they were off the foundation of the Apostles and prophets, of which Christ himself is the chief corner stone.—Therefore from a principle of love to christians of every name, the precious cause of Jesus, and to dying sinners, who are kept off from the Lord by the existence of sects and parties in the church, they have cheerfully consented to retire from the din and fury of conflicting parties and to sink out of the view of fleshly minds, and die the death—yet they will preach, and aid the brethren by their counsls, when required, assist in ordaining elders or pastors, seek the divine blessings, unite with all christians, commune together, and strengthen each others hands in the work of the Lord."

This piece when published increased ten fold the opposition against us. The artillery of every party was directed against us. They evidently saw if we prevailed all parties must be dissolved. They represented us as disorganizers, having no form of government, and aiming a destructive blow at all church government. Why these charges against us? Because we took the Bible as the only rule given to the church by the only law giver, who solemnly enjoined upon all to walk according to this *same rule.* The Bible alone was considered as an insufficient rule, as *no government*, by many of our opposers; and to hold up this as the standard of heaven, to which all parties should come into one body, was thought to be disorganizing, and destructive to all church government!

In the year 1804, the General Assembly of presbyterians sent a committee to endeavor to reconcile, and settle the difference between us and the Synods. We attended the

call of the committee with the Synod at Danville Oct. 1804. The committee proposed to us a few queries which we answered as follows:

Question 1. By the committee. "What were your reasons for renouncing the jurisdiction of the presbyterian church?"

Answer. 1. "Because we believed that those bodies, with which we stood connected, acted contrary to their own rules."

2. Because the confession of faith or standard of that church, contained several things which we viewed as contrary to the word of God, on which account we could not retain it as the standard of our faith, or submit to be judged, and condemned by its dictates. This we saw evidently to be the design of Synod. Other reasons and the train of circumstances, which in a gradual chain brought the matter to that issue, are fully exhibited in our apology to which we refer all who want information. While we were let alone, we were willing to let the confession of faith alone; but as soon as we found our sentiments were to be brought to that standard, we renounced its authority, and consequently had no alternative but to withdraw."

"Question 2. By the committee of the general Assembly. Can any method of accommodation be proposed, which may induce you to return to the jurisdiction of that church, and heal the divisionwhich has taken place in the Synod of Kentucky?"

Answer. "To the first part of this question we answer in the negative, so long as they retain the confession of faith as the standard of doctrine and discipline, because we cannot receive that book as our standard. When we at first withdrew, we felt ourselves freed from all creeds but the Bible, and since that time by constant application to it, we are led farther from the idea of adopting creeds and confessions as standards, than we were at first; consequently, to come under the jurisdiction of that church now, is entirely out of the question."

"We feel ourselves citizens of the world, God our common Father, all men our brethren by nature, and all christians our brethren in Christ. This principle of universal love to christians, gains ground in our hearts in proportion as we get clear of particular attachments to a party. We therefore cannot put ourselves into a situation which would check the



growth of so benign a temper, and make us fight under a party standard.

"Notwithstanding we conceive we can propose a method of accommodation, which, with the divine blessing, will heal the division, which subsists between both the ministers and people throughout the bounds of the Synod of Kentucky, as follows:

1. "Let us remember that all christians are one in Christ, members of his body, partakers of his nature and heirs of the kingdom: Therefore they have no power over one another to cut off, exclude, or unite.

2. "Let us pray for more of the uniting, cementing spirit.

3. Treat differences in lesser matters with christian charity and mutual forbearance, and bend our united force in the common cause.

4. Give up the care of the church to God by constant fervent prayer—counsel, advise, admonish, reprove, comfort and strengthen one another as necessity may require, in the spirit of love and meekness. Then will be accomplished that saying, *that of the rest durst no man join himself to them.*"

"Rob't. Marshall,
John Dunlavy,
Barton W. Stone.
John Thompson."

Danville, Oct. 18, 1804.

No accommodation or reconciliation could be effected by the committee, between the Synod and us. The business was therefore indefinitely postponed, and we returned to our respective homes.

Three valuable Elders, who had a few years before separated with James O'Kelly from the Methodist connexion, about this time united with us. Their names were Clement Nance, James Read and Rice Haggard, the latter of whom soon after published a pamphlet on the name *Christian*, proving that by this name alone every member of Christs body should be called.

We were sorely pressed with the weight of another argument or objection to the doctrine we then preached. We believed and preached that the sufferings of Christ were vicarious, or in the room and stead of sinners, in order to pay their debts or to satisfy law and justice in their stead—we also preached that Christ died for all, or tasted death for

every creature. If he died for all, and the design of his death was to satisfy the penal demands of law and justice in the room of sinners, then it appeared that all must be saved. On this view of the sufferings of Christ, we evidently saw Calvinism or Universalism was true; neither of which we could receive as the doctrine of the Bible. To the Bible we then applied with prayerful attention to find the truth on this point. We soon found that the sufferings of Christ were no where said in the Bible to be designed to reconcile God to sinners; but on the contrary, "that God was in Christ reconciling the world unto himself."—We soon found that the word *atonement*, was but once named in the New Testament, Rom. 5, 10.; and in this text it could not mean *satisfaction* to the demands of law and justice, because it states "by whom *we have now received the atonement*," and not that God received it. We evidently saw that the word should have been translated, *reconciliation*, as all the learned agree. We diligently sought for the doctrine of satisfaction to law and justice by the death of Christ. We could not find in the Bible, nor could we find a man who could shew it there. We then enquired what were the demands of law and justice against the sinner, accordingly to the popular systems of the day. We learned that the law required perfect, personal and perpetual obedience—that justice required of the transgressor death temporal, spiritual and eternal, that Christ as surety paid this debt of obedience and suffering in the stead of the sinner, which obedience active and passive, is imputed to the sinner for justification.

