reckon the sufferings and afflictions to which men would subject themselves by adhering to Christ's doctrine as "the chastening of the Lord;" unless the Lord positively required them to submit to those afflictions, without resistance. Resistance to a father's chastisements would be rebellion against his authority.

"Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth," said Jesus, "But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. v., 38, 39.) Can it be possible that the religion which obliges a man when smitten upon the one cheek to turn the other, can allow that same individual to butcher his fellow men for *hire?* or take up the quarrel of another and execute death? I see not how.

Vol. 13 Sec. 10

THE

CHRISTIAN MESSENGER.

Vol. xiv. February, 1845. No. 10

CONCORD, Jan. 12th, 1845.

J. T. Jones, and D. P. Henderson:

Dear Brethren:—With emotions of the deepest gratitude, I listened to your addresses on the occasion of my father's death. It would be impossible for me to express my mother's gratefulness, for the kind manner in which you spoke of his life and death, and the profound respect shown to his memory.

May we beg at your hands, an embodiment of both discourses into one, and its publication in the Christian Messenger. We do this, not from any pride we may have for his character, or to make more notorious the name, the venerated name of my departed father, but for the gratification of many, who loved him and cherished his memory with more than ordinary respect. Its publication would also encourage the christian to know that God did not desert his old servant as he walked through 'the valley and shadow of death.'

His brethren will expect something of this kind from you, and for them, do we ask it, as the only legacy he was able to bequeath them. Your addresses will also show, the strong attachment existing between the deceased and yourselves his brethren.

I fondly trusted that some lengthy notice would have been taken of my brother, Dr. D. T. Morton, his physician. It would be vain for me to attempt an expression of our high regard for him. His kindness, anxiety, and constant exertion, prove him the christian philanthropist, while his management of the case, shows him to be a man of science. In behalf of the family and for myself, I will say to Bro. Morton, we love him and pray for him.

Most sincerely and affectionately,
I am your brother,
B. W. STONE, jr.

B. W. Stone, jr.-Dr. Bro: The following pages, containthe substance of the discourses delivered by us, on the occasion of your father's death, which, in accordance with your request, and that of your deeply afflicted mother, we now publish. If by its publication, the cause of truth shall be promoted, and your venerable father's name shielded from the foul aspersions and imputations of his enemies, we shall feel, that we have but performed a duty devolving upon us as his brethren, and as christian philanthropists, engaged in that best of all causes, for which, through a long life he so zealously labored, and in which he fell, clad in the armory of heaven. We commend the discourse to our Fath-

er in heaven, and may his choicest blessings rest upon your afflicted mother and family; and may we all, with christian fortitude bear the heavy loss, which we have sustained in the death of your pious, aged and venerable Father.

Most affectionately, your brethren,
J. T. JONES,
D. P. HENDERSON,

A DISCOURSE

ON THE DEATH OF

Eld. Barton W. Stone,

Who died in Hannibal, Mo., on the 9th day of November, 1844, aged 71 years, 10 months, and 16 days; delivered at Concord, Ill., by Elder D. P. Henderson on Lord's day, the 8th of December, and in Jacksonville on the last Lord's day of December, 1844, by Elder John T. Jones.

CHRISTIAN FRIENDS AND FELLOW-CITIZENS:

The occasion of our assemblage this day, is peculiarly solemn and affecting. We meet to record another instance of mortality, and drop the sympathetic tear over the sacred dust of Elder Barton W. Stone. Turn your eyes from the fascinating charms of nature, call in the wanderings of your minds, and for a while, fix your attention on the important subject of death—a subject though common, is yet far, very far from being as familiar—a subject calculated to stain the pride of mortals, to check and banish levity, to break our grasp of time things, and admonish us to lay up our treasures in heaven, beyond its gloomy vault.

Who, in this assembly, does not behold the desolations of the grim monster? His appalling destructive sway, is marked through every land, every neighborhood, and every family. For near six thousand years has he reigned over the human family with an uncontrolled sceptre, and millions, countless millions, have fallen victims to his power. We yet survive, but are marked as his certain prey. Beauty, youth, wealth nor honor, furnish any security against this ruthless invader—this merciless tyrant.

Visit now the lonely mansion, where peace, the fair offspring of heaven, once delighted to dwell, and for many happy years, distributed her favors with a liberal hand, to every heart, and gladdened every face! A summons, like a peal of thunder from the skies, has broken the reverie. How sad

and affecting the change! The lonely widow looks around, and listens for the sound of his voice, but he is gone—torn from her embrace by the hand of death—chained with his iron fetters, and hidden from her view in the dark and silent grave. That deep cold grave, in yonders grove, confines the mortal remains of the husband—the father—the CHRISTIAN. There lies Elder Barton W. Stone, a name that lives in spite of death. It lives embalmed in the memory and hearts of his numerous relations and friends—it lives in all the churches—it lives on the historic page, and when time shall cease to be, it will live in the paradise of God, associated with the spirits of just men made perfect.

Do we desire in our grief, to bring him back to this cold hearted world? Do we murmur at this dispensation of the Lord? No, no. We yield with humble submission to the mandate of our Heavenly Father, and with the afflicted servant of old, would say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" We must all go to him, he cannot, nor do we wish him to return to this world of sorrow, pain and death. It is appointed unto men once to die. Death is the door that opens into heaven, frees our spirits from their cumbrous clay, and is the precursor of eternal life and immortal glory. O grave, thy boasted victory is short! thy dominion can only extend to the body, and soon, very soon, shall the voice of Jesus break thy bands and bring thy captives forth.

At death, the spirit returns to God who gave it, while the body moulders back to dust again. The spirit never dies; but we are taught, that it remains in a conscious state of existence; and dear friends, while we are permitted to speak of death this day, we believe that the spirit of our deceased father in the gospel is mingling with the pure spirits in the paradise of God. This is a great comfort to our hearts, furnished by the gospel of Jesus Christ, and enables us to bear up our sinking spirits laboring under trials and afflictions in this sin—care-worn world.

But we must cease from this strain of reflection, as we have much to say in reference to the life of the deceased, which doubtless will afford you much encouragement and instruction.

We have selected two passages from the word of God, which we regard as applicable to the deceased, and place them before your minds: "Blessed are the dead that die in the Lord from henceforth."—Rev. xiv. 13.

"I have fought a good fight, I have finishes my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8.

We cannot even attempt a formal analysys and application of the above scripture on this occasion, but leave you to perform this task, while we speak immediately of the history of this great and good man, who has acted so conspicvous a part in the great reformation of the nineteenth century.

He was born December 24th, 1772, near Port Tobacco, in the State of Maryland. His father died when he was very young, so young that he never had any recollection of him. His mother, with a large family, soon after this event, removed to Pittsylvania county, in the State of Virginia. The manners and customs of the people at this time, (during the revolutionary war) were exceedingly simple. No aspirants for wealth nor preferment, but contentment appeared to be the lot of all, and happiness dwelt in every breast. Benevolence in supplying new-comers was universal, and they reaped the rewards of honest industry. Courts of Justice were few and far between. Friendship and good feeling universally reigned, but religion engaged the attention of few.

Society underwent a fearful change during the revolutionary war. The soldiers brought back with them many vices, almost unknowu before, and wielded a great influence in society. These vices soon became general and almost honorable. "Such, says he, are universally the effects of WAR, than which, a greater evil cannot afflict a nation." In such society was his youthful days spent, but in these popular vices he never participated. The hand of God was with him in youth.

