REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
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Fort Worth, Texas 76118

Dec., 1978

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. II.] GEORGETOWN, KY NOV 1827. [No 1.

The EDITOR gratefully acknowledges the liberal patronage of the different states of the Union to this work. He will continue to exert himself to make the work as profitable as he can. In this volume the same course shall be pursued as in the former. The terms are the same—ONE DOLLAR *a year, paid within four months from the first number*—postage paid by subscribers. My Agents have my hearty thanks for their attention. They will please to continue their agency, or appoint others, in whom they can confide. Persons living in any section of the United States, without a Prospectus, can obtain subscribers, and forward their names to me. Any such, who shall obtain ten subscribers., and shall endeavor to collect and send me the money, shall have one *gratis.* The Editor will thankfully receive communications for the MESSENGER. He solicits them, especially accounts of revivals, &c. It is hardly necessary to state, that all letters and communications addressed to him must be post paid, or they cannot be taken out of the office. When ten or twelve letters are received weekly from the Post-Office, at the average price of 18 cents, it amounts to a large sum in one year; a tax too great for the profits of this work.

My Agents will confer on me a lasting favor if they will collect for the last volume, and send it to me immediately by private conveyence or by mail. I wish them to reserve to themselves one dollar for every ten they may collect, agreeably to the prospectus. EDITOR.

AN HUMBLE ADDRESS TO THE VARIOUS DENOMINATIONS OF CHRISTIANS IN AMERICA.

From attending to the religious intelligence, received from all parts of the United States, we are constrained to adopt Peters languarge, "that God is no respecter of persons; but in every nation he that feareth God and worketh right-

eousness is accepted with him." It is evident that God does not confine his favors to any particular party, but with a kind hand deals them out liberally to all, affording them his presence, and pouring out upon them his Holy Spirit to the joy and salvation of thousands. These things have caused us many reflections, which we deem it our duty and privilege to communicate to all who love the Saviour. We fear your prepossessions against us, may prevent some of you from being profited by any thing we may advance, however plausible and true it may be.

All we ask, is that you will hear us, while we plead for the *new commandment* of our common Lord, a command too long overlooked and rejected by the professed followers of the Lamb—too long has its still small voice been lost in the deafening thunders of raging bigotry, and furious controversy.—*Little children love one another.* Ought we not to be followers (imitators) of God as dear children? Does he not commune with his people of every party? And dare we refuse to imitate him? Does he not bless them, and dare we curse them? Does he not dwell with them, and shall we separate from them, or repel them from us? Has he not given the same spirit of holiness, of love and of power, and shall we grieve it by our unhallowed bigotry? Has he not given us the spirit of his Son to weep over the world in ruins, and to pray earnestly for their salvation, and shall we quench it? Are we not taught by him to love one another, and shall we indulge in bitterness, and wrath, and anger & clamor, and evil speaking, and malice? No; these by his command, are to be PUT AWAY from us. The reverse of these he solemnly enjoins, "Be kind one to another, tender hearted, forgiving one another even as God for Christ sake hath forgiven you—and to walk in love. This is God-like—the reverse is ungodliness, and brings ruin on thousands.

How tender aud loving is the spirit of christianity! It forbids us to treat the disobedient with harshness and disrespect—it teaches us to do good to our enemies, to bless them that curse us, and to pray for them that despitifully use us, and dersecute us. Are we commanded by our Lord thus to treat our enemies, and thus to deal with the disobedient; and shall we treat a christian brother in a less respectful manner, when Jesus had said, "A new commandment I give unto you that ye love one another?" "Whoso shall offend one of these little ones, which believe in me, it

were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—"Take heed that ye despise not one of these little ones; for I say unto you that in Heaven, their angels do always behold the face of my Father, who is in heaven." O! are they so greatly beloved and honored, as to have angels for their guardians—angels, who gloriously stand before the Father of our Lord Jesus Christ in heaven? and shall they be despised by poor, mortal men—men too who profess to be the children of God? O brethren, let us descend from the lofty regions of vain speculation to the humble depths of true christianity. Let us leave the long trodden paths of human, erring opinion; and re-enter the path of wisdom—that wisdom that cometh from above. Then shall we realize the power of true rereligion on earth—the religion once taught and lived by the Saviour and his ancient followers. This was then the mighty weapon that subdued the rebellion of millions. This must again be taught and lived by its professers before the same divine effects shall ever be seen in the world.

So long have we attended to the uncharitable religion of the day, and so busily engaged have we been in building up our different parties, and in establishing them in our peculiar notions of truth, that it will be a task extremely difficult to subdue this spirit and bring it in subjection to the will of Christ. However difficult, it must be done, nor can we begin too soon. To defer the work is to increase the difficulty of performing it. We are all unanimous in this point, that the partyism, and party spirit, which have long existed in the world, are in direct opposition to the will of God, to the prayer of Jesus—and to the salvation of the world. Who, with the Bible in his hand, can deny this? It is believed that every serions, reflecting christian of every party consents to this lamentable fact. His devout prayers for the destruction of division, and for the union of christians prove the point. The grand question proposed by all, is. "What shall we do that we may work the work of God?" The query is important, and we shall still labor to give it that attention, which it certainly claims.