We admitted the claims of law and justice to be correct; but our enquiry was, did Christ as surety satisfy these claims, or pay these debts for the sinner, in his stead?—Did he in the sinner's stead, pay the debt of obedience to law, that is, love God with all his heart, soul, mind and strength, and his neighbor as himself? If so, we evidently saw that the sinner was freed from obligations to love God or his neighbor, seeing the surety had paid this debt of obedience for him. This we durst not admit. Nor could we learn how Christ could fulfil these demands for another; for admitting he was both God and man, we plainly saw that *as God* he must love himself infinitely; and *as man* he must love his neighbor as himself. We could see no surplus righteousness for another. The doctrine of the imputed righteousness of Christ to the sinner for justification, we found not in the Bible; though this doctrine is a prominent feature in the system so generally esteemed as orthodox, yet the expression, *the imputed righteousness of Christ*, is not once named in the Bible. We therefore gave up the doctrine as a human device.

We next inquired, did Christ pay in the sinner's stead, the debt due to justice, and so satisfied justice? Did he pay the debt of temporal death? If he did pay this debt *fully*, why do sinners of every age die, or pay the debt again?—Can it be just to demand and receive the payment twice?—Did he pay the debt of spiritual death for the sinner? Impossible; for spiritual death is to be dead to God and divine things, to have no love nor delight in God nor his ways.—Could Christ have suffered this death without being a real sinner, and guilty? Could a holy God or a holy law demand such an unholy debt? Could they demand sin as a punishment for sin? But should we contrary to truth, say that Christ has fully paid this debt of spiritual death for sinners, do they not still suffer it? Can this be just? Did he pay fully the debt of eternal death in the sinner's stead? Eternal death he never suffered, for he arose from the dead the third day, and now *liveth forevermore*. To say he fully paid the debt of eternal death, is a pointed contradiction—for the debt of eternal death will require an eternity to pay it—it can never be fully paid.

We had long before seen this hole in the system, but had filled it with a patch of human wisdom, which was this, that Christ suffered an infinite punishment which was equivalent to an eternal death. We admitted that God was *without passions*, and could not suffer; and as none but an infinite being could suffer infinitely, therefore Christ neither as God nor man could suffer this penalty. But we had been taught that the divinity was the altar on which the humanity was offered, and which gave efficacy to the sufferings of Christ. We immediately concluded that the altar did not suffer, but the human nature only—and therefore the human nature could not suffer infinitely.

For the want of Bible evidence we were compelled to give up these doctrines as the mere notions of men. This system of atonement we fearlessly affirmed was not to be found in the Bible. What is the truth on this point was one great pursuit. We enquired therefore for what purpose did Christ die?

## UNIVERSALISM—No. III.

CONTINUED.

1. In the first place then, upon the plan we are opposing, we ask, what incentives are there in all the gospel of God to holy living? We are constrained to answer none: The declaration "let us eat and drink, for to-morrow we die," will avail as much to our salvation, as Paul's direction to the Jailor; "believe on the Lord Jesus Christ, and thou shalt be saved." For the Preacher taught that our conduct has no relation to eternity—has no bearing upon our future destiny. The sinner therefore who spends his days in opposition to holiness, is running as directly, and as speedily to heaven as the best christain! Nay, more: a Voltaire, whose motto was, "Crash the Wretch," a Paine, a Gibbon, a Hume, whose mighty energies, were all exerted to crush the Son of God, and his holy religion, these are now participating in the joys of heaven, and are singing the songs of redemption through that blood which they counted an unholy thing, and trampled under their unhallowed feet!!! Should I, after teaching a sinner this doctrine, exhort him to forsake his sins, and live a holy life, he might reply: What do you mean sir; you exhort me to forsake sin, and yet teach me that sin is necessary to prepare me to enjoy happiness; nay, that in the view of the Almighty there is no sin nor evil in the world;—that "whatever is, is right." Therefore, all the lying, swearing, gambling, stealing, robbing, murdering, and all that long catalogue of crimes (falsely so called, by your hypothesis,) are necessary as forming an important part, in the grand scheme of the Almighty, to save the world. As sin, therefore, is necessary to my salvation, you had better exhort me to be more wicked, that I may be the better prepared to relish the joys of heaven!!!

Now I ask, would not this be a rational reply? Assuredly it would. The doctrine in question therefore, affords no incentives to holiness; but it affords strong motives to vice.