He was early sent to school to a very tyrant of a teacher, who delighted in whipping aud abusing his pupils for every trifling offence. Being timid, through fear he could not learn, and only remained a few days. He was then sent to a teacher of different character, with whom he acquired rapidly the first rudiments of an English education. We cannot forbear giving his opinion in reference to school teachers. Says he, "here I must enter my protest against tyranical and ill disposed teachers. Such are a curse to any neighborhood in which they may teach. Teachers should be the most patient, self-possessed and reasonable of men; yet of

such firmness as to secure authority and respect. The rod should be rarely used, only in cases of necessity, and then by the arm of mercy."

He continued with his last teacher, until he was pronounced a finished scholar by him, and in his own neighborhood, when very young, he was considered a prodigy of learniug. From the time he was able to read, he always took great delight in books, and preferred them to any company. Books of science were scarce, and not to be found in the remote parts of Virginia, where he lived. His thirst for reading was so great, that he devoured a few old novels that fell in his way; but these were very poor helps to a mind fired with the love of letters. The Bible was read in their schools, and indeed was about the only school book in which they read. His mind craved novelty, and he sought other books. The views of religionists at this time, threw a thick veil over the Bible, and we wonder not, that he should so ardently desire other books to read. He has left us his testimony in favor of making the Bible a school book; says he, "here I wish to leave my testimony in favor of making the Bible a school book. By this means, the yonng mind secures information and impressions which are not erased through life. The Bible, if not read in school, is seldom or ever read afterward. To this, as one leading cause, may be attributed the present growth of infidelity and skepticism, then scarceiy known, and never openly avowed throughout all our country."

As soon as the revolutionary war closed, and the trumpet sounded liberty from the yoke of Great Britain, the salaries of the priests were abolished, and the parsons generally left, many of whom returned to England. Wickedness abounded, and every man followed his own way, and did what seemed right in his own eyes. The Lord's day converted into a day of pleasure, and the house of worship deserted. At this time, a few Baptist preachers came among them, and attracted great interest. Multitudes attended their meetings, and numbers were immersed. Immersion was so novel, that many traveled a great distance to see it administered. He was a constant attendant, and often heard their converts relating their experience of conviction, and deliverance from sin. They were very enthusiastic, and knowing nothing better, he considered it the work of God, and the way of salvation.

The Methodists soon came into their neighborhood.—Their appearance was prepossessing, grave, holy, meek, plain and humble. Their very presence checked levity in all ar-

ound them. Their zeal was fervent, and their preaching had a great effect on their hearers. The Episcopalians and Baptists opposed them with great warmth—accused them with denying the doctrines of grace, and of preaching salvation by works. They declared them to be the locusts of the Apocalypse, and warned the people against receiving them. Says he, "poor Methodists! they were but few, reproached, misrepresented and persecuted as unfit to live on the earth. My mind was much agitated, and was vascilating between these two parties. For some time I had been in the habit of ret ring in secret, morning and evening in prayer, with an earnest desire for religion; but being ignorant of what I ought to do, I became discouraged and quit praying, and engaged in the youthful sports of the day."

At the age of fifteen or sixteen years, a division was made of his father's estate. He was the youngest child, and when his part was allotted to him, he immediately formed the resolution to acquire, if possible, a liberal education, and qualify himself for the practice of the law. This intention, he communicated to his mother and family, with which they were pleased, and if his small patrimony was insufficient, they promised to aid him in acquiring an education.

On the first day of February, 1790, he commenced the study of the Latin grammar in Guilford academy, N. Carolina. He stript himself of every hindrance for the task, lived upon low diet, chiefly milk and vegetables, and by indefatigable application to study, passed several classes, until he came up with one of equal application, with which he continued through his academic course.

During his stay at this institution, there was a great excitement upon the subject of religion, under the ministerial labors of James McGready, a presbyterian preacher. About 30 students united with the church, and their daily walk made a great impression on his mind. He was surprised to find them engaged every morning, before recitation, in singing and prayer. Deep impressions were made upon his mind, and he labored to banish them. He chose for his companions, the giddy, who were not religious, and who would make light of divine things. For this course, his conscience sorely upbraided him, and rendered him so unhappy, that he could not enjoy the society of the pious or impious.

In order to relieve himself of the constant sight of religion, he formed the resolution of leaving the Academy, and going to Hamden, Sidney college, in Virginia; but a very

stormy day gave him time for reflection, which resulted in the determination to remain, and attend to his studies, and let every one pursue their own course. Says he, "I made an important discovery, that the most effectual way to conquer the human depraved heart, is the constant exhibition of religion in those who profess it. This is *argumentum ad hominen.*"

His room-mate, a pious young man, one day invited him to accompany him to a meeting in the vicinity. He consented, and they repaired to the place of meeting. The preacher, whose name was James McGready, was remarkable for his gravity. His manner was *suigeneris.* He appeared to forget every thing but the salvation of souls. Such zeal, such powerful persuasion, enforced by the joys of heaven and the miseries of hell, he had never before witnessed.—The force of the speaker's language was so powerful and overwhelming, says he, "that if I had been standing, I should have sunk upon the floor." The meeting being over, he returned and seriously reasoned with himself. He asked himself the question, "shall I embrace religion *now* or not? If I do, I must incur the displeasure of my dear relations—lose the favor and company of my companions—become the object of their scorn and ridicule, &c. Are you willing to make this sacrifice to religion? No, no, was the answer of my heart. Then the certain alternative is, you must be damned. Are you willing to be damned—to be banished from God—from heaven—from all good, and suffer the pains of eternal fire? No, no, responded my heart. I cannot endure the thought. After due deliberation, I resolved from that hour to seek religion at the sacrifice of every earthly good, and immediately prostrated myself before God in supplication for mercy."

He anticipated a long and fearful struggle in coming to Christ, and obtaining religion, as it was then called. He was tossed upon the revolving wheel of human speculation, for a long and tedious year, laboring, praying, and striving to obtain saving faith, and almost despaired of ever getting it.—The doctrines then taught, were, that mankind were so totally depraved, that they could not believe, repent, nor obey the gospel—that regeneration was the instantaneous work of the Spirit, whereby faith and repentance were wrought in the heart. *Now* was not the accepted time, *now*, was not, the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait. These views were pre-

sented, and portrayed in vivid colors,with great earnestness and ability.

In February, 1791, he attended a meeting, with a number af students, on Sandy river in Va. Several men of note addressed the assembly during the meeting. J. B. Smith, President of Hamden Sidney College, spoke from these words; "The sacrifices of the Lord are a broken heart."—He felt his own situation described. The preacher urged all of this class to approach the Lord's table. He did approach, and first partook of the Lord's supper. Hope began to rise, and his sorrowing heart felt a gleam of joy. In the evening,James McGready addressed the people from *Tekel* "thou art weighed in the balances and found wanting." During this discourse,the gleam of hope he had experienced n the morning, was obscured by the dark clouds of Calvanism brought over his mind by the last speaker. He lost all hope —all feeling, and sunk into an indescribable state of apathy. McGready saw his situation,and endeavored to arouse him, but all in vain. In this gloomy state he remained for many weeks. He wandered alone—his strength failed,and "sighs and groans filled up" his "days."

His mother and relations having heard of his situation, sent for him. His altered appearance surprised them. He told his mother his situation. She wept bitterly. Soon after, she became more zealous, and earnestly sought the Lord. After a few days stay, he returned to the Academy in the same state of mind, but soon after attended a meeting at Alamance, in Guilford county. A young preacher named William Hodge preached from this text: "God is love." This was a new theme to his mind, and his heart warmed with love to God, as the speaker progressed. Hope and joy began to revive. His mind was absorbed in the doctrine; to him it was new. But the common admonition would neutralize the impression of truth, "Take heed lest you be deceived." "This cannot be the mighty work of the Spirit which you must experience; that instantaneous work of Almiguty power, which, like an electric shock, is to renew the soul and bring it to Christ."