1. Let us determine according to the scripture, what is the criterion, by which we shall know and judge a man to be a christian. Jesus has taught us a *certain rule*, by which we may determine the character of a christian: by their fruits and works they are to be known; "A good tree cannot bring

forth evil fruit, neither can a corrupt tree bring forth good fruit—therefore by their fruits shall ye know them. "This figure is perfectly familiar. Many trees have a beautiful and engaging appearance, but their fruit is bad; others may not have so good an appearance, but their fruit is good.—Were we to judge of the trees in any other way than by their fruits, we should be liable to err in judgment—So if we judge of christians by any other rule than by their fruits we shall certainly err, as the christian world has attested for many centuries. When we see a man bearing the fruits, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," we may unhesitatingly "judge him a bad man, who shall not inherit the kingdom of God." But when we see a man bearing the fruits of the spirit as love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance, we may as unhesitatingly judge him a good man, a christian. *All things are his*; for he is an heir of God and a joint heir with Jesus Christ. This man is one of God's elect. And "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again—"shall any presume to reject such a christian from the house of God—from communion with the saints—from union with the body of Christ? These privileges are his by the gift of his God, and who shall dare resist *his* will and debar his child from enjoying them? In vain we may plead that by the rules of our church, he is debarred; for in the presence of Moses and the prophet Elijah, the Father spoke from heaven to the disciples, "Hear ye him," that is Jesus the son of God. If Moses and the prophets were tolerated to debar all but the Jews, from the commonwealth of Israel, you are not to hear them so as to imitate them in this, but hear Jesus & follow his rules and directions. We shall be judged at last by him, not according to the rules or customs of our church, according to the rules of heaven, taught by the son of God.

In vain may be plead the right of debarring the Child of God from his privileges, because he does not believe nor receive our Creed or Confession. Does he not fully receive and believe the testimony of Jesus? He will declare it without reserve. And what more do we require? Ah! but his notions of this testimony differ from ours. Pray,

brethren, do not all our notions differ among ourselves?—Who shall be the judge to determine whose are right and whose are wrong? Here we may forever contend without coming to a decision, unless we submit the matter to his *Holiness*, the Pope of Rome, and abide in his decision; or cease from judging a Christian by his notions of truth; and follow the instructions of the Saviour, and determine the character of a Christian by his fruits and works.

Indeed, by no other rule did Jesus judge on earth, and by no other in the last day will he judge. "Whoso doeth the will of my Father, who is in Heaven, the same is my brother, my sister, and my mother." In the last judgment, he will judge according to the works done in the body, whether they be good or bad. Read with attention Matt. 25. There we see that by works alone they are judged; not one article of faith is introduced. If our faith be ever so imperfect, and blended with error, yet if it leads us to do the will of God, and bear the fruits of the Spirit; if it works by love; if it purifies the heart; if it overcomes the world—it is the faith of a Christian. But if our faith be perfect, and free from all error; yet if it produce not these fruits, it cannot profit us in time nor in eternity. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but HE THAT DOETH THE WILL OF MY FATHER, who is in Heaven."

When Christ had preached that inimitable sermon on the mount, he concluded with these words: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock," &c. If we hear and do what is contained in that sermon, we shall be saved from the ruin that shall befal those who hear and obey not. It is worthy of remark that no mysterious point in divinity is here introduced as essentially necessary to be believed in, or to form the christian character. Not one of our essentials of orthodoxy, which have agitated the world for so many ages, and produced such an abundant harvest of anger, hatred, division, and strife, is mentioned. Not a word of eternal decrees; of election and reprobation; of trinity; of the absolute divinity of the Son of God; of his satisfaction to law and justice: of justification by his imputed righteousness, &c. Had the belief of these doctrines been absolutely necessary to salvation, how could the Savior have omitted them in his sermon; and then say, "whosoever

heareth these sayings of mine and doeth them, I will liken unto a wise man, who built his house upon a rock," &c. We are not here disposed to intimate that these doctrines are false; but that they are not essential to salvation.

The great design of Christ coming into the world, was to save man from sin, hatred, strife, war, misery and death; and to bring them into holiness, love, peace, eternal life and immortality. He taught the way of salvation, and plainly appointed the means in which we were to be engaged in order to obtain it—as, "Believe, repent, and be baptized—Repent and be converted—Deny thyself; take up your cross and follow me—Ask and ye shall receive; seek and ye shall find; knock and it shall be opened," &c. These are the means appointed, through which we receive the grace that brings salvation. It is faith in the gospel that engages us to use these means. Faith will not save us, nor profit us, unless it induce us to use these means. "Faith without works is dead." "What doth it profit, my brethren, tho' a man say he hath faith, and have not works? Can faith save him?—Shew me thy faith without thy works, and I will shew thee my faith by my works."—Jas. II. 13. From this we safely conclude, that a Christian is to be judged not by his faith, but by his works. His works prove his faith in the gospel to be right, though he may believe many doctrines not contained in the Bible. These errors in his faith do not influence his heart to indulge in sin. He loves the Lord, and proves it by humble obedience to his commands—he loves his neighbor, and proves it by doing to him as he would be done by—he loves the brethren with a true heart fervently, and is grieved to see their discord and disunion. He loves, labors after, and prays for the religion of love, peace and union—the religion of Heaven.

(TO BE CONTINUED.)

FROM THE CHRISTIAN BAPTIST.

TO THE CHRISTIAN MESSENGER.

BROTHER STONE,

I WILL call you *brother* because you once told me that you could conscientiously and devoutly pray to the Lord Jesus Christ as though there was no other God in the universe than he. I then ask you of what import and consequence was all the long controversy you had waged with the Calvinists on the trinitarian questions. They did practically no more than pray to Jesus; and you could consistently and conscientiously do no less. Theoretically you differed, but practically you agreed. I think you told me that you were forced into this controversy, and that you regretted it.—Some weak heads amongst my Baptist brethren have been scandalized at me because I called you *brother* Stone. What! say they, call an "*Arian heretic*," a *brother!!* I know nothing of his Arianism, said I, nor of his Calvinism. I never seriously read one entire pamphlet of the whole controversy, and I fraternize with him as I do with the Calvinists.—Neither of their theories are worth one hour; and they who tell me they supremely venerate, and unequivocally worship the King my Lord and Master, and are willing to obey him in all things, I call my brethren. But more than this, brother Stone, I have to say unto thee. Your enemies, and they are not a few, have, to a man, as far as I have heard them speak, said your christian character, your moral deportment, was unblemished. Would to Heaven that this could have been said of all who opposed you! I do not think it strange that, in running post haste out of Babylon, you should have, in some angles of your course, run past Jerusalem. Nay, verily, I have been astonished that you should have made so few aberrations in so many efforts.