2. In the second place. If the doctrine we are opposing be true, how are we to view the conduct of the Apostles? They suffered the loss of all things, for Christ; they were destitute, tormented, and afflicted—they had no place like their master to lay their heads—and finally, after living a life of poverty, of disgrace, of persecution and wretchness they sealed their testimony with their blood. But if the doctrine in question be true, now shall we clear the Apos-



tles of the charge of pursuing a most foolish and inconsistent course. For, believing the doctrine of our Preacher, they must have known that all their preaching and suffering for Christ's sake, could not benefit them one jot in the life to come, and it is certain that it greatly injured them, as to the blessings of this life, for they lost them all, and forfeited even their lives.

How should we view the conduct of a man, who would engage in a most hazardous enterprize, in which he knew, that he would have to suffer the greatest hardships that human nature could bear, under the influence of the certain knowledge, that when his object was accomplished, he should be no better off, than if he never had engaged in the enterprize? We would say, that man has labored in vain; he has acted the part of a crazy man, to have labored, and suffered so much, when he knew it was all in vain. Well, just in this light are we to view the conduct of the Apostles, upon the principle we are opposing. For, under the influence of the faith, that all they did, could have no bearing upon their future destiny, (for as the secrets of the divine will were made known to them, if the sentiment of our Preacher be true they must have known it, unless the universalists will say that they have obtained a new revelation upon this subject,) they suffered the loss of all things. But poor men! they had no such an instructer as our Preacher! For, if they had, and could have believed him, they never would have acted the part they did.

They certainly would have reasoned thus: "As all the evil in the world is good in the view of the Almighty—as nothing we can do, can influence the future condition of mankind, in eternity—and as our preaching will greatly augment our afflictions and sufferings, as well as those of all our converts—we will therefore sink into obscurity, and forgetfulness, and pass our days in quietness and ease, rejoicing in the belief, that ourselves, and all those whom we might convert to our faith will much more easily, and full as certainly get to heaven without our exertions as with them!!

3. In the third place, if there be no future punishment, then the Antedeluvians, who were swept from the earth for their wickedness, were immediately conducted to heaven, andwere far more happy and blessed, than good old Noah, who, for his righteousness was kept in this world (which our

Preacher explained to be hell,) of sin and misery for several centuries after!!! The wickedness of the Antedeluvians therefore was their pasport to heaven, while poor old Noah's righteousness, kept him in hell for centuries after they were conducted to heaven!! And so we may say of all the wicked Israelites, who were cut off by the immediate judgment of God, for their sins—and of all the nations of the earth, who were cut off by the Israelites, by the direction of God, for their sins. They were at once introduced into the unspeakable joys of heaven, while the poor Israelites, who were preserved, and for whose benefit these people were exterminated, were left to toil through the difficulties, and sorrows of life.

Again, admit the principle of our Preacher, that there is no future punishment. "*Then* the murderers of the Lord of life and glory, and the millions of their stiffnecked and impious countrymen, who fell in the unparalleled slaughter of the siege and sacking of Jerusalem, *went to heaven* the moment they expired, and were incalculably more blessed, than the holy and humble Disciples of our once crucified, but now ascended and glorified Redeemer, who were alive to wrestle with pagan persecution, and Jewish malice, and hunger, and nakedness, and torture, and anguish, and principalities and powers, and spiritual wickedness in high places, until their christian warfare was accomplished; *Then*, Judas, who betrayed his *master* with a kiss, and added the sin of self-murder, to the crime of treason, *went to heaven*, (instead of *his own* place,) the moment that he hanged himself, and that his bowels had gushed out, and became far happier than the great Apostle of the Gentiles, who was left to encounter stripes and stoning, and shipwreck, and perils of water, and robbers, and his countrymen, and the heathen, and in the city, and in the wilderness, and in the sea, and among false bethren, and weariness, and painfulness, and watchfulness, and hunger and thirst, and fastings, and cold, and nakedness; *Then* profane and profligate *soldiers*, who march warm and weary to the battlefield, where the shrill neighing of the steeds, and the sound of the trumpet, and the clashing of arms, and the roaring of artillery, and the floating of blood-red banners upon the wings of the wind, and proclaim the feast, and the revelry, and the triumph of death to be near at hand, *wing their way to heaven* the moment they breathe out their mortal life and their own curses, and execrations



and blasphemies agaisnt the most high God, and immediately receive a portion vastly superior to that of the faithful followers of the Lamb, who are left to conflict, with trial, with trouble, and penury, and privation, and pain, and disappointment, and disaster, and disease, and suffering, and scorn, and sorrow, and destitution." (Christian Advocate, Vol. I—No. 21.)

In the fourth and last place, if the doctrine of our Preacher be true, *then has Christ died in vain.* For if all the evil in the world is good in the view of the Almighty, and necessary to the consumation of the happiness of man, and his own glorious purposes of mercy to him, then it would seem useless, nay, it would seem cruel in the Almighty to have sent his son to put away sin, to destroy evil, which is the very life, and salvation of the world! for without it, we never could be happy. It would seem to me, upon this plan, to have been more consistent with the goodness of God, to have sent his son, to teach the world to be more wicked, that they might be the better prepared to relish the bliss of heaven!! Christian reader, can you receive such a system of contradiction? A system which pleads for sin, nay, which makes it the very saviour of the world—which would make the word of God of none effect—and tare from the cross of Christ, (the only hope of man) all its divine glory? No, no, no! Your heart responds with mine. I am determined only to glory in the cross of my Lord, by which I am crucified to the world and the world to me.