The meeting having closed,he repaired to the silent woods, where he read and prayed much, with various feelings, between hope and fear,but the truth at length triumphed,"God is love." Says he, "I yielded, and sunk at his feet a willing subject. I loved him, I adored him, I praised him aloud in the silent night, in the echoing grove around. I confessed

to the Lord my sin and folly in disbelieving his word so long, and in following so long the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first, as at last; that *now* was the accepted time, and day of salvation."

From this happy period of his life, he lived devoted to God. His studies were now interesting, from the consideration, that he was engaged in them for the glory of the Lord, to whom he had unreservedly devoted his all. His pecuniary sufferings now commenced. His little patrimony was nearly gone. He could not procure decent clothes nor books, but through the kindness of Dr. Caldwell, one whom he mentions as a father and friend, he was enabled to prosecute his studies until the end of his academic course.

Having finished his studies, and feeling a great desire to preach the gospel of Christ, he communicated the same to Dr. Caldwell. He plainly told the Doctor, that he had no assurance of a special and divine call, as he had been taught, to preach; but that his heart was ardently desiring to tell the world about the love of God. The Doctor removed all his scruples on this subject, saying that he had no right to expect a miracle to convince him; but if he had a hearty desire to preach, and the Fathers in the ministry encouraged him, he ought to go forward and apply for license.

In the year 1793, he, with several others, became candidates for the ministry in the Orange presbytery. He immediately commenced the study of Theology under Wm. Hodge, of Orange county, North Carolina. The Presbytery had assigned him particular subjects of Divinity to study,as parts of trial against their next Presbytery, among which, were the being and attributes of God and Trinity, with certain theses on which to write. Previous to this time, his mind had remained happily ignorant of, and undisturbed by polemic and obscure divinity. Witsius on Trinity was put into his hands, and his mind became confused, so much so, that he knew not how to pray. Witsius would first prove that there was but one God, and then, that there were three persons in this one God; the Father, Son, and Holy Ghost. That the Father was unbegotten—the Son eternally begotten—and the Holy Ghost eternally proceeding from the Father and the Son.—That it was idolatry to worship more Gods than one, and yet equal worship must be given to the Father, Son and Holy Ghost, and wound up all, in incomprehensible mystery.

Till now, secret prayer and meditation had been his delightful employ; but these views checked this heavenly exercise, and gloominess and fear filled his troubled mind. He had serious thonghts of relinquishing the study of Theology entirely,and engaging in some other business. He heard, in the mean time, of Dr. Watt's treatise on the same subject, and obtained it. This calmed his mind, and he received the views of Watts.

The next session of the Presbytery came on,and he,with many other candidates, attended. Old Father Patillo was appointed to examine the candidates on Theology. He was thought not to be very orthodox on the Trinity himself,and when he came to examine them on the subject of Trinity, he was very short, and his interrogatories involved no peculiarities of the system. The answers given were honest and satisfactory

Before the next session of the Presbytery, at which he was to receive his license to preach, his mind became harassed and depressed. His pecuniary resources had nearly failed,and none of his relations were willing to aid him. He had so long been engaged in the systematic study of divinity from the Calvanistic mould, that his comfort and spiritual life had considerably abated. These, with some other reasons,determined him to give up the idea of preaching, and engage in some other calling.

With this determination he collected together his last resources, (about $15 00) and started for Georgia. On the road he was taken sick, and was found one day by a philanthropist, in an insensible state from high fever, sitting on his horse which was feeding by the road side. With much difficulty he reached his brother's in Georgia, where he remained sick for some months. The Methodists had just established an academy near Washington, under the superintendence of Hope Hull, a very distinguished preacher of that denomination. Upon his recovery, and through the influence of his brother Matthew Stone, he was chosen Professor of languages. He says, "we commenced with about seventy students in the beginning of 1795. I exerted myself to fill the appointment with honor to myself, and profit to my pupils, and had the unspeakable satisfaction of receiving the approbation of the Trustees of the institution, and of the *literati* of the country." During his Professorship at this institution, he formed acquaintance with a Mr. Springer, a very zealous Presbyterian preacher, by whose

ministrations he was greatly benefitted. He again began to feel a very strong desire to preach, but resisted, and labored hard to suppress it. The consequence was, that his comforts were destroyed, and he finally concluded to resume his Theological studies.

In the spring of 1796 he put his resolutions into execution, resigned his professorship, bade adieu to his numerous friends, and started back to North Carolina, in order to obtain a license to preach, from the Orange Presbytery.—He arrived in safety,and had the pleasure of once more mingling with many of his old associates. The meeting was joyful, and salutations mutual.

The Presbytery met, and he appeared before it, in order to receive his license. We regard this,as an important epoch in his history, and shall quote his own language. Says he, "Never shall I forget the impression made upon my mind, when a venerable old father addressed the candidates standing up together before the Presbytery. After the address, he presented to each of the candidates the Bible, (not the confession of faith,) with the solemn charge, "Go ye into all the world and preach the gospel to every creature."

A licentiate named Robert Foster, was appointed to accompany him to the lower part of the State of North Carolina,and there they were to enter the field of labor assigned them. They immediately engaged in the work, and preached together for some time. Foster came to the determination to preach no more,assigning as a reason,that he was not qualified for such a solemn work. In this purpose he remained through life. This was a great discouragement to him, viewing Foster as his superior, he also secretly resolved to do likewise. With this preying on his mind, he mounted his horse next morning, and started for Florida. The day following being Lord's day, he attended a meeting, where he met a pious sister who knew him, and by some means, was induced to suspect his intentions. She told him plainly, that she feared he was acting the part of Jonah, and solemnly warned him of his danger, and advised him to go over the mountains to the West, if he disliked his situation in North Carolina. This advice pleased him, and at once he determined for the West. In the evening of the same day, to his surprise, he again met his companion, R. Foster in the congregation, and communicated his intention to visit the West. Had we time to pause, we might make some profitable reflections from these incidents. The

hand of the Lord was guiding him to usefulness, and his discouragements were fitting him for that humility and patience, so necessary to qualify the servant of God, for usefulness. You will fill up the reflections, while we pursue his history.

R. Foster agreed to accompany him West, and next morning they started, without naming to any one their destination. They soon got into the region of strangers, and so low had had their spirits sunk, that among strangers they wished through life to remain. While on their journey, they met with an intimate acquaintance, and pious brother, who constrained them to abide over the Lord'sday and preach. Foster pushed ahead, and left him behind. He staid and preached, and finding himself encouraged, he remained several weeks, preaching in the counties of Wythe and Montgomery. The community were attentive and liberal; but he was anxious to go forward on his journey Westward, and bade them adieu.