But, brother Stone, I exceedingly regret that you have said and written so much on *two* topics, neither of which you, nor myself, nor any man living can fully understand. One of these is the burthen of your late letter to me. You do not like my comment on John, ch. i, ver. 1st. Well, then, just say so, and let it alone. I said in presenting it I was not about to contend for it, nor to maintain any theory upon the subject. My words are, "*Nor would I dispute or contend for this as a theory or speculation with any body.*" Why, then call me into the field? I have received many letters on the subject of that essay, not one of which confines itself to the things I have said, nor to the grand object I had in view, viz. to examine into the ideas attached to the *term* employed by the Holy Spirit to designate the relation existing between him that "*was made flesh*," and sent into the world, and him who sent him.

I have uniformly found that all writers for the trinity and against it, have much to say upon the *rationale* of the doctrine. Reason is either proscribed or enthroned. Those

that one while proscribe her at another appeal to her; and those who make her sovereign will not always do her homage. So that the controversy is from Reason to Revelation and from Revelation to Reason, as the parties are pressed. I will take the liberty of laying down a few positions on this subject not for the sake of demonstrating them but for the sake of deciding on a proper course of conduct.

1. The pretensions of the Bible to a divine authority or origin, are to be examined by our reason alone. Its evidences are addressed to our reason, and by our reasoning powers the question is to be answered, "*Is the Bible of divine or human origin?*" So soon as reason has decided this question, then

2. The truths of the Bible are to be received as first principles, not to be tried by our reason, one by one, but to be received as new principles, from which we are to reason as from intuitive principles in any human science.

3. The *terms* found in the Bible are to be interpreted and understood in the common acceptation, as reason or use suggests their meaning; but the *things* taught are to be received, not because we have *proved* them by our reason to be truths, but because God has *taught* them to us.

4. The strongest objections urged against the Trinitarians by their opponents are derived from what is called the unreasonableness or the absurdity of *three* persons being but *one God*, and that each of these three is the Supreme God. Now as you know I am not at all disposed either to adopt the style nor to contend for the views of the Trinitarians, any more than I am the views of the Socinians or Unitarians of any grade; you will bear with me when I tell you that no man as a *philosopher*, or as a *reasoner*, can object to the Trinitarian hypothesis, even should it say that the Father, the word, and the Spirit, are three distinct *beings*, and yet but *one God*.—There is nothing unreasonable in it. I will, indeed, in one sense, say that it is *unreasonable* there can be a God at all, or an *Eternal First Cause*; because in all the dominions of reason there is nothing could suggest the idea; and *because* it is contrary to all the facts before us in the whole world that any cause can be the cause of itself, or not the effect of some other cause. No man from *analogy*, can reason farther than every cause is the effect of another, *ad infinitum*. Here reason shuts the door. Here analogy puts down her rule, and shuts her case of instruments. Now in this sense, the Unita-

rian are alike unphilosophic—unreasonable. But here is the sophism: the Bible originates or still keeps up the idea of a God—both the *name* and the *idea*. We see it is proved by every thing within and without us. The Bible teaches us something concerning three *beings*, (I shall call them) the Father, the Word, and the Holy Spirit. It teaches us that there is but one God. From what the Bible teaches *A* supposes that these three beings are each and together one God, the same in substance, equal in power and glory. *B* says it is inconsistent—it is absurd. *How can three persons or beings be one?* How can one of these be the Deity, and yet the three be no more than the Deity? *C* says, This is not more unreasonable than that there should have been from all eternity one First Cause uncaused; & adds, Your error is this, you know nothing of the existence of the spirits at all. All bodies you know any thing of occupy both time and place; consequently, it would be absurd to suppose that three beings whose modes of existence are such as to be governed by time and space, could be one being. But inasmuch as we do know *nothing* about the mode of existence of spirits, we cannot say that it would be incompatible with their nature, or modes of existence, that three might be one, and that one being might exist in three beings. Now, as no man can, *rationally* oppose the Calvinistic hypothesis on principles of reason, so neither can he prove it to be correct by any analogy, or principle of reason whatsoever. Why, then, wage this warfare? We may disprove a theory by what the Bible declares, but not by our reasoning on such topics. Why not, then, abide in the use of Bible terms alone? [See Essay on Purity of speech, No. 8. vol. 4.] There is as much *reason* on the side of the Trinitarian as on the side of the Unitarian; and neither of them can, without a gross direliction of their grand positions, accuse the other of being unreasonable in their reasoning or conclusions.

But I adopt neither system, and will fight for none. I believe that God so loved the world that he sent his only begotten Son; that Jesus was the Son of God, in the true, full, and import of these words; that the Holy Spirit is the Spirit of God, the Spirit of Christ, which was sent by the concurrence of the Father and the Son to attest and establish the truth, and remain a comforter, an advocate on earth, when Jesus entered the heavens. If any man's faith in this matter is stronger or greater than mine, I have no objection. I only

request him not to *despise* my weakness, and I will not *condemn* his strength.

I am truly sorry to find that certain opinions, called Arian or Unitarian, or something else, are about becoming the sectarian badge of a people who have assumed the sacred name *Christian*; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of "*the Church of Christ.*" I do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name *Christian* will be as much a *sectarion name*, as *Lutheran, Methodist, or Presbyterian.*

Were I to contend for any of the speculative views found in the piece under consideration, I do not know but we might soon be found in the grave yards attached to the schools, digging up the bones of obsolete systems; or perhaps we might be trying our hands at the potter's wheel, making a new vessel; and rather than hazzard this, I will decline for the present any thing more particular upon the subject, simply adding that your conclusion of the whole matter is admitted by me in a latitude as full as can be suggested by you, viz. "We believe the intelligent person, the Word, existed long before he was called Jesus Christ or Messiah."