TIMOTHY.

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TO THE EDITOR OF THE CHRISTIAN MESSENGER.

*Sir:*

As variety is agreeable to the human mind, perhaps your readers may find some amusement and instruction in the following, should you think it worthy of a page in the Christian Messenger, and give it publicity.

The present conflict between the Bible and party creeds and confessions, or in other words, the war between the church and the clergy, is perfectly analagous to the revolutionary war between Britain and America; liberty was contended for on the one side, and dominion and power on the other. It is a well known fact that our freedom from under the despotic government of Great Britain was obtained by a long and bloody conflict, though but few are now alive

who witnessed the tragic scene. I well remember the time and place, when and where American blood first crimsoned the ground in that evermemorable contest. A few began that struggle, which terminated in the complete freedom of the United States.

Long has Bible government been discarded; and long have creeds, confessions, and disciplines been established as tests of orthodoxy by ecclesiastical despotism—long have they, who taught the doctrines of the New Testament without the gloss of human wisdom, been spurned as heretics, anathematized, cast out of the synagogue, and treated as infidels, unless they would recant, come again under the yoke, and *teach for doctrines the commandments of men*, or such doctrines as are not clearly revealed in the Bible. Amidst these discouraging circumstances a few faithful ministers of the New Testament were found, who dared to oppose these human authorities, and chose to follow the light of the gospel, beaming from the book of God. Regardless of consequences, they made a firm and bold stand against the overwhelming flood of opposition, and in defiance of clerical authority and sectarian pride erected the banner of Emanuel. A few followed the standard, and a congregation was constituted on primiture principles, having no creed but the Bible, and no name but *christian*, first given by divine authority to the disciples at Antioch. This, as in the war with Britain, commenced with few, who could hope for assistance from that power only, which, by a few fisherman, first established the church, though opposed by civil and ecclesiastical powers combined.

This stand, made by a few in a back country, soon produced a serious alarm among sectarian bigots. Bible government alone threatened the eternal destruction of sectarian creeds, and names, and the boasted authority of the clergy. To avert this impending ruin, all the sectarian tribes are united in their exertions from the pulpit and the press; and have levelled their artillery at the restoration of Bible government to the church of Christ. The armies have taken the field, and the battle is begun. The conflict may be sharp and long (as in the war with Britain) yet the final issue cannot be uncertain. By the perseverance of a few, a revolution more glorious will be effected for the church of God. I am yet a living witness of the first revolution from British tyranny, which astonished the world,



and taking all things into consideration, I have no doubt, nay, I am as confident of the issue of the present contest as if it were now complete. Jesus will reign Head and King in Zion, his government shall be re-established in his church, and all who have usurped his authority, or invaded his prerogative, will be hurled from their lofty seats, and the humble christian exalted in that day.

Go on, dear brethren, persevere in the good work of the Lord, and the victory will be certain, and the reward sure. I have lately read with full approbation a remark in the Christian Baptist: "The great zeal manifested for the party *shibboleth*, and the little concern for the good works of christians, have almost defaced the land marks, which bound the plantations of nature and grace. The decent moralist without, and the precise professor within the pale of christian society, in the main, is one and the same character."—Dear brethren, while you are zealously engaged in establishing Bible government in the church of Christ, neglect not to inculcate Bible religion on the professors; which is *charity out of a pure heart*. Faith without works is dead being alone; works as well as faith are required to constitute a christian. T——— S———.

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## THE CHRISTIAN EXPOSITOR.

JOHN VI. 37—40. "*All that the Father*," &c.

On this passage various and discordant opinions have been formed, which have been the subjects of endless controversy. Some have concluded from this the certain salvation of the whole world, because the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession. Others rejecting this, have concluded that those given to Christ are a certain, definite number of the fallen family, elected from eternity and given to him to be redeemed in time. Waiving the various opinions of men we shall endeavor to give the true sense of the passage from the connexion.

There is a certain character of the human family that comes to Jesus. This character is variously described, as in connexion with this passage; verse 44, it is described as one that the Father draws to Jesus—"No man can come unto me except the Father who sent me, *draw him*." In the verse following, it is described as one that has both heard & learned of the Father. "He therefore that hath heard and

learned of the Father, cometh to me." In the passage under consideration, it is described as one that is given by the Father to the son. "All that the father giveth me shall come to me." Should it be asked, who cometh to Jesus? We answer, every one that hath heard and learned of the Father; for he having received his divine instruction from the Father, is drawn by the force of truth to Jesus, to believe in him and to trust in him—he being now drawn by truth to believe in Jesus, the Father gives this poor believing soul to Jesus, that he may save him from his sins and raise him up at the last day to immortality and eternal life.

This exposition is in perfect accordance with the divine history of facts, with the whole tenor of revelation and with christian experience. These positions we shall endeavor to establish.

1. It is written in the prophets, "They shall all be taught of God."—verse 45, God's instructions are for all, that all may be profited by them.