Many important incidents occurred on his journey; but we cannot notice all. During his journey, he ascertained that a Baptist named Thomas, lived on the road, and it would be a good place to stay all night. They were a pious family. Having entered the House, and being seated, he listened to various conversations among which, was, that if house logs be cut in the full moon of February, a bed bug would never molest the house. He immediately felicitated the country on this important discovery, and asked if any discovery had been made to destroy fleas. He was answered in the negative. He remarked that was a pity, for he had heard of such a place as hell; but if hell were worse than to be bedded with a thousand fleas, it must be a dreadful place. This was intended to rouse the mother and daughter, and turn the conversation to christianity. The old lady replied, yes, there is a hell, and if you do not repent and be converted, you will find it to your eternal sorrow. The daughter sanctioned these awful declarations and both of them affectionately exhorted him to repentance. He replied, 'I suppose you are christians. Christianity may be a good thing, but madam, there are strange things in that system, hard to be understood. I heard a man lately preach, that a man must be born again before he could get to heaven. Now do you believe this? Yes I do, said she, calling me an ignorant Nicodemus. Do madam, tell me what it is to be born again? She described it well, and really felt

for my supposed condition. I stated many common cavils against the doctrine, which she answered with intelligence. Wearied with my supposed infidelity, she ceased to talk. The old man took a candle, and invited me to bed. I observed to him, I wish to hear you pray first; for christians always pray in their families, evening and morning. He was thunder struck, and walked the floor backwards and forwards deeply groaning. The old lady laid the Bible on the table. Still he walked and groaned. I then said, if you will not pray, I will try. I then advanced to the table, read, sung and prayed, and immediately retired to bed. Next morning I arose early and was met at the door of the stairs, by the mother and daughter. They gently reproved me for my deception—apologized for their conduct, and dismissed me with their blessing.'

After itinerating for some weeks with varied success, he arrived at Knoxville. Travelling, through the wilderness, was yet considered dangerous, because of Indians. Two persons were waiting at the public house for company, and with them he joined, to cross the wilderness. They left Knoxville August 14, 1796, and pursued their way, surrounded with many dangers. The Indians gave them much trouble, and on one occasion, their lives were in great danger. While in the midst of the wilderness, and surrounded with the savages and wild beasts, his horse lost a shoe, and became so lame, that he was compelled to walk and drive his horse over the mountains. His companions, not willing to aid him, pushed ahead and left him by himself. For several days he traveled alone on foot, and drove his horse before him. Under the protection of that God who careth for his children, was he spared, and safely arrived in the frontier settlements of West Tennessee, where he met many of his friends and brethren, who met him, with great cordiality and affection. Their meeting was reciprocal & joyful, as he had been exposed to great fatigue and danger on his journey.

Here he was joined by John Andersen, who agreed to travel with him and preach in the settlements of Cumberland. They soon proceeded to Nashville, then a very small village hardly worth notice. They attracted much attention in the community. At this time, society was light in its character, and paid but little attention to religion and divine things. In his discourses he opposed the wickedness of the people, and on one occasion, a dancing master threatened to chastise him for presuming to interfere with

his profession. Nothing daunted, he made a direct attack upon the occupation of the dancing master, and had the satisfaction to see him and his adherents, sneak off, one by one, till all disappeared.

Having spent a considerable length of time preaching in Tennessee, he determined to visit Kentucky, and accordingly he, and his fellow-laborer, started and soon arrived in that State. They traveled and preached together for some time, but when winter set in, Anderson stopt near Lexington, at Ashridge, and he, at Caneridge, in Bourborn county. The church there, and at Concord, invited him to become their settled pastor, which he accepted; believing that the rambling course heretofore pursued, was of little profit to society, and ruinous to the mental improvement of young preachers.

He soon gained the affection of these congregations, and formed for them, the strongest attachment. He was soon, solicited by the Transylvania Presbytery, to visit the South, and endeavor to make collections for the purpose of establishing a college in the, then infant State of Kentucky. He complied with this request, and visited Georgia and South Carolina. While at Charleston, he had the pleasure of meeting Samuel Holmes, one of his old college associates, and a preacher of great ability. He saw in him the change which fashionable society produces, and came to the conclusion, that but few men, can bear prosperity and popularity, so as to retain the humble spirit of religion. He closed his business there, and visited his mother in Va. He found her alive and enjoying health; but many of his relations and friends were missing. Some had gone to the far West, and others to the grave. Casting his eyes around, he beheld the devastating effects of time. The old school house in ruins, where he spent his early days—and the scenes that clustered around his mind while on this spot, were the occasion of some sorrowful reflections, and he felt more disposed to weep than rejoice. After a short stay, he bade his mother and friends adieu, and returned to Kentucky.

In the fall of 1798, the congregations of Caneridge and Concord, united in giving him a call, and a day was appointed by the Transylvania Presbytery for his ordination. This period, he styles the commencement of his troubles. Aware, that he should be called upon, to subscribe to the Confession of Faith, as containing the system of doctrine taught

in the Bible, he determined to give it a re-examination. He found the covering put over the doctrines of Trinity, Election, Reprobation and Predestination, could not hide them from a discerning eye; although he had learned from his superiors, how to divest these doctrines of their hard repulsive features. The day arrived, but the difficulties still remained. He plainly told Dr. James Blythe and Robert Marshall, who were considered pillars in the Presbyterian Church, that he had come to the determination not to be ordained at that time, and candidly made known to them, that he could not conscientiously believe the doctrines stated in the confession. They labored in vain, to remove his difficulties; and as the dernier resort, asked him, with what qualifications, would he agree to adopt the creed or confession of Faith. He replied, that he would receive it, just so far as he saw it consistent with the word of God. They considered this sufficient, and urged him to waive all other objections, and submit to ordination. On this very important part of his history, you will allow us to read an extract from his life, in his own words —Says he, 'I went into Presbytery, and when the question was proposed, Do you receive and adopt the confessisn of Faith, as containing the system of doctrine taught in the Bible? I answered aloud, so that the whole congregation might hear, I do, as far as I see it consistent with the word of God. No objection being made I was ordained.'

During this period, eventful for the dawn of reform in the religious world, his mind was continually tossed on the waves of speculative divinity, the engrossing theme of the religious community. Clashing opinions of religious controversialists, were urged with great zeal and warmth by the different sects. He became distrustful of the opinions and doctrines of men, and determined to redouble his diligence, to arrive at truth, and buy it at the sacrifice of every thing else. The Bible he made his constant companion and devoted his time to a prayerful examination of its pages. He labored under many difficulties at this time, and few now survive, who can fully appreciate the intensity of mental agony he suffered. We prefer transcribing his own language at this part of his history, as he was *alone*, at this dark period, struggling for that religious freedom, which has burst on our world, and blessed so many thousands, through his instrumentality. Calvanism, with its train of adjuncts, received a deadly blow, and the word of

God was snatched from the hands of those who taught that it was a dead letter, and ineffectual, unaided by the abstract, physical power of God, in bringing mankind to believe in Jesus Christ to salvation. It is here, that we date the beginning of that mighty revolution in the religious world, that has taken place in the last half century, and by his untiring efforts, through a long life with the aid of thousands who are dead, and yet live, that it promises to bless the world, and rid the minds from those dark, gloomy and fearful doctrines taught in the various, conflicting system of men. Says he, 'My mind became involved in gloom, my troubles rolled back upon me with renewed weight, and all my joys were gone. I prostrated myself before God in prayer; but it was immediately suggested, you are praying in unbelief, and 'whatsoever is not of faith is sin,' you must believe, or expect no good from the hand of God. But I cannot believe; as soon could I make a world. Then you must be damned, for he that believeth not shall be damned. But will the Lord condemn me to eternal punishment for not doing an impossibility? So I thought. I shudder while I write it—blasphemy rose in my heart against such a God, and my my tongue was tempted to utter it. Sweat profusely burst from the pores of my body, and the fires of hell gat hold of me. In this uncommon state I remained for two or three days. From this state of perplexity I was relieved by the precious word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all, was because of their unbelief, and that the reason, why they believed not was not because God did not exert his physical, almighty power in them to make them believe; but because they neglected and received not his testimony given in the word concerning his Son. 'These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.'