Wishing you favor, mercy, and peace, from God our Father, and the Lord Jesus Christ, and that you may never set up a new sect, I am yours in the Lord.

EDITOR.

REPLY.

Brother Campbell—I will call you brother, but for a different reason than that you have assigned why you called me *brother*. Your reason is, because "I once told you that I could conscientiously and devoutly pray to the Lord Jesus Christ as though there was no other God in the universe than he." Again you say, "They [them] who tell me that they supremely venerate and unequivocally worship the King, my Lord and Master, and are willing to obey him in all things, I call my brethren." I am heartily sorry to say any thing that may prevent you from fraternizing with me; yet that honesty, by which I wish to regulate my life, compels me to state some things in order that you may not be deceived in me, and that your brotherly affection may not be misplaced. If you call those only *brethren*, who can conscientiously pray to the Lord Jesus as though there were no other God in the universe than he, and who *supremely* venerate him, then, my dear Sir, I am excluded from the number. We acknowledge we worship the Son of God according to the Scriptures. This we have stated in our letters to Doctor Blythe, but design to be more explicit in our next number, in a reply to Elder S. Clack. From all your your public exhibitions from the press and from the pulpit, as well as from your private communications, we have been induced to believe that you fraternized with all who believe that Jesus Chrtst was the Son of God, and who were willingly obedient to his commands. This we have thought was the only term of fellowship on which you insisted with so much zeal and sound argument. Have we misunderstood you?—Or have you changed your mind? And are you now determined to call no man brother, unless he can conscientiously pray to the Lord Jesus as the only God of the universe, and can worship him *supremely?*

You state that I told you "that I could conscientially and devoutly pray to the Lord Jesus Christ, as though there was no other God in the universe than he." I have no doubt but that you understood me as you have stated; and I have no doubt you understood me wrong. Had I communicated this idea, I must have contradicted my former writings, my public preaching, my private communications, and my real sentiments. Had this been my sentiment then, you must have seen from subsequent communications, that I had since relinquished it. My very letter to you, which has elicited this friendly reply, speaks, throughout, a contrary sentiment. And yet you call me *brother*. From this I am led to hope you did not design to communicate the idea your language naturally conveys. You understood me in this case as several understood you in another, about the same time. They have said that you asserted, you did not believe the Holy Spirit was a person, and that you had not believed it for sixteen years. Hence they concluded, you were not a Trinitarian. I am confident they must have affixed a meaning to your language you did not intend; for you plainly tell us in this friendly letter, that the Bible teaches us something concerning three *beings*, (I shall call them) the Father, the Word, and the Holy Spirit. It teaches us that there is but one God." We, from this, must conclude that the Holy

Spirit is as much a person as the Father or the Word is; and therefore infer you must have been misunderstood by those intelligent brethren, who heard you.

You have declined contending for your comment on John i. 1. We wish not to urge it. We designed not, in our remarks, to injure our brother, but to prevent an injury to the christian community. You will see how grieved, vexed and disappointed is your brother Clack at your silence on this subject in your letter to me. I am sorry that his unfriendly remarks have compelled me to expose them, which you will hereafter see.

Your views of reason and revelation accord with what we expressed in our "Address," some years ago, as follows:— "If a doctrine be revealed, however mysterious it may be, I will humbly receive it. My reason shall ever bow to revelation, but it shall never be prostrated to human contradictions and inventions." Address, p. 12.

You think the strongest objections urged against the Trinitarians, by their opponents, are derived from what is called the unreasonableness or the absurdity of three persons being but one God, and that each of these three is the supreme God." This by no means is considered by us the strongest objection. What we urge as the strongest is, that it is not a doctrine of revelation. If it were, and I could see it, I would humbly submit. Neither the philosopher nor the reasoner should ever shake my faith in a doctrine plainly revealed from Heaven. You say, "no man as a *philosopher* or as a *reasoner*, can object to the Trinitarian hypothesis, even should it say that the Father, the Word, and the Holy Spirit, are three distinct *beings*, and yet but *one God*."— We think, dear brother, on the same principle, they could not object to 300 or 30.000 distinct beings, and yet all be but one being; for if three beings can be one being, it is equally philosophical and reasonable to say 30,000 beings may be but one *being*. I adopt your expression with full conviction of its truth, *sic transit gloria philosophiæ*.

Your reasoning to shew that it is not unreasonable to say that the three beings, the Father, Word and Spirit, are but one being, appears to my weak mind too metaphysical to produce conviction. "Why not abide in the use of Bible terms alone?" Such you have adopted in expressing your faith immediately after your philosophical dissertation. To

every *item* of this belief I unequivically subscribe. On the Bible we agree.

You express your fears lest the name *christian*, will become as much a sectarian name as any other, because of certain opinions received by them. called Arian, Unitarian, &c. We thank you for your friendly, warning hints; but we cannot prevent our opposers from attaching what names they please o us and our opinions. We do not believe that our opinions are either Arian, or Unitarian in the present acceptation of the latter term. I confine this observation to us in the West. The *Christians* in the East, we are sorry to say, have admitted the name *Unitarian*. This has caused much sorrow to some of us in the West, and has excited in us the same fears, which you have expressed as felt by yourself. I have no doubt that they admitted the term without due consideration of the consequence, and that they will retract it on mature reflection.

To your concluding prayer for your unworthy brother, I respond with a hearty AMEN; and do most earnestly pray that the same blessings may be the portion of you, my friend and brother. EDITOR.

REVIVALS.