2. God has taught formerly by his prophets, and in these last days by his Son. Heb. i. 1, 3.—"God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." God taught the people by the prophets, that Messiah should come in the latter days to save his people—that he should be born of a virgin in Bethlehem of Judea, of the seed of David according to the flesh. He taught also by his prophet Daniel the time of his coming—he taught the wonders he should perform in life—that he should die, rise again from the dead the third day, and ascend again to heaven. In short, God, by his prophets, had given in prophecy so complete a history of the Messiah, that it is a wonder that at his appearance he was not known and welcomed by all as the Son of God, and Saviour of the world. The reason is plain. The Rabbies and Elders had made void the word of God by their traditions. They taught the people that when Messiah should appear, he would come in the pomp and splendor of an eastern Monarch that he would literally fill the throne of David, and sway the sceptre over the world. The people believing the Elders, would never believe in Jesus, nor come to him as the great Deliverer and Saviour; but the fact proves that all who had heard and learned of the Father, as he taught by



the prophets, did believe that he was the Christ; and were drawn to him for salvation.

God in these last days has taught the people more fully by his Son. *My doctrine*, said Jesus, *is not mine but the Fathers who sent me, who gave me a commandment what I should say and what I should speak.* The very works too by which his Messiahship was proved he ascribes to the Father. "It is not I that speak, but the Father in me he doeth the works." When any therefore heard the doctrine preached by Jesus, and saw the works performed by him, and by these means were led to believe in him, they were drawn to him by the Father and given to him; we may suppose the Father thus to address the Son; My Son I have sent thee to be the Saviour of the world—Here is a poor sinner that believes in thee, he comes to thee for salvation, I have drawn him to thee by giving him evidence to believe that thou art the Christ, able and willing to save him, I now give him to thee to be saved and led through the temptations of the world, and through death to my eternal kingdom in heaven. It is my will that he be not lost, but raised up at the last day to inherit eternal life.

Now says the Son, *all that the Father Giveth to me, shall come to me.* Shall come to me, in despite of all the powers of darkness—and frowns, threats and persecution of the world.—*And him that cometh to me I will in no wise cast out.* O what grace! What encouragement to poor sinners! *Him* is a personal pronoun, and includes, in this text, all characters—whether good or bad, old or young, rich or poor, bond or free—*Him*, however vile, old, wretched and depraved, that cometh to me for salvation, I will in no wise cast out.—Nothing, no consideration whatever shall induce me to cast him out. Though he be as poor and loathsome as Lazarus; not like the rich man will I cast him out of my house of mercy, and expose him to the dunghill with the dogs, which are without. Though he be defiled with sin beyond human endurance, as were the publicans and sinners, who were not permitted to mingle with decent and respectable society; yet not like them will I cast *him* out. Though he is as filthy and polluted as the very scum of creation, the harlots, a name at which modesty blushes, and who are banished from all civil society; yet him I will kindly receive and save. Though he come crimsoned with the blood of my saints, slain in the fury of heart, as Saul of Tarsus; though he come stained with

my own blood, shed with hellish spite, as did his murderers the Jews; yet I will not cast *him* out. Though he may have spent his life in rapine and murder, and now for his crimes justly suffering the sentence of death; yet when trembling on the eve of time, and just ready to drop into intermipable woe, if he come to me, as did the dying thief, I will in no wise cast him out. Merciful Jesus! who need despair, that comes to thee? That comes to thee in the day of visitation—in the day of mercy? "Behold! *now* is the accepted time; Behold! *now* is the day of salvation."

"For I came down from heaven not to do mine own will, but the will of him that sent me." This is adduced by the Saviour as a reason, why he will cast out none that comes to him. As if he had said: Some of you may suppose that your wicked conduct towards me and my cause may have so rivetted my indignation and opposition to you, that were you to sue for mercy at my court I would reject you. Do not thus think, For I came down from heaven, not to do mine own will, but the will of him that sent me. This is paramount with me to every other consideration. "Not my will but thine be done, O God."

The will of God is expressed in the two following verses; "And this is the Father's will that sent me, that of all he hath given me I should lose nothing, but raise it up at the last day." This undoubtedly refers to the resurrection of the just. But the resurrection of the unjust is by no means excluded; for it is also the will of God, "that all that are in their graves shall hear his voice and come forth; they that have done good to the resurrection of life and they that have done evil to the resurrection of damnation."

V. 40: "And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—This is another *item* of the will of God. *Every one*—including every character—who seeth the Son, as revealed in the Holy Scriptures, and believeth on him as the Son of God, and Saviour of the world, shall have everlasting life, including immortality, and all the blessings of heaven. O let every thing that has breath praise the Lord!

EDITOR.



FOR THE CHRISTIAN MESSENGER.

Minutes of the Christian Conference in the North of Kentucky, held at the Republican meeting house Fayette county, on the 31st. of August, 1827.

Brother THOMAS SMITH was appointed Moderator, and THOMAS M. ALLEN appointed clerk. The following Elders in addition to the moderator and clerk were present, viz:—Francis R. Palmer, William Morrow jr., John Longly, Leonard J. Fleming, Marquis P. Wills, Michael Rice and Harrison G. Osborne—John G. Ellis, Wm. Reid and Samuel Ellis, unordained preachers.