'This glimpse of faith—of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvanism, and error, in which I had so long been bewildered. It was that which led me into rich pastures of gospel liberty. I now saw plainly, that it was not against the God and Father of our Lord Jesus Christ, that I had been tempted to blaspheme; but against the character of a God, not revealed in the scriptures—a character, universally detested, when seen even in men; for what

man, professing great love for his children, would give them impossible commands, and then severely punish them for not doing them; and all this, for his mere good pleasure? What man, acting thus, would not be despised as a monster, or demon, in human shape, and be hissed from all respectable society? Shall we dare to impute such a character to the God of the universe? Let me speak when I shall be lying under the clods of the grave. Calvanism is among the heaviest clogs on christianity in the world. It is a dark mountain between heaven and earth—is among the most discouraging hindrances to sinners from seeking the kingdom of God; and engenders bondage and gloominess to the saints. Its influence is felt throughout the christian world, even where it is least suspected. Its first link is total depravity. Yet there are thousands of precious saints in this system."

At the close of the eighteenth century, there was an alarming apathy in religion.—The Spirit of it was not enjoyed, and the form was fast waning away. He, at this time, heard of a remarkable religious excitement, in the south part of Ky., and in the northern part of Tenn., under the labors of James McGready, and other Presbyterian preachers. He felt anxious to be among them, and early in the year 1801, he visited the place, and attended a camp-meeting, in Logan county. Great numbers came together, and the scene was entirely new. Worship was carried on in several parts of the encampment at the same time. Those who were affected by the preaching, were exercised beyond description.

Says he, "Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state,—sometimes for a few moments reviving, and exhibiting symptoms of life, by a deep groan, or piercing shriek; or by a prayer for mercy, most fervently uttered. After lying thus for hours, they obtained deliverance—the gloomy cloud which had covered their faces seemed gradually and visibly to disappear, and hope and smiles brightened into joy—they would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children, declaring the wonderful works of God, and the glorious mysteries of the gospel. Their appeals were solemn—heart-penetrating, bold, and free. Under such addresses, many others would fall down into the same state from which the speak-

ers had just been delivered. After witnessing many cases most minutely, my conviction was complete, that it was the work of God; nor has my mind wavered since on the subject. I have seen much since, that I considered to be fanaticism, but this should not condemn the work. The Devil has always tried to ape the works of God, to bring them into disrepute; but that cannot be a satanic work, which brings to humble confession and forsaking of sin, to solemn prayer, fervent praise, and thanksgiving, and an affectionate exhortation to siners to repent, and go to Jesus,the Savior."

As soon as the meeting closed, he returned to his charge at Caneridge, where he arrived in time to fill his appointment on Lord's day. Multitudes attended to hear the news from Logan. He preached them a discourse from the commission, "Go ye into all the world, and preach the Gospel to every creature, &c." The meeting was solemn,and many returned to their homes weeping. The same evening, he attended a meeting at Concord, where two persons were stricken down, and in every respect, were exercised like those whom he had seen in the south of Kentucky. The next night, he had an appointment at William Maxwell's, to which he hastened. A large congregation was in attenddance and before he reached the house, he heard of the good effects of his discourse on Lord's day. He was met by his particular friend, Nathaniel Rogers, who flew into his embrace, & for some time thus remained praising the Lord aloud. This attracted others,and very soon the crowd left the house,and hasted to this novel cene.Says he,'In less than 20 minutes, scores had fallen to the ground--paleness, trembling, and anxiety appeared in all--some attempted to fly from the scene, panic-stricken, but they either fell, or returned immediately to the crowd, as unable to get away.--In the midst of this exercise, an intelligent deist stepped up to me, and said, Mr. Stone, I always thought before, that you were an honest man; but now I am convinced that you are deceiving the people. I viewed him with pity, and mildly spoke a few words to him. Immediately he fell as a dead man, and arose no more for a short time, till he confessed the Savior. The meeting continued on that spot till late at night, and many found peace in the Lord."

This meeting continued from night to night, and produced great excitement among the people. Party spirits were abashed, and shrunk away.

On the 2d day of July, 1801,he married Elizabeth Campbell, daughter of Col. William Campbell. His companion, he says, "was pious, and much engaged in religion." Soon after his marriage, they hurried from Mughlenburg, the residence of his mother-in-law, to attend a protracted meeting at Cane Ridge. This memorable meeting commenced the Friday before the 2d Lord's day, in August, 1801. He says, "The roads were literally crowded with wagons, carriages, horsemen, and footmen moving to the solemn camp. The sight was affecting. It was judged by military men on the ground, that there were between 20 and 30,000 collected. Four or five preachers were frequently speaking at the same time in different parts of the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it--of one mind, and one soul, and the salvation of sinners seemed to be the object of all. We all engaged in singing the same songs of praise--all united in prayer, and all preached the same things, free salvation urged upon all by faith and repentance. A particular description of this meeting would fill a large volume, and then the half would not be told.--The numbers converted will be known only in eternity."

Many had come to this meeting from the State of Ohio, & other distant parts, who remained for six or seven days on the ground, and would have continued longer, but provisions failed, and the meeting had to adjourn. During this meeting,many were exercised in a strange manner, called by different names, such as the jerks,the singing exercise &c. With thePresbyterians the exercises commenced,so often referred to as the fanaticism of the day. We cannot pause to speculate about this wonderful exercise, as the biography of Father Stone, will contain much information on this subject, which he has prepared.

A new impetus was given to the cause of Christianity. Sectarian bigotry was aroused. Orthodoxy writhed under the influence of the doctrine then preached. The tocsin of alarm was raised.--The confession was in danger.--To your tents O Israel! was the cry. The revival was checked by the sticklers for Orthodoxy and the confession, but not destroyed. The eyes of hundreds were opened to just and proper views of the gospel, and it promises fair to enlighten the world. The fury of this sectarian gale was principally dired against the preachers.

During the great excitement, Father Stone labored day and night preaching, singing and praying, till his lungs fail-

ed, and became inflamed, attended with a violent cough and spitting of blood. His case was regarded very dangerous, and would probably terminate in consumption. His strength failed, and he felt himself fast descending to the tomb. His physician had strictly forbidden him to preach any more, until his health improved, but so great was his desire to see souls saved, that on one occasion, having listened to a Presbyterian preacher, dealing out his Calvanistic principles, and endeavoring to stop the excitement, that he again commenced praying and exhorting, until he was in a profuse perspiration. The effects which the preacher had produced by his chilling, freezing doctrine, were hapily counteracted by the efforts of Father Stone, and multitudes were drawn to the Savior, and confessed his name. His physician came to him, and mildly reproved him for his course—took him home, and having changed his garments, he went to bed, slept comfortably, and rose next morning relieved from the disease, which had baffled medicine and threatened his life. Says he, "that night's sweat was my cure by the grace of God." He was soon enabled to renew his ministerial labors, and had the pleasure to witness the good effects of truth on the minds of the people:

"This happy state of things," says he, "continued for some time, and seemed to gather strength with days. My mind became unearthly, and was solely engaged in the work of the Lord. I had emancipated my slaves from a sense of right, choosing poverty with a good conscience, in preference to all the treasures of the world. This revival cut the bonds of many poor slaves, and this argument speaks volumes in favor of the work, for of what avail is a religion of decency and order, without RIGHTEOUSNESS."

At this time, there were five preachers in the Presbyterian connection, who were in the same strain of preaching, and whose doctrine was different from that taught in their Confession of Faith. Their names were Richard McNemar, John Thompson, John Dunlavy, Robert Marshall and B. W. Stone; the three former lived in Ohio, the two latter in Kentucky.