Brother Delana R. Eckels of Bloomington, (Ia.) writes that at a christian Conference and Camp meeting, held at the Blue Spring, near Bloomington the second week in Sept. between 40 and 50 professed faith in the Lord Jesus Christ, 34 of whom were baptized straightway. He also states that "the surrounding churches are in a prosperous situation, and continue to increase; partyism, is fast falling asleep in the breast of the members of almost every denomination.— The Brethren of the Cumberland Presbyterian church, and the brethern of the Methodist church have opened free communions, and members of every name (so far as I am able to learn) went forward and partook with an eye single to the glory of God. May love and union spread and cover the whole world, as the waters cover the great deep.

Brother Stone,

According to appointment, we met at Big Spring in Overton County, W. Tennessee, on the 28th of Sept.— We continued together until Tuesday the second of October

B.

in love and harmony. During the meeting between 20 and 30 believed, about 20 joined the Church, and 18 were immersed. On the next Lord's day I immersed 8 more—I am in hopes that the work will continue.

W. D. JOURDON.

November 1, 1827.

We have lately learned that in Concord, Nicholas county, about 50 or more have been within a few weeks added to the Christian Church there. In Georgetown and neighborhood the Lord is still carrying on a good work, and precious souls are added to the Church.

Broother Stone,

In your 9th number, by some means, a mistake ha been made. Three or four hundred are said to have joined the Church in the neighborhood of Sparta.—This is incorrect. From the first of May, 1825, until the month of November, 1826, about four hundred joined the church in White County and in the near parts of the adjoining counties. This, as near as I can remember, is about correct.

W. D. JOURDAN.

THE MINUTES,

Of the Christian Conference of the United Churches of God in Christ, of the States of Indiana and Kentucky, according to appointment, met at Rood's Creek, Hardin County, Ky. on Friday the 21st of September, 1827.

After Divine worship and an impressive address, appointed Elder JOSIAH H. YAGER, Leader, and Elder CLEMENT NANCE, Clerk.

Messengers from Sixteen Churches appeared with Letters, which, being read, gave information of the state of the Churches.

The Cedar Spring Valley, Middle Creek, and Big Spring Churches, all newly constituted, were received in the union.

A Corresponding Letter from the Christian Conference in Washington County, Indiana, was read, and caused great joy in the prosperity of the Redeemer's Kingdom.

Adjourned till to-morrow morning 10 o'clock.

SATURDAY MORNING, 10 O'CLOCK.

Met according to adjournment, and opened by prayer.

Agreed, that these Minutes be sent to the Editor of the Christian Messenger, with a request that he may publish them.

Agreed that the names of all the Elders and Preachers in this District, who are in full fellowship, be printed with the Minutes.——On calling up the names, they are as follows, viz: ELDERS—Hugh Cole, Josiah H. Yager, James Doughterty, Simon Hiller, William R. Davis, David Morris, Sherman Babcock, Clement Nance, Elisha Gunn, Jesse Lucas, John Lucas, John Rogers, William Tracy, and Josiah Smith. UNORDAINED PREACHERS—Wm. Lindsay, Richard G. Lindsay, William Ellis, Barzillai Willey, William Potter, & John Heddin.—TOTAL, 20.

Reported, that Elder Adam Payne had withdrawn his membership from the connexion, because he could not be reconciled to the Church's view of the Son of God.

A Messenger from the Cedar Creek Church, Ky. with a letter, appeared and took his seat.

Four Elders were appointed to attend the Union Meeting to be held on the Friday preceding the 4th Lord's day in October next, at the Cross Road Meeting House, in Shelby County, and, with letters of credence, to assist in constituting a number of Churches into one body, or union, upon the Holy Scriptures, as the only rule of faith and practice.

Agreed to correspond with the Christian Conferences, who are to meet at brother Steemburger's, Bartholomew County, Indiana, the Thursday preceding the 4th Lord's day in July next; and that Elders Clement Nance, William Tracey, William R. Davis, and James Daugherty be the Messengers.

Agreed, that should the different Christian Conferences in this Western Country agree in holding a General Conference, that we will unite in the same.

Agreed, that our next Annual Conference be held in Harrison County, Indiana, at the Camp Ground, Buck Creek, to commence on the Friday preceding the 2d Lord's day in September next. Concluded by Divine Worship.

Signed by order of the Conference.

CLEMENT NANCE, *Clerk*.

BROTHER STONE—I cannat give a complete account in detail of the state of the work of God in this district. It may suffice to state, that a few Churches are in a languid state;

may the Lord revive them—whilst in the rest the work of God is progressing with considerable power. I suppose that near one hundred new converts have been added since last Conference. On the south side of the Rolling Fork, Hardin County, Ky. there has been a considerable revival; the prospect increasing Since last May, a Church of 38 members have been collected—32 newly converted & baptized: Also, on Green River, and Welsh's Creek, considerable numbers have been added to the Churches; the work still progressing. *Human creeds* and *party names* are falling with rapidity and the name of Jesus and his *divine testimony* are fast gaining strength in the world. I expect that the state of Indiana will, in a short time, be filled with Churches or Congregations, who will own no other Lord but Jesus, and submit to other creed but the Bible. You shall hear further particulars after we attend the above named Union Meeting.

CLEMENT NANCE.

"FLORENCE, (ALA.) 12th October, 1827.