Elder John Jones of the South East Conference of this state was also present, bearing a corresponding letter from his conference to this:—

Letters and communications from the following churches were then presented and read.

From Republican, *Fayette County*; Cave Spring, *Jessamine*; Georgetown, *Scott*; Kentontown, *Harrison*; Cynthiana, *Harrison*; Indian Creek, *Harrison*; Round top meeting house, *Madison*; Bethel, *Fayette*; Union, *Fayette*; Antioch, *Bourbon*; Near New Castle, *Henry*; Beaver Creek, *Harrison*; Mount Pleasant, *Franklin*; Mud meeting house, *Mercer*.

The churches at Cynthiana & Antioch having been constituted since our conference in April last, were by request received into fellowship.

By request of the church at Round top meeting house, Brother Wm. Reid, was ordained to the ministry of the Gospel and its ordinances.

Brother John Longly stated; that by the request of the last conference, he had visited the church at Cabin Creek, and in conjunction with other Elders had ordained brother Peter Cox to the ministry of the Gospel and its ordinances.

*Agreed*, That we recommend to the different churches to make their own arrangements and appointments for Communions, without making application to Conference.

Brother John G. Ellis was received and encouraged to exercise and improve his gift.

The Moderater and Clerk were appointed to write a corresponding letter to the S. E. Conference.

Brother John G. Ellis and John Longly were appointed to write and bear a letter to the Miami Conference in Ohio.

It being stated that Brother Francis R. Palmer expected

soon to set out on a long southern journey; it was unanimously agreed to give him a letter of commendation, recommending him to all the lovers of Jesus, as one eminently useful as a gospel minister.

*Agreed*, That the Editor of the *Christian Messenger*, be requested to publish the above in his work.

*Agreed*, That our next annual meeting be held at Antioch Bourbon County, on Friday before the 3d, Lord's Day of September, 1828.

THOMAS SMITH, *Mod'r.*

THOS. M. ALLEN, *Sec'ry.*

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Brother Stone, although there was at Conference a very large collection of brethren, yet there was not communications from one third of the churches in the bounds of our Conference. Harmony and unanimity prevailed; the meeting continued until Monday; vast crowds attended to hear the word of life, which was ably dispensed among them. On Monday it was truly a solemn time; seven joined the church, and crowds of mourners, came forward weeping, and crying for mercy, asking God's people to pray for them, while the congregation seemed generally to be deeply affected; many I have no doubt will date their conviction and conversion from this meeting, which was one of the most interesting I ever attended.

The accounts from many of the churches were very interesting and cheering, and very generally encouraging; never have we had greater cause to thank the benevolent Father of mercies than at present. Amidst bitter opposition we see, and hear of God's work reviving throughout a great portion of our country. Since our last Conference in April, 37 have been added to the church at Georgetown, 7 at Indian Creek, 16 at Union, 39 at Beaver, (the addition of this church include those of the last year,) Mud meeting house 31, between 30 and 40 at the Republican, 11 at Antioch since its organizatton; and additions in many other places, the precise number not known. The cause is still progressing, and almost every week additions are making to many of the churches. May union and stedfastness prevail, and may truth and righteousness triumph. I did intend to make extracts from some of the letters from the different churches, which I am conde:t would be read with great pleasure, but fearing it would occupy too much room, I have omitted it—



I hope our brethren will occasionally give us, through the Messenger, an account of their success, and the progress of truth.

THOS. M. ALLEN.

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FROM THE CHRISTIAN REGISTER.

## THE CONCLUSION OF MR. MOTTE'S SERMON.

But I would now humbly confine your attention to the singleness of the profession indispensable to Christian Communion. He that believeth that Jesus is the Christ is born of God. The acknowledgement of his *divine authority* constitutes a Christian, as far as belief is concerned. Other points are of great, but yet of secondary importance: his miracles, prophecies, resurrection, &c. are subservient to this conviction: they prove him to be the Messiah. All who hold this, if God be true, hold the head.

Among other advantages of the simplicity of this creed, we have to thank God for being furnished in it with an easy and intelligible principle of union which might bind all Christendom together, round the globe and through all time. We know who is a brother in Christ. I ask not assent to perplexing dogmas expressed in the language of men. I inquire not whether you have studied metaphysics. I do not reservedly draw back, until I have taken the guage with my measure of the length and breadth and depth of your theological system, and weighed in my balance the results of your enquiries in what does not touch the Supreme authority of the Gospel. But, brother, believest thou in Christ, and I take you by the hand, and we are one already in what lies nearest to our hearts.