The sticklers for orthodoxy and the creeds painfully saw their Confession of Faith neglected in the daily ministration by the preachers, and they began boldly to preach the doctrines contained in it, and used their most potent arguments in favor of them. The gauntlet was thrown, and in this state of confusion, they were indignant against those who preached against the Confession. They determined to arrest and put down all that opposed.

The Presbytery of Springfield Ohio, first took McNemar through their fiery ordeal for preaching these anti-calvanistic doctrines. From that Presbytery his case came before the Synod at Lexington, Kentucky. That body appeared generally very hostile to their doctrine, and there was much spirited altercation among them. The other four preachers, knew what would be their fate by the decision of McNemar's case.

During a short recess of Synod, they retired, and after a little consultation, agreed to draw up a protest against the proceedings in McNemar's case, and a declaration of their independence, and of their withdrawal from their jurisdiction, but not from their communion.

This protest, through their Moderator, was communicated to the Synod, and produced a great shock among them. Profound silence ensued for a few moments. They retired from Synod to a friend's house, but were quickly followed by a committee, sent to reclaim them, if possible, to the standard of Orthodoxy. A brief conversation took place, which resulted in the conversion of one of their number from the doctrines contained in the Confession, to that taught by Jesus Christ.

Another member of the committee, on whose advice Synod chiefly depended to reclaim them, urged an argument worthy of being told. Said he, every departure from Calvanism is an advance to Atheism. The gradation, he stated, was from Calvanism to Arminianism, from Arminianism to Pelagianism, from Pelagianism to Atheism. This was his principal argument, and could have no effect on minds ardent for truth. The degrees could have been much better traced upwards, and with much greater certainty, by saying from Calvanism to Christianity, and from Christianity to glory, and from glory to eternity.

The committee returned and reported their failure in reclaiming them, and after a few more vain attempts, they immediately proceeded to the solemn work of suspending them, because they had departed from the Confession of Faith, and taught doctrine subversive to it. Committees were immediately sent to their congregations to read the Synod's bull of suspension, and declaring their places vacant.

If this decision were just, with respect to the other preа-

chers, it was most unjust against Father Stone, and violated their solemn engagement; for when he was ordained, indeed when he was licensed first to preach, he had never agreed to take the Confession of Faith as his rule of faith and manners. Synod ordained him a Presbyter with the qualification, that he would only take the Confession as far as he saw it in accordance with the word of God. Their bull, therefore, as respected him, was "a blow in the air." He still was an ordained Presbyter, and never was formally excommunicated from their communion.

The course pursued by Synod, produced great commotion and division in the churches. The effect not only was confined to churches, but families became divided, and were set in hostile array against each other. His heart sickened and turned effectually against creeds, and they were regarded by him as nuisances of religion, and the very bane of Christian society.

Immediately after their separation, they formed themselves into a Presbytery, which they called, The Springfield Presbytery. They wrote a letter to their congregations and informed them what had transpired, and promised them very soon to give them a full account of the causes which led to their separation. This they did, which they called the Apology of the Springfield Presbytery. This book contained lengthy objections against Confessions of Faith, especially against the Presbyterian Confession. They also declared their entire abandonment from all human and authoritative creeds formed by fallible men, and contended that the Bible alone, was the only rule of faith for Christians. This book produced a great effect in the Christian community, and is thought by many, to be the first declaration of religious freedom ever published in the United States, and the beginning of that great warfare, that has since taken place.

The presses were employed against them, full of misrepresentation and invective, and the pulpits every where echoed their contents. This produced great excitement, and caused great enquiry among the people, which led to the conviction of many persons, who renounced the dogmas of Orthodoxy, and joined in with them.

Very soon after their separation, he called his congregations together and told them he could no longer conscientiously preach to support the Presbyterian church; that hereafter he should endeavor to advance the Redeemer's kingdom, irrespective of party. He absolved them from

all obligations to him in a pecuniary point of view, and then, in their presence, tore up their salary obligation to him, that their minds might be free, from ever after being called upon for aid. They had lived in peace and union, and were strongly attached to each other, and it was a day of sorrow to him, and to those among whom he had so long labored.

Thus to the cause of truth, he sacrificed the friendship of two large congregations, and an abundant salary for the support of himself and family. He preferred the truth to the friendship of his associates in the Presbyterian ministry, and to the loaves and fishes, so eagerly sought after, and which perhaps too often determine the mind to do that which is contrary to God's will.

He was now dependant on his own personal labor for a support. He had emancipated his slaves, and was without assistance.

He turned his attention, cheerfully, though says he, "awkwardly" to labor on his little farm. Though fatigued in body, his mind was happy, and "calm as summer evening's be." In his ministerial labors he relaxed not. Almost every night he was engaged in preaching, and often thro' the day. He had no money to hire laborers, and often on his return home, he found the weeds were getting ahead of his corn. Often did he labor at night to redeem his lost time while others were asleep.

Under the name of Springfield Presbytery, they continued preaching and constituting churches, for about one year. They saw that their name and organization savored too much of a party spirit. He says "with the man-made creeds, we threw it overboard, and took the name CHRISTIAN, the name given to the disciples by divine appointment first at Antioch.—"Having divested ourselves of all party creeds, and party names, and trusting alone on God, and the word of his grace, we became a byeword, and laughing stock to the sects around, all prophecying our speedy annihilation. Yet from this period, I date the commencement of that reformation, which has progressed to this day."

The Springfield Presbytery wrote their last will and testament, and was signed by Robt. Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson, and David Purviance as witnesses. We can only give an item or two from it.

ITEM. We will that our name of distinction, with its *reve-*

rend title,be forgotten,that there be but one Lord over God's heritage and his name one.

ITEM We will that this body die, 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."

ITEM. We will, that the people henceforth take the Bible as their only sure guide to heaven, and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life, having one book, than having many to be cast into hell."

In 1804,his mind became embarrassed upon the doctrine of Atonement, and he determined to divest himself of all preconceived opinions, search the scriptures, in order to ascertain the truth upon this important subject, and contrast what they said, with the different popular systems of the day. His writings must speak for him upon this point, and they are abundant, because he was forced out by his opponents, who, in opposing his sentiments, dipped their pens in gaul, and most grossly misrepresented his views. His conclusions, however, may be given in a few words.

"I call atonement according to the true spelling and pronunciation of the word,at-one-ment. Sin had separated between God and man, before at-one, when man was holy.—Jesus was sent to restore that union; or to make the at-one-ment between God and man. This he effected when he saves us from our sins, and makes us holy; when this is effected, God and man are at-one,without any change in God,the whole change being in man. This is effected through faith in Jesus, who lived, died, was buried, and rose again."

Baptism came upon the tapis for examination, many having become dissatisfied with their infant sprinkling. Robt. Marshall led off in this investigation, and wrote to Father Stone upon the subject. His views in favor of believers immersion, were so forcibly argued,and sustained by scriptural proof,that the former practice was abandoned,and the preachers soon after met together to determine what must be done.

The question arose who will baptize them?

The Baptists declined doing so, unless they united with them. What was to be done? None of the elders in their communion had been immersed. It was finally agreed among them, that if they were authorized to preach, they were also authorized to baptize, and having Baptist precedent for this course, the work commenced, and the preachers immersed each other. Crowds soon submitted to this institution, and the congregations very generally were baptized. It was customary during this period to call up mourners, and pray for them. During the progress of a meeting which Father Stone attended,while mourners were being called to come forward, the words of Peter delivered on Pentecost,had a peculiar effect upon his mind, and while reflecting on the subject, he concluded that if Peter were present, seeing the mourners cut to the heart, he would use the same language which he did at Pentecost. Says he, "I quickly arose, and addressed them in the same language,and urged them to comply. Then, and at other times afterwards, I preached this doctrine, but was dissuaded from a continuance of it, by the fearful, lest division in our ranks would be the consequence. Br. J. Hughes, my fellow laborer, practised upon this plan of baptizing till his death a few years ago. Into the spirit of the doctrine I was never fully led, until it was revived by bro. Alexander Campbell some years after."