DEAR BROTHER—We have just closed our Camp Meeting, which commenced the 4th of this inst. Many were there on Thursday, and continued until Tuesday 12 o'clock, and with reluctance left the encampment. In answer to the many requests of the pious, the assembly met, apparently devoted to God and his cause. The laboring brethren seemed to be blessed with a rich portion of the Holy Spirit.—The advance of the Redeemer's kingdom, the salvation of precious souls, and the religion of the Bible, seemed to engage every faculty of their laboring minds; while deep solemnity pervaded the whole encampment. The effects were, as might have been expected. While the laboring brethren were luminously dispensing divine truth, the fervent ejaculations of many were reaching the ears of the Lord of Subbaoth, and Elijah's God answered by fire. I know not, that I ever saw people so universally engaged. The consequences were in accordance with the hopes of the pious. Conviction seized the sinner; the cry was extorted, "What shall I do to be saved?" The brethren, forgetful of the modern circuitous mode of instruction, simply directed the enquiring souls to believe and trust on the Lord, in obedience to his Word. The Word, working effectually in them that believed, the glorious consequence was, that forty

professed faith in Christ, and 26 were baptised straitway—15 or 20 more have expressed their determination to obey the Lord in his ordinance, at our next monthly meeting. In a word, parents and children, masters and servants, most deliberately embraced the truth. The mind was illuminated; the judgement informed; and the heart fired with divine love. We communed at night. Deep solemnity clothed almost every mind; partyism sunk out of view, and about 150 communed, some of almost very denomination. The good work is moving on in almost every direction. We anticipate happy seasons.

With pleasure I submit the above, hoping it will afford some satisfaction to every lover of Christ and his cause, and especially to my aged and worthy friend, who has been long in the service.

E. D. MOORE.

Extract of a letter from Elder JAMES E. MATTHEWS.

"LAUDERDALE COUNTY, (ALA.) Sept. 24, 1827.

"DEAR BROTHER—I have just returned from a tour of three weeks, during which time I attended three Camp Meetings: One in Limestone County, one in Morgan, and one in Blount. In Limestone we had a reviving time. About 20 joined the church—15 were baptized, and several others believed. Among those who were baptized, was David R. Scott and his Lady, who formerly resided near you. They wish this intelligence communicated to their friends. When we take into view the infantile state of the Church in the above County, its want of popularity, and the voilent opposition of our popular brethren, we may safely say that the progress of truth was beyond what we had anticipated.—And what renders this revival still more gratifying, is, that it does not consist merely in speculation; for the people appeared to enjoy that heavenly-minded disposition, which makes them of one mind and one soul.

In Morgan County, we experienced great opposition, yet six or seven were added to the church. In Blount, very few believed, for the greater part of the congregation were professors. The Methodist and Christian brethren, almost without exception sat down at the Lord's table together.—We had a very refreshing time. Brother Thacker Griffin informs me that he was at a meeting in Bledsoe County, East Tennessee, in July, where about 50 believed. Of this,

and of the Conference at Antioch, in Jackson County, (Ala.) you have probably heard. Several other Camp Meetings have been held in this state, where the increase of the church has been considerable. The church in this neighborhood continues to increase."

A CHRISTIAN CHURCH AMONG THE ARABS, TURKS & PERSIANS.

Extracted for the last Lutheran Intelligencer, from the Monthly Magazine, published at Sleswig.

On the shores of the River Tigris, there exists a Christian Church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles It is supposed that they number 500,000 souls. But little is known of these people. The Papists attempted to make an impression on them some years ago, but failed, and that because of the Bible, of which they had many manuscript copies. Since it has been discovered that these Bible Christians have no printing establishments among them, and no books, the British & Foreign Bible Society, are making arrangements to provide them with printed copies of the Bible..

Christ. Advocate

FOR THE CHRISTIAN MESSENGER.

We often execrate in others, what we practise ourselves. We look back at the persecutions, set on foot against the Saviour by the Jews with the mingled sensations of astonishment, indignation and horror. To the Jews were committed the oracles of God, in which the character of the Messiah, and the object of his mission to the world were clearly set forth. They were therefore, looking, longing and ardently praying for his approach. But, alas! they suffered the interpreters or the law and the people, to take from them the key of knowledge, and lock up from public view the true meaning of the prophecies, that related to the Messiah, and the object of his advent, and put such a construction upon them as presented the Saviour in the character of a mighty military Chieftain, whose only object in coming to the world, would be, the political deliverance and glory of the house of Israel. And so firmly settled were they, in this opinion, and so completely did it meet, their pride and carnality, that

when he came, with one voice they cried out against him! Though he came to them, loaded with the richest blessings that heaven could bestow, and proposed salvation to them, a salvation, infinitely more important than that which they desired, yet "they saw no form nor comeliness in him that they should desire him."

The same ten thousand eyes that had been anxiously looking for him, when he was presented to them were turned away from him with disgust, beholding no ensigns of royalty attached to his person, no glittering robes, no shield, nor sword, nor mighty armies with implements of death, and sound of trumpet, gathering to his standard! The same ten thousand voices that had been employed in fervent prayer for his coming, when he came, were clamorous for his blood!!

Though he went about doing good, they sought by every stratagem, to find accusations against him. They sent their chief men to insnare him in his words, to confound him by proposing difficult questions to him; but all their efforts of this sort failed. They became alarmed at his influence.—"What do we?" (say they) "If we let this man alone, all men will believe on him, and the Romans will come and take away our place and nation." They resolved to put him down right or wrong. Finding themselves unable to cope with him by argument, or any thing like fair means, they sought to inflame the passions, and arouse the prejudices of the people against him, by slander, and misrepresentation.

They charge him with breaking the Sabbath—they represent him as a mad-man—as having a Devil, and as performing all the miracles he wrought, by Beelzebub, the prince of Devils!! And finally in prosecuting their malicious designs against the Saviour; they take him by wicked hands, and crucify and slay him! Now all this they did for God's sake,—to preserve inviolate the law of Moses—to support a favorite Creed!

We witness also, the persecutions of the first christians after the death of their Master, by the Jews and Romans, and we see the same spirit actuating both people. The Pagan persecutes the christian, that he may support his Idolatrous worship; and the Jew that he may support the Religion of the Jews. We see a Saul of Tarsus filled with zeal for the Jews religion; breathing out threatnings and slaughter against the christians; draging them before the judgement

seats, and causing them to be put to death, and to blaspheme the worthy name of Christ.