It is on this principle, that the communion table of this church is spread for all who love our Lord Jesus Christ. In this, it is known we differ from many churches; which, not satisfied with the simple creed that appears to us so conformible to scriptural and primitive usage, in addition to the belief that Jesus is the Christ, require assent to more than 300 propositions. While we pretend not to impeach their motives, and believe them conscientious, we must still think the ill effects of this are obvious, and not so obvious as certain. The morose and exclusive temper is confirmed by illiberality; and the meek and amiable spirit of Christian candour is bound by the principles of its church to needless fears for a brother whom it cannot convince, and has to en-

dure the melancholy and somewhat paradoxical pain of pitying despair, where still it pretends not to impute a crime.—Surely the world, with its selfish interests and Jealous rivalries, drives men far enough apart: why force the gentle religion of peace to come into the unholy tumult, and with sanctions which conscience dares not disavow, aggravate and multiply the hostilities of breasts already enflamed with demoniac passions? Let us at least have one subject on which all can be at peace. Let us have one interest in which we may feel that we are too deeply concerned in common not to harmonize in the pursuit. Let us have one quiet place to which we may resort without loosing the temper of the Christian; and there, throwing aside resentment, animosity and strife, kindle and cherish universal love, as the children of the same good father, travelling along the same flinty road, directing our weary footsteps to the same everlasting mansion of rest and joy.

This is what you have aimed at, my hearers, in the constitution of your society: and I congratulate you on the privileges you enjoy; privileges with which providence has blessed you without requiring the heavy price of a sudden disruption of the ties and associations which naturally endear that house of God to our hearts, to which the footsteps of our happy childhood have followed those who we first loved, and in which we have left their tombs and memorials to see them no more. Your gift is peculiar, and you will not fail to remember that, to whom much has been given, of them will proportionably much be required. I feel called upon on this occasion to trouble you with but one suggestion, which yet you may think the principles which, distinguish you render peculiarly unnecessary. The churches around repel you from their fellowship. This cannot but be a greater evil to them than to you; for from it may be expected, at least in some degree, the unsocial influences that make religion unamiable. But though you are free from the first action of such feelidgs, you may be provoked to the unworthy and equally pernicious reaction of resentful retaliation. Be on your guard. It least becomes you to recompense evil for evil. It is particularly incumbent on you, to live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath. Trust in him who judgeth righteously, and be not overcome of evil, but overcome evil with good. Recollect, the opinions of men, however erroneous, however illiberal they may seem to us, are still a sacred thing, a privileged sanctuary not to be profaned by angry intrusion. Should one of us, therefore, see reason to adopt the sentiments of those who differ from us,—and it seems but fair to say the same, should one of them come over to us,—regard him with the mild aspect which becomes the consciousness of our own frailty and ignorance. His motives you cannot know. His heart is open to but one eye.—To his own Master he standeth or falleth; who art thou that judgest the servant of another? For what he does he knows he must give account before the judgement seat of God: why should men oppress him with their premature inquisitions and impatient reviling? Brethren, we have something else to do besides passing sentence on one another here: let us thank God, this invidious duty is not imposed on us.



With regard to those, from whom we lament that we are separated by opinions, which we dare not hazard our souls by relinquishing, were it not like presumption in such as I am, it would give me pleasure, to bare most willing testimony to the many and great excellencies I have found among them. Notwithstanding what I think, I am warranted by experience in terming the ungracious social influence of their system. I have experienced in them, with a frequency to which I delight to recur, the exercise of virtues such as the world cannot exceed, and of which deep Christian piety alone could be the spring. Shall we not love such Christians wherever they may be found? And shall we not look up to him who maketh his sun to raise on the evil and on the good, and practise the more difficult and more peculiarly Christian grace of charity, even to the uncharitable? Life is not long enough to be wasted in contention. While we are inflaming our hearts with the rancour of unhallowed disputation, eternity stands waiting for us;—stands waiting! do we say? It comes sweeping on nearer continually, and we silently and imperceptibly draw nigh to its inevitable solemnities. Brethren the time is short:—to our task then, to our task for heaven "as ever in our great taskmaster's eye."—It may be well for us to remember, for us who stand or fall, when worlds shall be passing away, by the judgement of the meek and lowly Jesus,—that the only spirit to which he gives his sanction is the spirit of the lamb and of the dove, the emblems of his grace. It may be well to bear in mind, that he rebuked the impetuous zeal of Peter, when he drew

his sword even in his Lord's defence; and when he would prove his fitness for the office of highest apostle in his church, he asked him not, "wilt thou fight for my name?" but gently, "Simon, son of Jonas, *lovest* thou me?" So, Christians, happy will it be for us, if we can truly give the answer of the apostle, "Lord, thou knows that I love thee;" thou knowst that I love thee and have shown my love, in loving all those of whom thus saidst, "Verily I say unto you, inasmuch as you have done an act of kindness to one of the least of my brethren, you have done it unto me. Happy, thrice happy shall we be to receive this commendation from him on that day when "three words spoken in charity shall be found to avail us more than a library of controversy.—Controversy! let it be with our own hearts, with our evil propensities; against the dexterous logic of the sin that both so easily besets us; against the insidious pleas of base self-interest; against the eloquent rhetoric of impetuous passions.

Then shall we be saved, when the Lord shall have his controversy with the wicked. Then shall we be saved already; saved from the dominion of sin that worketh death, the great salvation which Jesus came to effect.

Friends, strive for this, and the peace of God be with your efforts.

## REVIVALS.

*Extract of a letter from Elder* Isaac N. Walter, *of Dublin, Ohio, to the Editor, dated*

"Brownsville, Pa. August 3, 1827.