Persecution ran high, but notwithstanding, multitudes were added to them. Some began to be puffed up at their prosperity, but their pride was soon humbled by a very extraordinary event. Three missionary Shakers from the east, eminently qualified to disseminate their views, came among them, and made sad havoc in the churches. Some of their most talented and popular preachers, beside many others, were carried off by this delusion. Among the number, were two of their preachers, Richard McNemar, and John Dunlavy. The sects triumphed over them in their distress, and seemed to await their downfall with peculiar satisfaction. The Shakers turned upon the sects, and soon infused the poison of their sentiments into the minds of their members, and very soon, multitudes of their number, preachers and people, joined in with them. The reproach was wiped away from the Christians by this event.

Father Stone redoubled his efforts, laboring day and night to save the churches from this vortex of ruin, and by his protracted efforts he broke a blood vessel, and was compelled to cease his public labors for a time. The christian church soon reacted from the scourge of shakerism, and their numbers rapidly increased. The Shakers united with

the sects in opposing them, but still, the cause of truth flourished greatly.

The church had scarcely weathered this storm, before another more portentous of evil, arose, and threatened their entire destruction. Robert Marshall and John Thompson, two of the three remaining preachers who first formed a new Synod, and who signed the Declaration of Independence, began to speak privately that the Bible was too latitudenarian for a creed—that there was a necessity of embodying a few fundamental truths for their faith. It was evident to the penetrating eye of Father Stone, that they were preparing to take a retrogade movement, and pave the way for a safe retreat into the port from whence they came, as the sequel proved. Pieces were written by the above named preachers, and were responded to by Father Stone, but every effort proved unavailing. A conference was held at Mount Tabar near Lexington, at which place, said pieces were read and debated, and efforts were made by Marshall, Thompson and Andrews, to induce the brethren to join in their views, and make a creed. This could not be effected, but the people determined to adhere to the ground they had taken—to acknowledge no other book but the Bible as authoritative. Marshall and Thompson the remaining Elders, who, with Father Stone, had fled from the tyranny of Presbyterianism, now left him alone, and they soon afterwards joined the Presbyterians and received the Confession of Faith *exanimo*. He says in reference to them, "These two brothers were great and good men. Their memory is dear to me, and their fellowship I hope to enjoy in a better world. Marshall has been dead for some years. He never could regain his former standing, nor the confidence of the people after he left us. Thompson yet lives (1843) respected, and a zealous preacher of the new school Presbyterians in Crawfordsville, Indiana. Not long since I had several very friendly interviews with him. Old things appeared to be forgotten by us both, and cast off by brotherly, kind affection. Hugh Andrews joined the Methodists and long since sleeps in death."

In the winter of 1809, his only son Barton Warren died, and shortly after his dear companion triumphantly followed. Says he, "She was pious, intelligent and cheerful, truly a helpmete to me in all my troubles and difficulties. Nothing could depress her; not even sickness nor death itself." This was a heavy stroke upon him, but that God who had so

long protected him in all his trials, was present to comfort him in this great affliction.

Soon after this event, he broke up house keeping, and the brethren took care of his little children; four in number, and all females. He devoted all his time gratuitously to the churches, scattered far and near. Reuben Dooley, a preacher of great zeal and ability, and of deep piety, had also lost his wife, and joined Father Stone in preaching all the time. They travelled very extensively through many of the Western States and founded many churches. Many yet live who doubtless will recur to this part of his history with pleasure, and drop the tear of gratitude over the memory of these faithful ministers of Christ, through whose instrumentality they were brought to realize the pardoning love of God. During their peregrinations, they had many privations to undergo, but now they reap a rich reward.

In Oct. 1811, He was married the second time, to Celia W. Bowen, our bereaved sister, and immediately resumed housekeeping on his little farm in Bourbon county, Ky., where they lived happily for one year. He was induced by his mother-in-law to move to the State of Tennessee, but the churches in Kentucky, were unwilling that he should remain, and very soon he returned back. The church in Lexington induced him to settle in that place. Having sold his farm at a very low price in Bourbon co., before removing to Tennessee, and the brethren in Lexington failing to render him sufficient aid, he was compelled to take up a high school, in order to support his family. He succeeded beyond his most sanguine expectations and his school became popular and respectable, far outnumbering the pupils of the university. During this period of his life he studied the Hebrew language under a very learned Jew.

The Rittenhouse Academy in Georgetown having became vacated he was urged to take charge of it as principal. This he accepted and removed to Georgetown. Here he had good success in teaching, but found many privations in religious privileges. He only found some six or seven christians, and these scattered. He organized a church with that number, but under his labors, and the blessings of God, they soon increased to two or three hundred. He purchased a small farm near town, was prospering in his school and the cause of christianity flourishing under his ministerial labors. He was enabled to enjoy a respite from the numerous cares and anxieties, that had so long surrounded him, and marked his career.

The brethren in different places had met together, and without his knowledge, and resolved to sustain him in the field of the gospel ministry. This was communicated to him, and by the urgent solicitations of the churches and the fair promises they made, he gave up his school and devoted himself wholly to the work of an Evangelist. Of this period he says, "the remembrance of these days, and of the great and good works which were effected by my humble labors, will cause many to shout the praises of God in eternity."

Pecuniary embarassment followed at the end of the time, for which he labored for the brethren, and he was compelled to desist his labors in the vineyard of the Lord, and again take up a school.—The Academy being supplied, he had to take up a private school which rapidly increased. His health soon became impaired to such a degree, that he was compelled to give up his school, and he commenced hard labor on his little farm, to support himself and family.

He had, at this time an appointment of long standing in Meigs co., O., to immerse a Presbyterian preacher, and the time to start had arrived. He found himself destitute of means, either to leave with his family, or to bear his expenses on the road. He trusted in God, who had so long sustained him in so many hard trials, and he was still willing to cast his care upon him. The night before he was to start, at a meeting in his neighborhood, some unknown person, put a letter into his little daughter's hands, who gave it to him, and upon its examination, he found a ten dollar bill enclosed with only these words: "For Christ's sake." He received it as a gift from the Lord, and was encouraged to proceed on to his appointment, where he met many persons. He succeeded in turning many to the Lord, and among the number, he gained a Baptist association, that determined to lay down their creed and name of distinction, and take the Bible as the only rule of their faith and obedience, and lay down their name Baptist and take the name Christian. The number of Elders that united, was about twelve. He continued for some time preaching in Ohio, with his fellow laborer Reuben Dooley and multitudes were added to the Lord.

Nothing of particular note, occurred in his history from the union of the Baptist association above mentioned, till Alexander Campbell's visit to Ky., with whom he formed acquaintance. They conversed freely and compared their

views of truth. Says he, "I was pleased with his manner and matter. I saw no distinctive feature between the doctrine he preached, and that which we had preached for many years, except baptism for the remission of sins, and even this, I had once received and taught as before stated, and had strangely let it go from my mind. Bro. Campbell revived it afresh."

In the year 1826, he commenced publishing the Christian Messenger, which he conducted for six years, and then united with John T. Johnson as co-Editor of the work, in which relation they continued for two years.