On the other hand, we see one wicked Emperor, after another, in Pagan Rome, enacting the most sanguinary laws against the christians, and causing thousands of them to be put to death in the most cruel manner.

At length, the Church of Christ (or something bearing that name) is established by law, under Constantine. The whole face of thing is now changed. Persecutions are now set on foot, to support the church, or rather to support the Creed of the strongest party. Trinitarians, and Arians alternately persecute, and are persecuted. Ah, Lord God! what a wretched state of things does the church present from this period, for many centuries after! But little else is seen, than the unhallowed struggles of ambitious Priests, for absolute dominion over the estates and consciences of men. Every principle of Christianity is trampled upon; all the tender sympathies of our nature are sacrificed on the Altar of Priestly ambition—*hypocricy, cruelty, bloodshed and death mark their course.*

Thousands, and tens of thousands of men, and even of tender females, fall victims to the rage of partyism.

Now all this too, they did for God's sake—All to suppress herisy and schism; and to promote the unity, purity and peace of the chuach;—and to preserve the truth inviolate!!!

Thus was the prophecy of our Saviour fulfilled: "they that kill you shall think they do God's service."

Now, while thus we glance at the persecutions of the Saviour by the Jews, the persecutions of the Apostles, and first Christians by the Jews and Pagans, and the persecutions of the Saints of the most High, by the Roman Catholicks, all the feelings of our souls are narrowed up, and our indignation kindles at those persecutors, and all our sympathies are excited, for the victims of thier diabolical rage. But, reader, while christians of all denominations, look at the conduct of those cruel persecutors with the greatest abhorence, and are disposed, as they ought to be, to number them amongst the enemies of God and man, will you be astonished, (mark what I say and ponder it well) if I shall show, that Christians (so called) are cherishing in their own bosoms, the very root from which all those evils which they execrate, have sprung? Alas! it is too true, as I shall make appear.

Why did the Jews persecute the Saviour? Because he would not submit to their measures—would not subscribe to to their Creed. Why did the Pagans persecute the Apostles and first Christians? Because they would not worship Idols, but opposed all Idolatry. Why did the Trinitarians persecute the Arians? Because the Arians would not subscribe the Nicene Creed. Why did the Catholics persecute thousands to death? Because they opposed their corruptions—because they would not subscribe their Creed. Why do Presbyterians often exclude men from their communion, whose lives are holy, who in reading the scriptures, find out that the Westminster Divines did not know all the truth? Because of that very circumstance—for attempting to grow wiser than their teachers, and for avowing their convictions.

And why do other denominations pursue the same course? For reasons precisely similar. Because men dare to call in question the *infallibility* of their *acknowledged fallible* Creeds.

While, therefore, any thing more is required, to church fellowship, than an acknowedgement, that Jesus Christ is the Son of God, the Saviour of the world, and a life, conformed to that acknowledgement—while any explanation of doctrine, by fallible men is set up as a test of christian character, so long as we are actuated by the spirit of the Jews, who killed the Lord of Glory—so long as we are walking in the steps of the Mother of Harlots, and are but too plainly evincing that we are her true daughters. Thus, we see that spirit from which arose all the persecutions of Christ, his Apostles and Church, is nourished and fostered more or less, in every sect among us. This spirit is the fountain, the streams whereof have been human authoritative creeds, religious persecution, the Holy Inquisition, and all the corruptions of the Church.

It is this spirit, which invades the prerogratives of Jehovah, by prescribing rules of faith and conduct to the Church, of which Christ is the only Head and Lawgiver. It is this spirit, which, in effect, takes from the people the Bible, and puts into their hands a human creed; which must be received and obeyed, on pain of excommunication. I say *in effect* it takes from them the Bible: for although they are allowed to read it as much as they please to prove that the creed is right, yet they must not test the creed by the Bible, so as to find any error in it.

While therefore the various sects are seeking to preserve their respective human creeds inviolate, as tests of ortho-

doxy, and are endeavoring to put down every Reformer, who is pleading for the superlative excellency of the Bible, as the only rule of faith and manners.—who is striving to pull down and destroy all sectarian names, distinctions, and divisions, and bring the church to that oneness for which the Saviour prayed and for which every child of God prays.—they evince most conclusively that they are walking in the steps and are actuated by the spirit of their persecuting Fathers. And that while they profess to abhor the cruel deeds of their Fathers and are raising monuments of praise to the memory of those who were persecuted to death by them; and are saying that if we had lived in the days of our Fathers, we would not have joined them in their evil deeds. Alas! they bear witness against themselves that they are their children, and are filling up the measure of their Fathers. It may possibly be thought by some, that these remarks are too severe, and that they proceed from that spirit which the writer would condemn. But I do most solemnly declare, that, if I know any thing of myself, they proceed from nothing sectarian, but from the fullest conviction that they are true, and the deepest solicitude for the welfare of the Church of God. I am one of those who believe, that we are all in Babylon together. Some. to be sure, are only in the outskirts of the City, while others are in the heart of it. While, therefore, I look at the condition of the Christian world I tremble for it, and for myself: And I wish us all to be alive to the imperious command—"Come out of of Her, my people, that ye partake not of her plagues."

TIMOTHY.

An extract from the Christian Baptist, giving an account of the labors of John Secrest, an Elder in the Church of Christ; and the Editor's views of partyism.