*Brother Stone:*—I left my residence in Dublin in June, in company with Elder Long. We have been travelling to the east, and have been blessed with reviving seasons. We tarried awhile in Smithfield, where there is a good work. About 60 had been united to the Church in that place with in three months past. We proceeded thence to Alleghany county, Md. and arrived there the 8th of July. We were the first preachers of the Christian name who had ever been there. The people opened their doors for us to preach among them, and were blessed in the deed; for in a very little time we constituted a church of 33 members, who professed faith in the Lord Jesus; and about 150 were under keen conviction. May the Lord be merciful unto them!—It was concluded best, that Brother Long should stay and take care of them, and that I return to the west and fill the appointments already made, till I arrive at home."



Elder M. Gardner, of Ohio writes to the Editor August 15th, 1827, that he had, during the summer, baptized about 20, and that the good cause was prospering.

Religion progresses in and near Harrodsburg Ky. At the Mud meeting house, near the town, 32 were united to the church within a few weeks past. Appearances of a great ingathering to the Lord in those regions, are good.

In Georgetown, amidst the great contest for party, the good work is advancing. *Since* the last of June, when the work first commenced with us, about 40 have been added to the Christian Church in Georgetown—about 30 to the Baptist church, and about 70 to the Methodist church. A majority of those united with the Methodists are people of color; the rest are all children with the exception of seven or eight adults. May God carry on and spread his good works to the ends of the earth!

*Extract of a letter from Brother* Henry Monfort, *to the Editor, dated*

"Eaton, O. Aug. 21, 1827.

"We had our communion on last Lord's day. Those preachers who attended, had a good measure of the Holy Ghost, and the consequence was that several were brought from darkness to light, from a state of stupidity in sin, to praise God for delivering grace: others appeared to be cut to the heart, and were crying for mercy, one of whom I believe has since found peace. Many of the Saints are rejoicing in God, their Saviour, whose hearts are lifted to him in prayer for the coming of his kingdom. May the Lord send forth his light and truth, that the nations of the earth may see the glories of Emmanuel! On the 2d Lord's day of this month, the Lord's supper was administered at the meeting near New Paris, in this County. The Lord was there, and blessed his people abundantly, and several were added to the church.

My dear Brother, it has been a time of darkness and discouragement among us; but I think the Lord is beginning to

revive his work: his children begin to be encouraged, and their cries are ascending to God, and I have no doubt but that God, who is merciful and gracious beyond our limited conceptions, will hear and answer and pour out his spirit to the abolishing of all things that now hinder or impede the progress of his kingdom on earth. O how long before the time come, when love shall be the bond of union and bigotry and superstition fail to rise no more! May the Lord hasten the happy day. Amen."

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We have just received a letter from brother D. Hathaway of Adams county Ohio. He gives us joyful accounts of a good work in his bounds, at Cabin Creek in this state. He says, "I have within the last two months seen the Methodists, the united brethren and the Christians, uniting around the table of the Lord; party walls appear to be falling to the ground. May God send love and union every where!"

This is as it should be.

EDITOR.

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From brother E. D. Moore of Ala. we have just received the minutes of C. Conference in that state near Florence, consisting of 14 Elders and 7 unordained preachers, together with the messengers from the churches. We are sorry we have not room in this number to present the letter entire to our readers. The accounts of the continuance of the revival there are truly cheering. Minutes at that Conference professed faith in Jesus, and 30 were baptized straightway. About 300 communed together at that meeting. In the next number we may present the whole letter with the minutes of Conference. From reading the letter we are reminded of the great revival in our country more than 20 years ago. O that the Lord would carry on his work till all shall submit to his government, and become united in one body in Christ Jesus our Lord!

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# 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. OCT. 25, 1827. [No. 12.


## HISTORY OF THE CHRISTIAN CHURCH IN THE WEST—NO. VIII.

With diligence we searched for the truth on the Doctrine of atonement; the result of our inquiries was published soon after, and are well known in the West. As this doctrine, and those of trinity and the son of God (the *orthodox* notions of which were relinquished generally by us) may be laid before our readers in our subsequent numbers, we shall omit a particular notice of them now, and proceed to the history.

About this time, or soon after the dissolution of Springfield Presbytery, Matthew Houston a popular preacher among them, united with us. The revival still progressed, and new churches were forming in Ohio, Kentucky and Tennessee.—In the midst of this prosperity, some of our leading preachers began to indulge in wild, enthusiastic speculations, and hesitated not to publish them abroad. One proclaimed that the Millenium was come—another said, that christians would never die, but be made immortal by some extraordinary operation of the spirit; and plainly hinted at the denial of the resurrection of the body and of a future judgement. These things to me and others were the cause of great distress. They portended great evil, which soon came upon us from a quarter the least expected. This we shall now state.

A people, called Shakers, living in New York, hearing of the remarkable revival in the West, sent a deputation of men to reconnoitre among us. The mission consisted of Mitchum, Bates and Young, men eminently qualified to execute the purpose for which they were sent. Their appearance was grave, humble and interesting. Perfection in holiness was their theme, to attain which the people were urged to receive their testimony, and submit to their direction. As many among us were breathing after perfect holiness, they were disposed to listen to any proposition by which they