In the year 1834 he bade adieu to Ky., the stage on which he had so long acted, surrounded with his old brethren in tears, and removed to Jacksonville, Illinois. He continued the publication of the Messenger at intervals, and never relaxed his efforts in spreading the knowledge of salvation. He visited Missouri and travelled extensively through Illinois. The work of the Lord prospered in his hands.

In August 1841, he was stricken with paralasys, from which he never entirely recovered. He then ceased the publication of the Messenger until 1842. He again resumed it, and in 1843 associated with him in the Editorial department D. P. Henderson. His mind continued firm, although his body was feeble.

On the 3d day of October last, he visited Mo.—During his visit he preached several times, and to good purpose. While there, he was taken sick, and for 7 or 8 days suffered the most acute pain. During his illness he remained perfectly patient and composed. He murmured not, although suffering such agony. He had frequent paroxysms caused by the acuteness of the pain, and while suffering the most, he would talk fluently on some passage of scripture. He would give the Greek of any passage, and its correct translation. Singing soothed him into calmness, and he awaited the call of his Lord. He remained, calm and composed to the very last moment, in the perfect exercise of his mind, and left the strongest testimony a mortal man could give, of the complete victory he had won over death.

On Saturday morning at 4 o'clock, Nov. 9, 1844, he fell asleep in the arms of Jesus, while angels, doubtless, wafted his spirit beyond the confines of pain or ill, to the climes of bless.

"Blessed are the dead that die in the Lord." He fought

a good fight--he finished his earthly course, and now wears the golden crown, studded with the stars of many ransomed souls, won to a Savior's love, by his untiring and benevolent efforts, through a long and eventful life in the service of God.

The loss which we have sustained, is great beyond expression,and the mingling of your tears,bespeak the feelings of every heart. The loss to the bereaved widow and children is irreparable in this world. No one can ever fill his place. As an affectionate husband and tender parent he shone conspicuous. His house was the christian's home, and he ever met them, with a pure heart, swelling with love to all of God's children. But his love was not alone confined to the children of God, for his large heart filled with the spirit of his master, overflowed in acts of kindness and benevolence to all mankind. He was no respector of persons. In all the circles of society, in which he was called to move, he was most obliging, mild, kind and benevolent. All that knew him loved him. The house of poverty and suffering, often found him among its inmates, speaking comfort to the afflicted and relieving the distressed.

In the church of God he was truly a pillar. For more than fifty tedious years he had devoted himself to the service of God, and had been foremost in promoting christianity in the world. In a great measure, he had entirely lost sight of himself and of his earthly interests. Truth was his polar star, and he never stopped to count the cost of its acquisition. During his long and useful career, he encountered much bitter opposition, and often from a class, from whom he had a right to expect bitter things. We may attribute much of the opposition he had to encounter, to pride and presumption, as well as the narrow mindedness, and conceit of the sectarian bigot. Many supposed, vainly supposed, that they had attained the very summit of human perfection and knowledge, and were unwilling to acknowledge the superior penetration of his powerful and exalted mind. They may have supposed, that they had found out the Almighty to perfection, forgetting that the progress of mind is as endless as duration, and that feeble man has no right to inscribe the circle and say, "thus far shalt thou go." With reference to mind, the road to glory would cease to be arduous, if it were tried and trodden. Great minds explore the wide circle of human science and research, passing that limit heretofore undiscovered, bearing in their hands

the torch of intellect, and enter alone the trackless future untrodden before, but enclosed by the magnificent scenery of Jehovah's works. Father Stone shared the same fate, with the good and the great of all ages; but his forgiving and benevolent heart, would have gladly dropped a tear upon the record of their misdeeds and blotted them out forever.

Forgiveness and patience characterized him through life, and were prominent in death. We can never forget his prayers for humility—never. "How few have we known of so kind a temper, of such large and flowing affections? Was it not principally by this, that the hearts of others were so strangely drawn and knit to him? Can any thing but love beget love? This shone in his very countenance and continually breathed in all his words, whether in public or private."—The depth of his heart we can only fathom by his actions. In his dying moments we have the strongest evidence of his love to God and man.

Brethren of Concord, you were particularly on his heart in death. His name was enrolled on your church book, and for your peace and happiness,had he long and faithfully labored, and in death he commended you to God. The churches every where, pressed with increasing weight on his heart until the day of his death, and like his faithful Master, he offered up his daily prayers for an ungodly world. But his voice is stilled in death. No more shall we hear its melodious sound on earth—no more shall we hear those fervent prayers—those pious and parental admonitions. Lord teach us resignation to this heavy dispensation of thy providence!

We mingle our tears of sorrow, but not as those that have no hope. Hope sustains us in our darkest and most gloomy moments. If we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him." He sleeps in Jesus. "Blessed are the dead that die in the Lord from henceforth." He has truly fought a good fight—he has finished his course, and now wears the crown of eternal glory. Shall we meet him on the golden shore of immortality? Shall we maintain our warfare till death, and wear the conqueror's crown? If we do, we meet again never to part--never to shed another tear, at the right hand of God, where there are pleasures forever more. "Let us Comfort one another with these words."

OBITUARY.

FRANKLIN Co., Mo., Feb. 3d, 1845.

Dear Bro. Henderson:—The object of this communication is to inform you of the death of our old brother in the Lord, Phillip Miller. He died at his residence in Franklin county, Mo., on the 29th day of January, 1845, at half past 7 o'clock in the evening, after an illness of 10 or 11 days, aged 68 years and two days. He was the son-in-law of General McIntire of Kentucky, and the father-in-law of Elder James McBride of this State. He has left a wife, a large family, and numerous relatives and friends to mourn his loss. He has been a member of the church of Christ for more than a quarter of a century, and, though a private member, has done more for the advancement of the Gospel, than many of our preachers. Indeed the church will very seriously feel the loss of so excellent a man. Nor did his acts of benevolence stop with the church—he was a friend to the honest and industrious of every grade. I was with him several days during his illness. He seemed conscious of his approaching dissolution and spoke of it with composure and comfort. Said he, it will be lucky for me, let the matter turn as it may. If God's will be so, that I remain a little longer with my family and friends on their account, I shall be pleased; but should I go, it would be a blessed thing for me to be freed from the cares of this troublesome world, and enjoy the presence of God in a blessed immortality. I cannot, said he, approbate all of my acts through life; but feel confident, that, in the general, I have tried to do what was right. We sang for him

'Time is winging us away
To our eternal home,
Life is but a winter's day,
A journey to the tomb.'

While meditating on the lines he rejoiced exceedingly. In a word, he gave the strongest assurance of a calm resignation to the will of God, and died as he lived, a devoted christian.

Your brother in the Lord,

JAMES K. RULE.

THE

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CONDOLENCE.

CANE RIDGE CHURCH.

On the second Lord's day of December, and 8th of the month, in the year 1844, The church being assembled at Cane Ridge, that ancient house of God, for Christian worship, at the close of divine service, it was motioned to appoint a committee on behalf of the church, to prepare and forward a letter of condolence to the widowed lady and bereaved children of the Reverend BARTON WARREN STONE, on the occasion of his death, which occurred on the 9th of November, 1844, at Hannibal, in Mo. The motion was seconded, and unanimously adopted. Whereupon W. Rogers, James Houston, John M. Irvin and William P. Payne, were appointed as the committee aforesaid.

THE LETTER.

The Church of Christ at Cane Ridge,

To the Honored Lady, and respected children of the Reverend BARTON WARREN STONE, deceased.

Highly esteemed friends:

To you respectfully, the church at this place, moved thereto by considerations, the most respectful, would hereby tender the tear of sympathy and of unfeigned solace and sorrow, for the loss you have been made to realize by the death of an affectionate and tender relative. To you, indeed, he was all that is comprised in the