"Elder John Secrest told me, at the meeting of the Mahoning association, Ohio, on the 27th ult. that he had immersed *three hundred* persons within the last three months. I asked him, *Into what* did he immerse them? He replied, he immersed them into the faith of Christ, for the remission of their sins. Many of them were the decendants of Quakers, and those who had formerly waited for "the baptism of the Holy Spirit" in the Quaker sense of those words—But brother Secrest had succeded in convincing them that the *one baptism* was not that of Pentecost, nor that repeated in Cesaria, but an immersion into the faith of Jesus for the remis- of their sins. He labors in the word and doctrine principally in the counties of Belmont and Monroe, state of Ohio.—Thus while my friend Common Sense, and his two Baptist doctors, are speculating on what regeneration is, brother Secrest has, by the proclamation of repentance toward God and faith in the Lord Jesus Christ and immersion for the remission of sins, been the means of regenerating three hundred, in three months, in the proper import of the term.—He thinks that a thousand persons have been immersed this season in the bounds of his labors, by himself and those laboring with him. Immense have been the crowds attending, and great the excitement produced by the simple proclamation of the gospel in the good old fashioned simplicity of unlettered and untaught eloquence.

Jesus Christ belongs to no religious party. All the sects themselves declare that the Holy Spirit is not confined to them, that God respects them not. Every religious revival announced is said to have embraced all that believe in revivals. Presbyterians, Methodists, and Baptists generally participate in all these excitements, because they believe in them. But the Seceders, Covenanters, and High Church folks never have any revivals among them, because they do not believe in them. Be this as it may, one thing is certain, that there is nothing special indicating that God is a party in any sectarian scheme.

A query for the conscientious professors.—*If God does not specially build up the cause of any party; but scatters his blessings upon them all, why should those who love God confine their affections, their labors, their efforts, their desires for the advancement of one party to the exclusion of all others?* I cannot do it. I must love, and labor for the benefit of all whom the Lord hath received as far as I can Judge.

All the good and virtuous in all sects belong to Jesus Christ, and if I belong to him they are my brethren. They cannot help being my brethren, and I cannot help loving them. Jesus the Lord cares not to what party the bad belong; neither do I.—They may be orthodox or heterodox, as they please, for aught I care—The Holy Spirit dwells in the heart of the christian *Baptist*, & a christian *Pedo-Baptist*; but not because of the *tail* they have attached to their name; but because of the family name itself. Many, I hope, will stand on the right hand of the Judge in the great day, who

cannot now walk on the same side of the street. Yes, they will feast at the same table who could not break bread together on earth. There sits John Calvin and John Wesley side by side in a close *tete-a-tete*, not far from where Michael and Gabriel are conversing, & their followers on earth biting & devouring one another! 'Tis a dream; but perhaps a true one—and for my part I am got so sick of all this partyism that henceforth, and forever, if the Lord will, I will never conduct myself towards any professor who walks piously, in such a way that I should feel ashamed to sit at his side, or at his feet in the King's own country.

OBITUARY.

DIED at Indianapolis, Ia. Sept. 16th, MRS. NANCY MITCHELL, wife of DR. S. G. MITCHELL, aged 46 years. It is due to the memory of that intelligent lady to state, that as a wife, a mother and citizen, she sustained an unblemished reputation. In her intercourse with society, and at all times she was governed by the principles of our holy religion. For some months previous to her death, her health was bad; but the sudden death of her only child, MRS. ELIZABETH PORTER, hurried her down to the grave. She lived a christian, suffered patiently as a christian; and with unexampled composure left the world.

TO POSTMASTERS.

☞SOME Postmasters have been in the practice of charging double postage for this work. This is improper—the "*Christian Messenger*," is printed on a single sheet, of duodecimo form, (24 pages to a sheet,) and is consequently only subject to a postage of 1 1-2 cents a number, when not sent over 100 miles, and 2 1-2 cents over 100 miles. Post Masters are referred to the following letter from the Post Master General to the Editor of the "*Christian Baptist*."

General Post-Office Department, August 2, 1827.

SIR—Every 24 duodecimo pages of a pamphlet shall be considered a sheet. See the 15th section of the Post-Office Law. The cover is not rated The "*Christian Baptist*" of November 6, 1826, published at Buffalo, Va. contains 24 duodecimo pages, and is therefore one sheet and no more, and must be rated with postage accordingly, viz: for any distance not exceeding 100 miles, 1 1-2 cents, and for any greater distance 2 1-2 cents.

Yours respectfully, JOHN M'LEAN.

REV. A. CAMPBELL, *Bethany, Va.*

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. II.] GEORGETOWN, KY. DEC 1827. [NO. 2.

AN HUMBLE ADDRESS TO THE VARIOUS DENOMINATIONS OF CHRISTIANS IN AMERICA.

NO. II.

From the last No. our design may be seen, which is a plea for the religion of Heaven—the religion of love, peace and union of God's family on earth. That this is the religion of the Bible no Christian doubts; and none can doubt that this is not the religion of the present day, nor of centuries past. We are glad that the attention of the christian world is turned to this subject, and the inquiry now is, what shall we do that we may regain the pure religion of the Bible? To this inquiry we have answered,—

1st. That we must cease to judge each other according to our peculiar faith or opinions of truth, and learn the long neglected precept of Jesus, to judge according to our works. We proceed to answer the inquiry more fully.

2d. It is absolutely necessary, in order that Christians may be united, that they know their real situation. This is a subject of delicacy, from which many, for various reasons, have turned their eyes. We feel it a heavy cross; but the love of truth, the glory of the church, and the salvation of souls, overbalance, in our mind, every other consideration. Did we consult our honor, or profit, or worldly pleasure and ease, we should also be silent. But these are transient trifles in comparison with truth and its everlasting blessings.

We are fully convinced that for many centuries the christian world have been, and yet are in Babylon, MYSTERY-BABYLON; and while they are there, the union of christians on Bible principles, can never be effected. Old Jerusalem, called the City of God, was called by the prophet, Sodom, because she resembled Sodom by her wickedness. So the New Jerusalem, or Church of God, is called Babylon, because she resembled that city in her spirit and conduct. The resemblance is very striking to every honest ob-